





A  
REVISED TRANSLATION  
AND  
INTERPRETATION  
OF THE  
**SACRED SCRIPTURES,**  
After the Eastern Manner,  
FROM  
CONCURRENT AUTHORITIES  
OF THE  
*Critics, Interpreters and Commentators, Copies and Versions;*  
SHEWING  
THAT THE INSPIRED WRITINGS CONTAIN  
THE  
SEEDS OF THE VALUABLE SCIENCES,  
*Being the Source whence the ancient Philosophers derived them;*  
ALSO THE  
MOST ANCIENT HISTORIES, AND GREATEST ANTIQUITIES:  
WITH  
AN APPENDIX,  
SUPPLYING THE HISTORY OF FOUR HUNDRED YEARS,  
BETWEEN THE OLD AND NEW TESTAMENTS,  
*And the True, Scriptural, Rational Doctrine of the Trinity;*  
ALSO,  
THE LIVES AND DEATHS OF THE APOSTLES.

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VOL. II.  
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GLASGOW:

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# The Book of PSALMS.

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## PSALM I.

*Read at morning prayer, first day of the month.*

*State of good and bad.*

**BLESSED** is the man who joined not in the ungodly's counsel, nor kept the sinner's way, nor sat in the scorner's society: 2. But his delight is in the Eternal's law, and in his word he meditates day and night. 3. And he shall be like a tree planted by the water streams, which yields its fruits in its season; its leaf shall not fade; and whatever it brings forth, it shall bring to maturity. 4. The wicked are not so; but their hopes are like the chaff, which the wind drives away. 5. Therefore the wicked shall not be able to stand in the judgment (of the world at last) nor sinners in the assembly of the righteous. 6. For the Eternal approves the way of the righteous; but the way of the impious shall end in destruction.

## PSALM II.

*Christ's kingdom. By David.*

**WHY** do the (Roman) heathens tumultuously assemble, and the Jewish people devise a vain thing. 2. The kings of the earth bestir themselves, and the rulers consult together against the law of God, and the gospel of Christ; (Jer. v. 5. Hos. xi. 4.) 3. Saying let us break the law and reject the gos-

pel. 4. He who reigns in heaven shall deride them; the Eternal shall scorn their vain attempts. 5. Then shall he rebuke them in his wrath, and trouble them in his hot displeasure. 6. Nevertheless (saith the Father,) I have constituted mine anointed king of Zion, my holy mountain, (Isa. ii. 2, 7. And the Son saith) I will declare the counsel of peace, (the purpose of salvation) in the covenant of redemption, for the recovery of ruined man, (Zech. vi. 13. Isa. xlix.) 7. The Eternal Father said to me, This day I have declared thee with power, by the resurrection, to be my Son, the Messiah, (Acts xiii. 33. iv. 25.) 8. According to thy desire, I will give thee (not only the Jews to embrace the gospel, but also) the Gentiles to the earth's uttermost parts for thy church (Isa. xlix. 6. and thy kingdom shall rule over all;) 9. For thou shalt subject thine enemies as with a rod of iron, and dash the rebels in pieces as a potter's vessel, (Psal. lxxii. 3. Rev. ii. 27. xix. 15.) angels, men and devils shall submit to thee. 10. Now therefore, O ye kings, and judges of the earth be wise, and be instructed. 11. Serve the Eternal with fear, and rejoice with trembling. 12. Do homage to the Messiah, by embracing the gospel, the way of salvation, out of which ye shall perish in his ire; when his wrath is kindled but a little, ye shall perceive the blessedness of all that trust in him. (Heb. ii. 3. 2 Thess. i. 8.)

### PSALM III.

*The security of God's protection. A psalm of David when he fled from Absalom his son. (2 Kings xv. 16.)*

O ETERNAL, how are they increased who trouble me? they who rise up against me are many. 2. Many say concerning my soul there is no salvation for him in God. Selah. [A pause, a musical note of attention, exclamation, elevation of

voice, &c.] 3. But thou, O Eternal, encompass me with thy protection as a shield, in thy vindication I glory, thou liftest up my drooping head. 4. I called on the Eternal, and he answered me from his holy habitation. Selah. 5. I lay down, I slept, I awaked in safety, for the Eternal sustained me. 6. I will not fear myriads of foes encompassing me. 7. O Eternal, my God, make haste to save me from all my fears and foes, for thou hast broken the teeth and jaws, (the rage and power of the wicked mine enemies.) 8. Salvation is from the Eternal, his blessing is upon his people. Selah.

## PSALM IV.

*Man's happiness lies in God's favour. To the chief musician on the stringed instruments. A psalm of David.*

HEAR me when I call, O God of my righteous cause; when I was in straits, thou didst enlarge me; be gracious to me, and hear my prayer. 2. O ye sons of the mighty ones how long will ye reproach my hope in God my glory, how long will ye love and seek after lying vanities. Selah. 3. But know that the Eternal sets apart the godly for the enjoyment of himself; the Eternal will hear, when I call upon him. 4. Stand in awe and sin not, converse with your own hearts upon your beds, and be quiet. Selah. 5. Offer the sacrifices of righteous doings, and trust in the Eternal. 6. Many say, Who will do us any good? O Eternal, favour us with the light of thy gracious countenance. 7. Thou hast given me more gladness of heart, than the men of the world have, when they abound in wealth. 8. I will ly down in peace, and sleep securely, for thou, O Eternal, only makest me dwell in safety.

## PSALM V.

*The wicked's joy a dream. To the chief musician on wind instruments. A psalm of David.*

GIVE ear to my prayer, O Eternal, consider my meditation. 2. Hearken to my supplication's voice, O my God and my king, for to thee I will pray. 3. My voice thou shalt hear in the morning; O Eternal, in the morning I will direct my prayer to thee, and look up for an answer; 4. For thou, O God, takest no pleasure in wickedness, neither shall evil abide with thee. 5. The foolish boasters shall not stand in thy sight, thou hatest all workers of iniquity, thou wilt destroy all liars. 6. The Eternal abhors the bloody and deceitful man. 7. But I will come into thy house, in the greatness of thy mercy, and in thy fear I will worship in thy holy temple. 8. Conduct me, O Eternal, in thy righteous ways; because of those who watch to ensnare me, let me not wander from the straight paths. 9. For there is no faithfulness in their words, their hearts are full of wickedness, their throat is an open sepulchre, (to bury the good name of others) they flatter with their tongue. 10. Thou wilt punish them, O God, as their iniquity deserves, they will fall by their own evil counsels, in the multitude of their transgressions thou wilt cast them away, for they have rebelled against thee; 11. But all who trust in thee shall rejoice for ever, they shall even shout for joy because thou protectest them, they who love thy ways shall be joyful in thee, 12. For thou, O Eternal, wilt bless the righteous, and encompass him with thy favour as with a shield.

## PSALM VI.

*First day evening prayer.*

*To the chief musician on stringed instruments, for an octave. A penitential psalm of David in deep distress.*

O ETERNAL, rebuke me not in thine anger, nor

correct me in thy hot displeasure. 2. Be gracious to me, O Eternal, for I am languid; heal me, for my strength is reduced; 3. My soul is also much troubled; how long shall it be so? 4. Return to me, O Eternal, and deliver my soul, O save me for thy mercies' sake. 5. For there is no remembrance of thee in the region of death, none praise thee in the grave; 6. I am weary with my groaning, every night I water my couch with my tears, I sprinkle my bed with them. 7. Mine eye is consumed with grief, it becometh dim, thro' fear of mine enemies. 8. Depart from me, all ye workers of iniquity, for the Eternal hath heard the voice of my weeping; 9. He heard my supplications, he will accept my prayer. 10. Mine enemies will all be ashamed, and much troubled, shame will return on them suddenly.

## PSALM VII.

*David's disquietude, which he sung to the Eternal, concerning the malicious words of Saul the son of Kish the Benjaminite.*

O ETERNAL, my God in thee I trust, save and deliver me from all who persecute me; 2. Lest he tear me in pieces like a lion, while there is no deliverer. 3. O Eternal, my God, if I have done him an injury, 4. If I have rendered evil to any who were at peace with me (nay, I have delivered him who is mine enemy without cause). 5. The enemy of my life will persecute me, and take it away, he will tread it down on the earth and lay it low in the dust. Selah. 6. O Eternal, thou wilt arise in anger, because of mine enemies' rage, and awake for me to the judgment thou hast appointed for the righteous cause; 7. So shall the assembly of thy people encompass thy tribunal with praise; for their sakes therefore exalt thyself. 8. The Eternal shall judge the people; judge my righteous cause, O Eternal, according to its righteousness and equi-

ty; 9. O cause the wicked's wickedness to cease, and establish the just; for thou, O righteous God, triest the hearts and affections. 10. God who saves the upright in heart is my defence? 11. God is a righteous judge, he is angry with the wicked always; 12. If he repent not, he will be cut off by the Almighty's avenging sword, his bow is ready to shoot the arrows of vengeance at him. 13. The means of death are prepared for him, the arrows of the Almighty's wrath are ordained against the persecutors. 14. Lo, the wicked will be in pain with iniquity, they have conceived mischief, and brought forth falsehood; 15. The evil man digged a pit and made it deep, and is fallen into the ditch he made; 16. His mischief shall return on his own head, and his violence shall descend upon his crown. 17. I will praise the Eternal for his justice, and celebrate him, for he is the Most High.

### PSALM VIII.

*To the chief musician on the instrument Gittith, at the vintage. A psalm of David.*

O ETERNAL our Sovereign, how excellent is thy name in all the earth! who hast placed thy glory above the heavens. 2. Out of the mouth of the simple as children, yea, and sucklings, thou hast laid the foundation of perfecting praise, (Matth. xxi. 16. 1 Cor. xv. 27.) because of thine enemies, to silence the adversary and the avenger. 3. When I contemplate the heavens, thy handy-works; the moon and the stars, which thou hast set in order; 4. What is man, that thou art mindful of him? Or the son of man, that thou visitest him? 5. For thou hast made him lower a little than the angels, and hast crowned him with glory and honour, (Heb. ii. 6.) 6. Thou madest him have dominion over the works of thy hands; thou hast subjected all things to him, (1 Cor. xv. 27.) 7. Flocks and herds of all sorts, likewise the wild beasts of the

field; 8. The fowls of the air, and the fish of the sea, that pass along its paths. 9. O Eternal, our Sovereign, how admirably are thy perfections displayed in all the earth.

### PSALM IX.

*Second day morning prayer.*

*To the chief musician on the warrior's death. A psalm of David.*

I WILL praise thee, O Eternal, with my whole heart; I will declare all thy wondrous works. 2. I will be glad and rejoice in thee: I will sing praise to thy name, O Most High. 3. Mine enemies being turned back shall fall and perish by thine anger, 4. For thou maintainest my right and my cause; thou sittest on the throne judging right. 5. Thou hast rebuked the heathen, thou hast destroyed the wicked, abolishing their name for ever. 6. The enemies' destructions are come to an end: and thou hast destroyed their cities: their memorial is perished with them. 7. But the Eternal shall endure for ever; he hath prepared his throne for judgment; 8. And he shall judge the world in righteousness, he shall give sentence to the people in uprightness. 9. The Eternal also will be a refuge for the oppressed, a refuge in times of trouble. 10. And they who know thy name will trust in thee: for thou, Eternal, hast not forsaken them that seek thee. 11. Sing praises to the Eternal, who dwells in Zion: declare his doings among the people. 12. When he makes inquiry for the innocent's blood, he remembers them: he forgets not the humble's cry. 13. Have mercy upon me, O Eternal; consider my trouble from them that hate me, thou who liftest me up from the gates of death; 14. That I may declare all thy praise in the gates of Zion's hill, I will rejoice in thy salvation. 15. The heathen are sunk into the pit they made, their own foot is taken in the net they hid. 16. The Eter-

nal is known by the judgment he executes: the wicked is snared in his own handy-works.—[Pause, meditation.]—17. The wicked shall be turned into hell, and all the nations that forget God. 18. For the needy shall not always be forgotten: the poor's expectation shall not perish for ever. 19. Arise, O Eternal, let not man prevail; let the nations be judged before thee. 20. Put them in fear, O Eternal, that they may know they are but men. Selah.

### PSALM X.

*Redress for the wicked's outrages.*

WHY standest thou afar off, O Eternal? why hidest thou thyself in times of trouble? 2. The wicked in his pride persecutes the poor, they will be taken in the devices they imagined. 3. For the wicked boasts of his desired object, and blesseth the covetous whom the Eternal abhors. 4. The wicked through his pride of countenance, will not seek God: God is not in all his thoughts. 5. His ways are always grievous, he considers not thy judgments, he puffs at all his enemies. 6. He saith in his heart, I shall not be moved: for I shall never be in adversity. 7. His mouth is full of cursing and deceit, and fraud; under his tongue is mischief and iniquity. 8. He sits in the lurking places of the villages; in the secret places he murders the innocent: his eyes are privily set against the poor. 9. He lies in wait secretly as a lion in his den, even to catch the poor, drawing him into his net. 10. He crouches and stoops, that the poor may fall by his strong ones. 11. He saith in his heart God hath forgotten; he hideth his face; he will never see it. 12. Arise, O Eternal; O God, lift up thine hand: forget not the afflicted. 13. Why doth the wicked contemn God? he saith in his heart, Thou wilt not require it. 14. But thou seest mischief; for thou beholdest spite, to requite it with thy hand; the poor commits himself to thee; thou art the



helper of the fatherless. 15. Thou wilt break the wicked's arm and the evil-doer's, thou wilt seek out his wickedness till thou find no more. 16. The Eternal is king for ever. The heathen will perish from his holy land. 17. O Eternal, thou hast heard the humble's desire, thou wilt establish their heart, let thine ear hearken, 18. To vindicate the fatherless and the oppressed; that the man of earth may no more oppress.

## PSALM XI.

*Fate of good and bad. To the chief musician, by David.*

I TRUST in the Eternal, how can ye say to my soul, wander as a bird over your mountain? 2. For lo, the wicked bend their bow, they aim their arrow on the string to shoot in the dark at the upright in heart. 3. If the foundations of justice be destroyed, what can the righteous do? 4. Why the Eternal is in his holy temple, his throne is in heaven; his eyes behold, his eyelids descry mankind. 5. The Eternal tries the righteous; but his soul hates the wicked and him that loveth violence. 6. On the wicked he shall rain burning thunderbolts, fire and brimstone, and an horrible tempest as the portion of their cup. 7. For the righteous Eternal loveth righteousness; with a pleasant countenance he beholds the upright.

## PSALM XII.

*Second day evening prayer.*

*To the chief musician on the octave or harp of eight strings. A Psalm of David. His complaint of decays.*

HELP, O Eternal, for the godly man ceaseth; for the faithful fail from among mankind. 2. Every one speaks vanity with his neighbour; they speak with flattering lips and a double heart. 3. The Lord shall cut off all flattering lips, and the tongue that speaks arrogantly; 4. Those who have said,

With our tongue we will prevail, our lips are our own: who is Lord over us? 5. For the oppression of the poor, for the sighing of the needy, I will now arise, saith the Eternal; I will set him in safety who is derided. 6. The Eternal's words are pure, like silver tried in an earthen furnace, purified seven times. 7. O Eternal, thou shalt preserve them always from this evil generation. 8. The wicked walk on every side, when the vilest men are exalted.

### PSALM XIII.

*To the chief musician. A Psalm of David. His complaint.*

How long wilt thou forget me, O Eternal? wilt thou hide perpetually thy gracious face from me? 2. How long shall I have consultations in my soul, with sorrow in my heart daily? How long shall mine enemy be exalted over me? 3. Behold and answer me, O Eternal; my God enlighten mine eyes, lest I sleep the sleep of death; 4. Lest mine enemy should say, I prevailed against him; and those that trouble me rejoice, when I am moved. 5. But I trust in thy mercy; my heart shall rejoice in thy salvation. I will sing to the Eternal, for he hath dealt bountifully with me.

### PSALM XIV.

*To the chief musician. On the wicked's folly, by David.*

THE fool saith in his heart, There is no God. They are corrupt, and have done abominable works; there is none that doeth good. 2. The Eternal looked from heaven on mankind to see if any had understanding to seek God. 3. They are all gone astray, and altogether become filthy; there is none that doeth good; not even one. 4. Are all the workers of iniquity without knowledge? who devour my people as they do bread, and call not on the Eternal. 5. Then they were in great fear; be-

cause God is in the generation of the righteous. 6. Ye would shame the counsel of the poor; because the Eternal is his refuge. 7. Let Israel's salvation come out of Sion! When the Eternal recalls his people's captivity, Jacob shall rejoice, and Israel be glad.

## PSALM XV.

*The third day morning prayer.*

*The citizen of Zion. A psalm of David.*

O ETERNAL, who shall abide in thy tabernacle? or dwell on thy holy hill? 2. He that liveth uprightly, and doeth (Isa. xxxiii. 15.) righteousness, and speaks the truth from his heart. 3. Who lies not, nor doeth evil to his neighbour, nor carries a reproach against him. 4. In whose eyes a vile person is despised, but he honours them that fear the Eternal; who fulfils his just vow and changes not (though it be to his hurt.) 5. Who puts not out his money for usury, nor takes a bribe against the innocent. He that doeth these things shall never be moved.

## PSALM XVI.

*A golden poem of David.*

PRESERVE me, O God: for I trust in thee. 2. O my soul, thou saidst to the Eternal thou art my Lord: My goodness extends not to thee; 3. But to the saints on earth, these excellent ones in whom is all my delight. 4. Their sorrows shall be multiplied that worship another God; their drink-offerings of blood I will not pour out, nor mention their names. 5. The Eternal is mine inheritance, and the portion of my cup; thou maintainest my lot. 6. The lot is fallen to me in a pleasant place, (even God's vineyard the church,) yea, I have a goodly heritage (the word of God.) 7. I will bless the Eternal, who gives me counsel; my thoughts also instruct me in the night-seasons. 8. I view

the Eternal as always beholding me; because he is at my right hand, I shall not be moved. 9. Therefore my heart is glad, and my tongue rejoiceth; my flesh also shall rest in hope; 10. For thou wilt not leave my person in the grave, nor let (Acts ii. 31. and xiii. 34.) thy holy One suffer corruption. 11. Thou wilt make me know the path of life; in thy presence is fulness of joys; at thy right hand are pleasures for ever.

## PSALM XVII.

*A prayer of David.*

HEAR what is right, O Eternal, hearken to my cry; give ear to my prayer which proceeds not from deceitful lips. 2. Let my sentence come forth from thy presence: let thine eyes behold the things that are right. 3. Thou searchest my heart; thou visitest me in the night; thou triedst me, and hast found nothing amiss; I purposed that my mouth shall not transgress. 4. Among the works of men, by thy word, I kept myself from the ways of destruction. 5. Uphold my goings in thy paths, that my footsteps slip not. 6. I called on thee, for thou wilt answer me, O God: incline thine ear to me, and hearken to my words. 7. Shew thy wondrous loving-kindness, O thou who by thy right hand savest them who trust in thee, from those who rise up against them. 8. Keep me as the pupil of the eye, hide me under thy protection, 9. From the wicked who oppress me, from my deadly enemies, who encompass me. 10. They are stupified with their luxury and wealth, they speak proudly. 11. They have now encompassed us by observing our steps: with their eyes looking down to the earth; 12. As a lion greedy of his prey, and like a young lion lurking in secret places. 13. Thou wilt arise, O Eternal, and disappoint him and cast him down; and deliver my soul from the wicked, who is thy sword; 14. From men

who are the rod in thy hand, O Eternal, from men of the world, who have their portion in this life, and whose desire thou fillest with riches, their sons are satisfied, and leave the rest of their substance to their little ones. 15. But I will behold thy face in mercy; I shall be satisfied with thy likeness when I awake from death.

## PSALM XVIII.

*Third day evening prayer.*

*To the chief musician by David, the Eternal's servant, who spake to him the words of this song, in the day he delivered him from Saul and all his enemies; then he said,*

I WILL love thee affectionately, O Eternal, my strength. 2. The Eternal is my refuge, and my defence, and also my deliverer: my God, my support, in whom I will trust: my shield, my saving strength, and my high tower. 3. I will call on the Eternal, who is worthy to be praised; so shall I be saved from mine enemies. 4. The pangs of death seized me, and the floods of ungodliness terrified me. 5. The bands of the grave encompassed me, the snares of death were laid for me. 6. I called on the Eternal in my distress, I cried to my God; he heard my voice from his temple, and my crying out before him came into his ears. 7. Then the earth shook and trembled; the foundations also of the hills moved and quaked by his wrath. 8. A thick cloud of smoke arose from his anger, and fire of lightning from his mouth consumed; coals of thunder-bolts were kindled by it. 9. He also bent the heavens, and descended, and a dark cloud was under his feet. 10. He likewise rode on a cloudy cherub, and did fly, yea, he flew swiftly on the wings of the wind. 11. He made darkness his concealment, his tabernacle around him being dark waters and thick cloudy skies. 12. The brightness of the lightnings

before him dispelled his thick clouds with hail and thunder-bolts like burning coals. 13. The Eternal thundered also in the heavens, and the Highest gave his voice, with hail and fiery coals. 14. He also shot his arrows and dispersed them; and sent lightnings, and routed them. 15. Then the water's channels were seen, even the world's foundations were discovered at thy rebuke, O Eternal, at the blast of thine anger. 16. He sent from above, he took hold of me, he drew me out of many waters of tumults. 17. For he delivered me from my strong enemies, who hated me, and were too strong for me. 18. They laid wait for me in the day of my calamity; but the Eternal was my support. 19. He brought me from straits into liberty; he delivered me because he delighted in me. 20. According to my righteousness, and the purity of my ways, the Eternal rewarded and recompensed me. 21. For I kept the Eternal's ways, and departed not wickedly from my God. 22. I observed all his judgments, and forsook not his ordinances. 23. I was also upright before him, and kept myself from having iniquity. 24. 25. With the merciful and the upright, thou wilt shew thyself merciful and pure; 26. And with the perverse thou wilt shew thyself froward. 27. For thou wilt save the afflicted, and humble the haughty. 28. Thou wilt light my lamp, the Eternal will enlighten my darkness of troubles. 29. By thee I broke thro' a troop; by my God, I leapt over a wall. 30. God's way is perfect, the Eternal's word is proved, he is a shield to all that trust in him. 31. For who is God save the Eternal, or who is a refuge, save our God. 32. It is God who girds me with strength, and makes my way straight. 33. He makes my feet like hinds' feet, and sets me up on high. 34. He teaches mine hands to war, so that a bow of steel is broken by mine arms. 35. Thou also givest me the shield of thy salvation;

and thy right hand upholds me, and thy favour makes me great. 36. Thou givest freedom to my steps, so that my feet stumble not. 37. I pursued mine enemies and overtook them; I turned not again, till they were consumed. 38. I wounded them that they could not rise; they are fallen under my feet. 39. For thou girdest me with strength for the battle; thou subjectedst to me those that rose up against me; 40. That I might destroy them who hate me. 41. They cried, but there was none to save them; even to the Eternal, but he answered them not. 42. Then I dispelled them as the dust before the wind; I cast them forth as the dirt of the streets. 43. Thou hast delivered me from the strivings of the people; and made me head of the heathen: a people whom I knew not shall serve me. 44. As soon as they hear of me they shall obey me; strangers shall submit themselves to me. 45. The strangers shall pass away, and be affrighted out of their close places. 46. The Eternal liveth, and blessed be my refuge, and let the God of my salvation be exalted. 47. It is God who avengeth me, and subjecteth the people to me. 48. He delivers me from mine enemies, even the violent one, yea, and lifts me up above those that rise up against me. 49. Therefore I will give thanks to thee, O Eternal, among the heathen, and sing praises to thy name. 50. Great deliverance he gives to his king; shewing mercy to his Messiah the beloved, and to his seed for ever.

### PSALM XIX.

*Fourth day morning prayer.*

*The creation shews God's glory, the word his grace.  
To the chief musician. A psalm of David.*

THE heavens declare God's glory, and the expanse shews his handy-works. 2. Day after day delivers discourse, and night after night shews

knowledge. 3. Without speech or words their voice is heard. 4. Their direction goes thro' all the earth, and their declarations to the world's limits; in them he placed a tent for the sun, 5. Whose splendour like a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. 6. His light springs from the east of heaven, and its circuit is to the limits thereof, and nothing is hid from his heat. 7. ¶ The Eternal's law is perfect, converting the soul: the Eternal's testimony is certain, making wise the simple. 8. The Eternal's precepts are right, rejoicing the heart; the Eternal's command is clear, enlightening the eyes. 9. The fear of the Eternal is pure, remaining for ever; the Eternal's rules are truth, and altogether righteous. 10. More desirable than gold, yea, than much fine gold; sweeter also than honey, and the dropping of honey-combs. 11. Moreover by them thy servant is enlightened; and in keeping them there is great reward. 12. Who can understand all his errors? cleanse thou me from secret faults. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then I shall be upright, and free from much transgression. 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Eternal, my refuge, and my Redeemer.

### PSALM XX.

*To the chief musician. A psalm of David.*

THE Eternal will answer thee in the day of trouble; the name of Jacob's God will defend thee. 2. He will send thee help from the sanctuary, and support thee from Zion. 3. He will remember all thy offerings, and accept thy holocaust. Selah. 4. He will grant thee thine heart's desire, and fulfil all thy purpose. 5. We will rejoice in his salvation, in our God's name, we will set up a standard;



the Eternal will fulfil all thy petitions. 6. Now I know the Eternal saves his anointed one; he will answer him from his holy heaven by the saving strength of his right hand. 7. Some trust in chariots, and some in horses; but we will be strong in the name of the Eternal, our God. 8. They are bowed down and fallen; but we are risen, and stand firm. 9. Save, O Eternal, let the king of saints hear us when we call.

## PSALM XXI.

*To the chief musician. A psalm of David.*

THE King of saints shall joy in thy strength, O Eternal; and in thy salvation how greatly shall he rejoice! 2. Thou hast given him his heart's desire, and not withholden his request. Selah. 3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold (or glory) on his head. 4. He asked of thee life, and thou gavest him length of days, even a long duration. 5. His renown is great in thy salvation; dignity and honour thou hast put upon him. 6. For thou hast made him most blessed for ever; and exceeding glad with thy presence. 7. For the king trusts in the Eternal; and thro' the Most High's mercy he shall not be moved. 8. Thine hand shall find out all thine enemies; even those that hate thee. 9. Thou shalt make them as a fiery oven in the time of thine anger: the Eternal shall consume them in his wrath, for the fire shall devour them. 10. Their fruit thou shalt destroy from the earth, and their seed from among mankind. 11. For they intended evil against thee, (to ruin thy cause;) they devised a mischievous device, which they are not able to perform: 12. Therefore thou shalt turn them back when thou preparest thine arrows on thy strings against their face. 13. Be thou exalted, O Eternal, by thine own strength: so we will sing and praise thy power.

## PSALM XXII.

*Fourth day evening prayer.**To the chief musician, on the morning Hind. A psalm of David, on Messiah's sufferings.*

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (Matth. xxvii. 46.) 2. O my God, I cry by day, but thou hearest not; and by night, there is no silence to me. 3. Yet thou art holy, dwelling where the praises of Israel are. 4. Our fathers trusted in thee: and thou deliverdest them. 5. They cried to thee, and were set free, and were not ashamed; 6. But I am treated as a worm, and not a man; reproached of men, and despised by the people. 7. All that see me scoff at me thus; thrusting out the lip, shaking the head, they say, 8. He committed himself to the Eternal; let him deliver him, if he delights in him. 9. But thou broughtest me out of the bowels; thou didst keep me in safety, when I was on my mother's breasts. 10. I was cast upon thee from my birth; thou hast been my God from my mother's bowels. 11. Be not far from me, for trouble is near; and there is no helper. 12. Many furious as bulls have encompassed me, as the bulls of Bashan have they enclosed me. 13. They opened at me their mouths, as a tearing and a roaring lion. 14. I am poured out like water, and all my bones are out of joint: my heart like wax is melted within me: 15. My vigour is dried like a potsherd; my tongue cleaves to my jaws; so thou makest me ready for the dust of death. 16. For men cruel as dogs have compassed me; the wicked's assembly have inclosed me: they pierced my hands and my feet. 17. I may count all my bones: they stare looking at me. 18. They divide my garments among them, and cast lots for my vesture. 19. But be not far from me, O Eternal, my strength;

make haste to help me. 20. Rescue my life from the sword; the only thing I have from the dog's paw. 21. Save me from (men like) the lion's mouth; as from the horns of the unicorns thou heardest me.

22. So will I declare thy name to my brethren; within the congregation I will praise thee. 23. Ye who fear the Eternal praise him; all ye seed of Jacob, glorify him; and fear him, all ye Israel's seed. 24. For he despised not nor abhorred the affliction of the afflicted, nor hid his face from him; but heard when he cried to him. 25. I will praise thee in the great congregation; I will perform my vows before them that fear him. 26. The meek shall eat, and be satisfied: they shall praise the Eternal that seek him; your soul shall for ever be happy. 27. All the earth's borders shall remember and return to the Eternal; and all the tribes of the nations shall bow before him. 28. For the kingdom is the Eternal's: he governs the nations. 29. All the chief ones of the earth shall partake of Messiah's benefits, and adore him; all that go down to the grave shall bow before him; and none can defend himself from death. 30. A seed shall serve him, and relate Messiah's benefits to a future generation. 31. They shall come and declare his mercy to posterity, which he hath manifested.

### PSALM XXIII.

*A pastoral poem of David.*

THE Eternal is my shepherd; I shall not want. 2. He makes me lie down in the green pastures: he leads me beside the quiet waters. 3. He revives my life, he leads me in the paths of righteousness for his name's sake. 4. Yea, tho' I walk thro' the valley of the shadow of death, I will fear no evil: for thou art with me; thy sceptre and thy staff comfortably protect and direct me. 5. Thou preparest for me a table before mine enemies; thou

anointest my head with oil; my cup overflows. 6. Surely goodness and mercy shall follow me all my life: and I will dwell in the Eternal's house the length of my days. (Sec John x.)

### PSALM XXIV.

*Fifth day morning prayer.*

*A psalm of David.*

THE earth is the Eternal's, with all its fulness, the world, and all its inhabitants; 2. For it was he that founded it upon the seas, and established it upon the floods. 3. Who shall ascend to the hill of the Eternal, and stand in his holy temple? R. 4. He that hath harmless hands, and a pure heart; who hath not behaved himself vainly, nor sworn deceitfully. 5. He shall receive the blessing from the Eternal, even mercy from the God of his salvation. 6. This is the generation of them that seek him, that seek the favour of the God of Jacob. Selah. 7. Lift up your heads, O ye gates of the temple; and be lifted up, ye doors of the sanctuary; and the ark of the King of glory shall come in. 8. R. Who is this King of glory? The Eternal, strong and powerful, and mighty in battle.

9. Lift up your heads, O ye gates; yea, lift them up, ye doors of Zion, and the King of glory shall come in. 10. R. Who is this King of glory? The Eternal God of hosts is the King of glory. Selah.

### PSALM XXV.

*David's devotion.*

To thee, O Eternal, I lift up my soul's desires. 2. O my God, I trusted in thee; let me not be ashamed; let not mine enemies triumph over me. 3. Yea, none that wait on thee shall be ashamed; they shall be ashamed who transgress without injury received. 4. Shew me thy paths, O Eternal;

teach me thy ways: 5. And cause me walk in thy truth; for thou art the God of my salvation; on thee I wait every day. 6. Remember, O Eternal, thy tender mercies, and thy loving-kindnesses, for they are everlasting. 7. Remember not the sins of my youth, nor my trespasses: according to thy mercy remember me, for thy goodness sake, O Eternal. 8. Good and upright is the Eternal; therefore he will teach sinners the right way. 9. He will guide the meek in it, and teach them his way. 10. All the Eternal's ways are mercy and truth to such as keep his covenant and testimonies. 11. For thy name's sake, O Eternal, pardon mine iniquity; for it is great. 12. Whocver he be that fears the Eternal, he will teach him the way that he should choose. 13. He himself shall abide in what is good; and his seed shall inherit the earth. 14. The Eternal's secret is with them that fear him; and he will make known to them his covenant. 15. Mine eyes are ever toward the Eternal: for he shall bring my feet out of the evil net.

16. Look upon me, and be gracious to me; for I am solitary and afflicted. 17. The troubles of my heart are enlarged: O bring me out of my distresses. 18. Look upon mine affliction and trouble; and forgive all my sins. 19. Consider mine enemies, for they are many; and they hate me with violent spite. 20. Preserve my soul, and deliver me: let me not be ashamed; for I trust in thee. 21. Let sincerity and uprightness preserve me, for I wait on thee. 22. Redeem Israel, O God, from all his troubles.

### PSALM XXVI.

#### *David's sincerity.*

JUDGE my righteous cause, O Eternal; for I have performed my office with integrity; I trusted also in the Eternal; therefore I shall not slide. 2. Examine me, O Eternal, and prove me; try my dis-

positions and affections. 3. For thy loving-kindness is before mine eyes; and I walked in thy truth. 4. I sat not with vain persons, nor will I go with dissemblers. 5. I hated the company of evil doers, and will not sit with the wicked. 6. I will walk in sincerity and purity; so will I compass thine altar, O Eternal; 7. That I may publish with the voice of thanksgiving, and proclaim all thy wondrous works. 8. O Eternal, I loved the habitation of thy house, and the place where thy glory dwells. 9. Gather not my soul with sinners, nor my life with bloody men; 10. In whose hands is mischief, and their right hand is full of bribes. 11. But I will walk in mine integrity; redeem me, and be merciful to me. 12. My hope is stedfast; in the congregation I will bless the Eternal.

### PSALM XXVIL

*Fifth day evening prayer.*

*David's confidence.*

THE Eternal is my light and my salvation; whom shall I fear? he is the strength of my life; of whom shall I be afraid? 2. When the wicked, even mine enemies and my foes, came against me, to devour me, they stumbled and fell. 3. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in thy protection will I confide. 4. One thing I desired of the Eternal, which I will seek after, even to dwell in the Eternal's house all my life, to behold the Eternal's glory, and to ask counsel in his temple. 5. For in the time of trouble he shall hide me in his tabernacle, even in the secret of his tent: then he shall set me in safety. 6. And now I shall be raised above mine enemies around me; therefore I will offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises to the Eternal. 7. Hear, O Eternal, my voice when I cry; have mercy also upon me, and answer me.

8. When thou saidst, Seek ye my face; my heart said to thee, Thy favour O Eternal, I will seek. 9. Hide not thy face from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation. 10. When my father and my mother forsake me, then the Eternal will take care of me. 11. Teach me thy way, O Eternal, and lead me in the path of uprightness, because of mine enemies. 12. Deliver me not to mine enemies' will; for false witnesses are risen up against me, and such as breathe out cruelty. 13. I had fainted, unless I had believed to see the Eternal's goodness in the land of the living. 14. Wait, on the Eternal, be steadfast, and he shall strengthen thine heart; therefore, wait on the Eternal.

## PSALM XXVIII.

*David's devotion.*

To thee I cry, O Eternal, my refuge, be not silent to me; lest, if thou be so, I become like them that go down to the pit. 2. Hear the voice of my supplications when I cry to thee, when I lift up my hands toward thy holy oracle. 3. Draw me not away with the wicked and the workers of iniquity, who speak peace to their neighbours, but mischief is in their hearts. 4. Thou wilt requite them according to their works, and their evil doings. 5. Because they consider not the Eternal's works, nor regard the operations of his hands, (in nature and providence) he shall overthrow them, and not build them up. 6. Blessed be the Eternal, because he heard the voice of my supplications. 7. He is my strength, and my shield; in whom my heart having trusted, I have been helped; therefore my heart greatly rejoiceth; and with my song I will praise him. 8. The Eternal is his people's strength, the saving strength of his anoint-

ed. 9. Save thy people, and bless thine inheritance; feed them also, and exalt them for ever.

### PSALM XXIX.

*A psalm on God's wonders. By David.*

O YE mighty ones, ascribe to the Eternal, glory and strength. 2. Ascribe to him the glory due to his name; worship him in the beauty of holiness. 3. The Eternal's voice is as the sound of great waters; the God of glory's voice is as the thunder; the Eternal rules over the great waters. 4. The Eternal's voice is powerful; it is full of majesty. 5. His voice in the winds and thunders, breaks the cedars; yea, he breaks Lebanon's cedars. 6. He makes them also to bend like the skipping of a calf; those of Lebanon and Sirion like a young unicorn. 7. The Eternal's voice divides the flames of fire in thundering. 8. It shakes the forests of the wilderness of Kadesh. 9. His voice makes the hinds bring forth, and the forests bare; and is in his temple; all of it shews his glory. 10. The Eternal presided at the deluge; yea, he abideth King for ever. 11. The Eternal will give strength to his people; he will bless them with peace.

### PSALM XXX.

*Sixth day morning prayer.*

*A psalm sung at the dedication of David's house.*

I WILL extol thee, O Eternal; for thou advancest me, and hast not let my foe rejoice over me. 2. O Eternal, my God, I cried to thee, and thou hast healed me. 3. Thou hast rescued my life from the grave. 4. Sing to the Eternal, O ye saints; and give thanks at the remembrance of his holiness. 5. For his anger endures but a moment; in his favour is life: weeping may endure for a night, but joy comes in the morning. 6. I thought



in prosperity, I should never be moved. 7. O Eternal, by thy favour thou madest my power to stand strong as a mountain; again thou hidest thy face, and I was troubled. 8. I cried, O Eternal, to thee, and made my supplication. 9. What profit will there be by my life, if I go down to the pit? shall the dust praise thee, or declare thy truth? 10. Hear, O Eternal, and have mercy upon me: be my helper. 11. Thou hast turned my mourning into exultation, thou hast put off my sackcloth, and girded me with gladness; 12. That my tongue may sing thy praise, and not be silent, O Eternal, my God, I will praise thee for ever.

### PSALM XXXI.

*To the chief musician. A psalm of David, as a type of Messiah.*

IN thee, O Eternal, I trust; let me never be ashamed, deliver me in thy righteousness. 2. Harken to me speedily; be my strong refuge, as a house well fortified to save me. 3. For thou art my refuge and my fort; therefore, for thy name's sake, lead me and guide me. 4. Bring me out of the net they have hid for me; for thou art my strength. 5. Into thine hand I commit my spirit, thou hast redeemed me, O Eternal, the God of truth. 6. I hate them who regard false vanities; but I trust in the Eternal. 7. I will be glad and rejoice in thy mercy, for thou hast considered my trouble; and comforted my soul in my distresses. 8. And hast not shut me up in the enemy's power, but set me at liberty. 9. Have mercy upon me, O Eternal, for I am in trouble, mine eye is consumed with grief, my soul and my bowels. 10. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed. 11. I was a reproach among all mine enemies, but especially

among my neighbours, and a terror to mine acquaintance, they who saw me in the street fled from me. 12. I am forgotten as a dead man, I am like a broken vessel. 13. For I heard the ill report of many, fear was on every side; while they consulted together against me, to take away my life. 14. But I trusted in thee, O Eternal; I said, Thou art my God. 15. My time is in thy power; deliver me from the power of mine enemies; that persecute me. 16. Make thy favour to shine upon thy servant, save me for thy mercies' sake. 17. I shall not be ashamed, O Eternal, for I called on thee: the wicked shall be ashamed, and be cut off for the grave. 18. The lying lips will be put to silence: which speak grievous things proudly and contemptuously against the righteous. 19. O how great is thy goodness, which thou hast laid up for them that fear thee; and wrought for them that trust in thee before mankind! 20. Thou shalt hide them in the secret of thy presence from the vexations of man; and keep them safe in thy tabernacle from the strife of tongues. 21. Blessed be the Eternal; for he shewed me his marvellous kindness in a fenced city. 22. Though I said in my haste I am cut off from thy sight: yet thou heardst my supplication's voice when I cried to thee. 23. O love the Eternal, all ye his saints: for he preserves the faithful, and fully recompenseth the proud doer. 24. Be stedfast, and he shall strengthen your heart, all ye that hope in the Eternal.

### PSALM XXXII.

*Sixth day evening prayer.*

*A penitential instructing poem by David.*

BLESSED is he whose transgression is forgiven, whose sin is covered. 2. Blessed is the man to whom the Eternal reckons not iniquity, and in whose spirit there is no deceit. 3. When I kept

silence my bones decayed, thro' my roaring every day. 4. (Because thy hand was heavy upon me day and night,) my natural moisture being turned into summer's drought. Selah. 5. Then I acknowledged my sin to thee, and concealed not mine iniquity, saying, I will confess my transgressions to the Eternal; so thou forgavest the guilt of my sin. Selah. 6. For this shall every pious one pray to thee when thou mayest be found, before it be too late: surely the floods of great waters of trouble shall not come near him. 7. Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt encompass me with songs of deliverance. Selah. 8. I will instruct thee, and teach thee the way thou shalt go: I will direct thee with mine eye. 9. Be not like a horse or a mule, which have no understanding; whose mouth must be curbed with a bridle and a bit, that they may not come near thee. 10. The wicked shall have many sorrows; but mercy shall encompass him that trusteth in the Eternal. 11. Be glad and rejoice in the Eternal, ye righteous; shout for joy, all ye upright in heart.

### PSALM XXXIII.

#### *Creation and providence.*

REJOICE in the Eternal, ye righteous, for praise becomes the upright. 2. Praise the Eternal with the harp; sing to him with the psaltery and the ten-stringed instruments. 3. Sing to him a new song; play with a good sound. 4. For the Eternal's word is right; and all his works are according to truth. 5. He loveth righteousness and justice; the earth is full of his goodness. 6. By the Eternal's word the heavens were made; and all their host by the breath of his mouth. 7. He collects the sea waters as an heap: he lays up the depths in treasures. 8. Let all the earth fear the Eternal, let all the world's inhabitants dread him; 9.

For he spake, and the world was made: he commanded, and it was established. 10. The Eternal disappoints the heathen's counsel; he makes the people's devices void. 11. The Eternal's counsel stands for ever, the thoughts of his heart to all ages. 12. Blessed is the nation, whose God is the Eternal; and the people whom he chooses for his inheritance. 13. The Eternal beholds from heaven all the human race. 14. From his habitation, he looks on all the earth's inhabitants. 15. He forms their hearts in the same manner, he considers all their works. 16. No king is saved by the greatness of an host; a mighty man is not delivered by much strength: 17. A horse is a vain thing for safety: he shall not make any escape by his great strength. 18. The Eternal's eye beholds them that fear him, and hope in his mercy: 19. To deliver them from death, and keep them alive in famine. 20. Our soul waits for the Eternal: he is our help and shield: 21. For our heart shall rejoice in him, because we trusted in his holy name. 22. Let thy mercy, O Eternal, be on us, as we hope in thee.

#### PSALM XXXIV.

*A choice poem by David, when he changed his behaviour before Abimelech, who drove him out, and he departed. (1 Kings xxi. 24.)*

I WILL bless the Eternal at all times: his praise shall be continually in my mouth, 2. My soul shall glory in the Eternal; the humble shall hear thereof and be glad. 3. O magnify the Eternal with me, let us extol his name together. 4. I sought the Eternal, he answered me, and delivered me from all my fears. 5. They looked to him, and were enlightened; and their faces were not ashamed. 6. The poor man cried, the Eternal heard him, and delivered him from all his troubles. 7. The Eternal's angel encompasseth them that fear him, and delivers them. 8. O taste and see that the

Eternal is good! Blessed is the man who trusts in him. 9. O fear the Eternal, ye his saints; they that fear him want nothing that is for their good. 10. The young lions want, and suffer hunger; but they who seek the Eternal shall not want any thing good for them. 11. ¶ Come, ye children, hearken to me, I will teach you the fear of the Eternal. 12. Whoever desires life, and loves many days, to enjoy good; 13. Keep the tongue from evil, and the lips from speaking deceit: 14. Abandon evil and do good; seek peace and pursue it. 15. The Eternal's eyes are upon the righteous, and his ears are open to their cry. 16. The Eternal's anger is against evil-doers to cut off their memorial from the earth. 17. The righteous cry, the Eternal hears, and delivers them from all their troubles. 18. The Eternal is near to the broken in heart, and saves the contrite in spirit. 19. The righteous have many afflictions; but the Eternal delivers them from them all. 20. He preserves all his bones; none of them is broken. 21. Evil shall slay the wicked; and they that hate the righteous shall be desolate. 22. The Eternal redeems his servant's soul: and none that trust in him shall be desolate.

### PSALM XXXV.

*Seventh day morning prayer.*

*By David, against his foes.*

CONTEND, O Eternal, with them that contend with me; fight against them that fight against me. 2. Take hold of the shield and buckler, and arise for mine help. 3. Draw out also the spear, and stop the way against them that persecute me; say to my soul, I am thy salvation. 4. They will be ashamed and confounded that seek my life, they will be turned back and ashamed that devise my hurt. 5. They will be as chaff before the wind;

the Eternal's angel driving them. 6. Their way will be in dark and slippery places, the Eternal's angel pursuing them. 7. For without cause they hid for me their net in a pit, which without cause they digged for my life. 8. Destruction will seize him unawares, the net he hid will catch himself; into that very destruction he will fall. 9. But my soul shall rejoice in the Eternal's salvation. 10. All my bones shall as it were say, O Eternal, who is like thee, who deliverest the afflicted from him that is too strong for him, yea, the poor and needy from him that spoileth him? 11. False witnesses arose and laid to my charge things that I knew not: 12. They returned me evil for good, to render me destitute: 13. But when they were sick, my clothing was sackcloth; I afflicted myself with fasting, and my prayer redounded to mine own good. 14. I behaved myself as if he had been my friend or brother, and bowed down sad as one that mourns for his mother. 15. But in my calamity they insulted me, and were gathered to mock, yea, wretches were gathered against me, and I knew it not; they derided me, and ceased not. 16. With hypocritical mockers, to get feasts, they gnashed their teeth at me. 17. O Eternal, how long wilt thou behold it? rescue my life from their destructions, the only thing I have from these lions. 18. I will give thee thanks in the great congregation, I will praise thee among the numerous people. 19. Let not mine enemies wrongfully rejoice over me; neither let them deride with the eye that hate me without cause. 20. For they speak not peacefully, but devise deceitfully devices against the quiet ones of the land. 21. Gaping at me with their mouth they said, Aha, aha, our eye hath seen our desire. 22. O Eternal, thou hast seen, thou wilt not keep silence; O Eternal be not far from me. 23. Hasten to judge and vindicate my cause, my God and my Lord. 24. Judge for me, O Eternal,

my God, according to thy righteousness let them not rejoice over me, 25. Nor say in their hearts, Ah, we have got our wish: let them not say, We have devoured him. 26. They will be put to shame and confounded that rejoice at my hurt, yea, clothed therewith that magnify themselves against me. 27. Let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the Eternal be magnified, who delights in his servant's prosperity: 28. And my tongue shall speak the praise of thy righteousness every day.

## PSALM XXXVI.

*To the chief musician, a choice poem of David, the  
Eternal's servant.*

THE wicked's transgression makes me conclude there is no fear of God before his eyes. 2. For he flatters himself with conceits, until his hateful iniquity be found. 3. His words are profane and deceitful; he hath left off to be wise, and to do good. 4. He deviseth mischief on his bed; he sets himself in a way not good; he abhors not evil. 5. ¶ Thy mercy, O Eternal, reacheth to the heavens; and thy faithfulness to the clouds. 6. Thy righteousness is like to the great mountains; thy judgments to the great deep: O Eternal, thou preservest man and beast, 7. How precious is thy mercy, O God! therefore mankind trust in thy protection. 8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures. 9. For with thee is the fountain of life; in thy light shall we see light. 10. Extend thy loving-kindness to them that know thee; and thy mercy to the upright in heart. 11. Let not the foot of pride come to me, nor the wicked's hand remove me, 12. Where the workers of iniquity fall, are cast down, and shall not be able to rise.

## PSALM XXXVII.

*Seventh day evening prayer.**David's faith and patience.*

DISQUIET not thyself at the wicked's prosperity, nor envy that of evil-doers. 2. For they will soon be cut down like grass, and fade as the green herb. 3. Trust in the Eternal and do good; so thou shalt dwell in the land, and verily have food. 4. Delight also in the Eternal, and he shall grant thee thine heart's desire. 5. Commit thy way to the Eternal; trust in him, and he shall accomplish it. 6. He shall manifest thy righteousness as the light, and thy judgment as the noon-day. 7. Wait silently and patiently for the Eternal: disquiet not thyself at him who succeeds in wicked devices or ways. 8. Cease from anger and wrath, disquiet not thyself at all, so as to do evil. 9. For evil-doers shall be cut off, but those that wait for the Eternal shall possess the land. 10. Yet a little while and the wicked shall not be, yea, thou shalt look at his place, when he shall not be in it. 11. But the meek shall possess the land, and delight themselves in abundant prosperity. 12. The wicked plots against the righteous, and gnasheth his teeth at him. 13. The Eternal shall deride him, for he seeth his evil day coming. 14. The wicked have drawn their swords, and bent their bow to make the afflicted and the needy fall, and to slay those who are in the right way. 15. Their sword shall pierce into their own heart, and their bows shall be broken. 16. A little is better to a righteous man, than much riches to the wicked; 17. For the powerful wicked's arms shall be broken: but the Eternal upholds the righteous. 18. The Eternal preserves the upright's life, and their possession shall remain. 19. They shall not be ashamed in evil times, and in the days of famine they



shall be satisfied. 20. But the wicked shall perish, and the Eternal's enemies shall be as the fat of lambs on the altar, consuming away into smoke. 21. The wicked borrows and pays not; but the righteous shews favour and gives. 22. For such as are blessed of him shall possess the land, but they that are accursed of him shall be cut off. 23. A good man's steps are ordered by the Eternal, and he delights in his way. 24. Tho' he fall, it shall not be to the utmost, for the Eternal upholds him with his hand. 25. I have been young, and now am old; yet I have not seen the righteous (Israelite) forsaken, nor his seed begging bread. 26. He is always merciful, and lends, and his offspring is blessed. 27. Abandon evil and do good, and remain always in the land. 28. For the Eternal loves equity, and forsakes not his saints; they are preserved for ever, but the wicked's offspring shall be cut off. 29. The righteous shall inherit the land, and dwell therein perpetually. 30. The upright's mouth speaks wisdom, and his tongue talks what is right. 31. His God's law is in his heart, his steps shall not slip. 32. The wicked watches the righteous, seeking to slay him. 33. The Eternal will not leave him in his power, nor condemn him when he is judged. 34. Wait for the Eternal and keep his way, and he shall promote thee to possess the land, when thou shalt see the wicked cut off. 35. I have seen the wicked great in power, spreading like a green tree (in its own soil,) 36. Yet he passed away, and was not; yea, I sought him, but he could not be found. 37. Observe the perfect man, and behold the upright: for he will be happy at last. 38. But transgressors shall be destroyed together; the wicked shall be cut off at last: 39. For the upright's salvation is from the Eternal; he is their support in time of trouble: 40. He shall help and deliver them from the wicked, and save them, because they trust in him.

## PSALM XXXVIII.

*Eight day morning prayer.**A psalm of David, to bring the evil days penitentially to remembrance. See Psal. vi.*

O ETERNAL, rebuke me not in thy wrath, nor correct me in thy fury. 2. For thine arrows stick fast in me, and thy hand presseth me sore. 3. There is no soundness in my flesh, because of thine anger; nor any health in my bones, because of my sin. 4. For mine iniquities are gone over mine head as a flood; they are a burden too heavy for me. 5. My sores are loathsome, being corrupted because of my folly. 6. I am troubled, and bowed down greatly; I go mourning every day. 7. For my loins are full of loathsomeness, and there is no soundness in my flesh. 8. I am feeble and sore broken: I roared with horror of heart. 9. O Eternal, all my desire is before thee; and my groaning is not hid from thee. 10. My heart panteth, my strength faileth me, and the light of mine eyes is also gone from me. 11. My very lovers and friends stand at a distance from my plague; my neighbours stand afar off. 12. They also that seek my life, lay snares for me; and they that seek my hurt speak mischievously, and devise deceit every day. 13. But I was a deaf man that heard not: and as a dumb man that opens not his mouth, 14. In whose mouth are no reproofs. 15. Because I wait for thee, O Eternal, answer me, O Eternal, my God. 16. For I said, Hear me, lest they should rejoice over me: when my foot is moved, they magnify themselves against me. 17. For I am ready to halt, and the cause of my sorrow is continually before me. 18. For I will declare mine iniquity, and be sorry for my sin. 19. Mine enemies too are lively and strong; and they that hate me wrongfully are multiplied. 20. They render evil for good: they are mine adversaries, because I follow what is good. 21. For

sake me not, O Eternal: O my God, be not far from me. 22. Make haste to help me, O Eternal, my Saviour.

## PSALM XXXIX.

*To the chief musician, Jeduthun. A psalm of David on wordly vanity.*

I SAID, I will attend to my ways, that I sin not with my tongue; I will keep my mouth shut while the wicked is before me. 2. I was silent, even from speaking good; but my sorrow was excited. 3. My heart was hot with meditating, the fire kindled, then I spake: 4. O Eternal, let me know when mine end shall be, even the number of my days, that I may know what time I have here. 5. Lo, thou hast made my days as an handbreadth, and my time is as nothing before thee; verily, every man at his best state is altogether vanity. Selah. 6. Surely each man walking is as a shadow; surely they are disquieted in vain: he heaps up riches, and knows not who shall receive them. 7. And now, O Eternal, what wait I for? my hope is in thee. 8. Deliver me from all my transgressions; make me not the reproach of the foolish. 9. I was silent in mine affliction; because thou didst bring it. 10. Remove thy stroke from me: I am consumed by the blow of thine hand. 11. When with rebukes, thou correctest man for iniquity, thou consumest his beauty as a moth doth a garment; surely every man is vanity. Selah. 12. Hear my prayer, O Eternal, and hearken to my cry; attend to my tears: for I am a stranger before thee, and a sojourner here, as all my fathers were. 13. O grant me some respite, that I may be comforted before I go hence, and be here no more.

## PSALM XL.

*To the chief musician. A psalm of David, on Mes-  
siah, &c.*

I WAITED patiently for the Eternal, and he hearkened to my cry. 2. He brought me out of a pit of troubles, out of the miry clay, and set me at liberty, to walk in safety. 3. And he put a new song of praise in my mouth to our God: many shall see it, and fear, and trust in the Eternal. 4. Blessed is he that trusts in the Eternal; and regards not the proud, nor such as turn aside to lying. 5. Many, O Eternal, my God, are thy wonderful works; thy doings and thy thoughts toward us are not as ours, (Isa. lv. 8, 9.) they cannot be reckoned up in order to thee, for they are more than can be numbered.

6. Sacrifice and offerings thou wouldest not for ever; but a body hast thou prepared me: in holocausts and sin-offerings thou hadst no pleasure. (Heb. x. 5.) 7. Then I said, Lo, I come: in the volume of thy book it is written of me. (Gen. iii. 15.) 8. I delight to do thy will, O my God; yea, thy law is in my heart. 9. I preached righteousness in the great congregation; lo, I refrained not my speech, O Eternal, thou knowest. 10. I concealed not thy justice in my heart; I declared thy faithfulness and thy salvation; thy mercy and thy truth I concealed not from the great congregation.

11. Withhold not thy tender mercies from me, O Eternal; let thy loving-kindness and thy truth continually preserve me. 12. For innumerable evils encompassed me, mine iniquities took hold on me, that I cannot look up; they are more than the hairs of my head, so that my heart faileth me. 13. Be pleased, O Eternal, to deliver me; O Eternal make haste to help me. 14. They will be ashamed and confounded together that seek

my life to destroy it; they will be driven backward, and put to confusion, who wish to do me evil. 15. They will be desolate who seek to put me to shame, who say to me, Aha, aha! 16. All who seek thee will rejoice and be glad in thee; let such as love thy salvation say continually, The Eternal be magnified. 17. As I am afflicted and needy, the Eternal will regard me: thou helpest and deliverest me; delay not, O my God.

## PSALM XLI.

*Eight day evening prayer.*

*To the chief musician. A psalm of David, (for the poor.)*

BLESSED is he that considers the poor: the Eternal will deliver him in time of trouble. 2. The Eternal will preserve him, and keep him in peace; and he shall be blessed upon the earth; and thou wilt not deliver him to his enemies' will. 3. The Eternal will strengthen him when languishing on his bed; thou wilt change all his sickness to soundness. 4. I said, O Eternal, be merciful to me; heal my soul: for I sinned against thee. 5. Mine enemies speak evil of me, and say, When shall he die, and his name perish? 6. And if he come to see me, he speaks vanity, his heart gathers iniquity into itself; and he goes out to the street to relate it. 7. All that hate me whisper together concerning me, devising how to hurt me. 8. An evil disease, say they, cleaves to him; now he lies, and shall no more rise. 9. Yea, mine own familiar friend, in whom I trusted, who ate my bread, lifted up his heel against me. 10. But thou, O Eternal, wilt be merciful to me, and raise me up, that I may requite them. 11. By this I know that thou favourest me, because mine enemy triumphs not over me. 12. And thou upholdest in mine integrity, and wilt establish me before thee for

ever. 13. Blessed be the Eternal, the God of Israel, from everlasting to everlasting. And so indeed shall it be. (*End of Book I.*)

### PSALM XLII.

*To the chief musician. A pious instruction for the sons of Korah.*

As the thirsty hart pants for the water-brooks, so pants my soul for thee, O God. 2. My soul thirsts for God, even the living God; when shall I come and appear before God in his house? 3. My tears have been as my meat day and night, while they say continually to me, Where is thy God? 4. My soul is overwhelmed in me, when I remember how I went to God's house with the multitude that kept holy day, with the voice of joy and praise. 5. Why art thou cast down, O my soul, and disquieted in me? Hope thou in God; for I shall yet praise him, for his presence is salvation. 6. O my God, my soul is disconsolate; therefore I remember thee from the land of Jordan, and of the Hermonites, from mount Mizar. 7. One depth of trouble comes upon another at the noise of thy water spouts, all thy waves and thy billows pass over me. 8. Yet the Eternal will ordain his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer shall be to the God of my life. 9. I will say to God my refuge, Why hast thou forgotten me? why go I mourning by the enemy's oppression? 10. It is as a sword in my bones when mine enemies reproach me; saying daily to me, Where is thy God? 11. Why art thou cast down, O my soul, and disquieted within me? Hope thou in God; for I shall yet praise him, who is the author of my salvation, and my God.

### PSALM XLIII.

*Part 2d of xlii. Septuagint.*

VINDICATE me, O God, and plead my cause

against an ungodly nation; O deliver me from the deceitful and unjust man. 2. For thou, O God, art my protection; why dost thou cast me off? why go I mourning by the enemy's oppression? 3. O send forth thy light and thy truth; let them lead me, and bring me to thy holy mountain, and thy tabernacle. 4. Then I will go to God's altar, to God my exceeding joy; and with the harp I will praise thee, O God, my God. 5. Why art thou cast down, O my soul, and disquieted within me? Hope in God; for I shall yet praise him, who is the author of my salvation, and my God.

## PSALM XLIV.

*Ninth day morning prayer.*

*To the chief musician. A plaintive instructing poem for the sons of Korah.*

O God, we have heard, our fathers told us, what works thou didst in their days, in ancient times: 2. How thou didst drive out the heathen, and plantedst them with thy hand; how thou didst punish the people, casting them out. 3. For they got not possession of the land by their own sword, nor did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou didst favour them. 4. Thou art my King, O God: ordain deliverance for Jacob. 5. By thee we will overthrow our enemies: through thy name we will trample them that rise against us. 6. For I will not trust in my bow, nor can my sword save me. 7. Because thou hast saved us from our enemies, and put them to shame that hated us. 8. In God we boasted all the day, and praised thy name continually. Selah. 9. But now thou hast cast us off, and put us to shame, by not going forth with our armies. 10. Thou makest us turn back from the enemy; and they who hate us spoil us for themselves. 11. Thou hast given us up as sheep for meat; and hast scattered

us among the heathen. 12. Thou sellest thy people for nothing; and so makest no increase of gain by their price. 13. Thou makest us a reproach to our neighbours, a scorn and a derision to those around us. 14. Thou makest us a proverb among the heathens, even to the shaking of the head among the nations. 15. I behold my confusion continually, and shame covers my face; 16. Because of his voice that reproaches and blasphemes: and by reason of the enemy and avenger. 17. Though all this is come upon us; yet we have not forgotten thee, nor dealt falsely in thy covenant. 18. Our heart is not turned back from thee, nor have our steps declined from thy way; 19. Though thou hast sore broken us in the place of dragons, (or dangers,) and covered us with the shadow of death, (or anguish.) 20. If we forget the name of our God, or stretched out our hands to a strange god, 21. Shall not God search this out? for he knows the secrets of the heart. 22. Yea, for thy sake we are killed all the day; we are reckoned as sheep for the slaughter. 23. Awake, why lingerest thou, O Eternal? arise, cast us not off for ever. 24. Why hidest thou thy face, and forgettest our affliction and oppression? 25. For our life draws near the dust; our body cleaves to the earth. 26. Arise for our help, and redeem us for thy mercy's sake.

#### PSALM XLV.

*To the chief musician upon the six-stringed instrument of the Korahites. An instructing poem of the beloved daughters. (v. 9.)*

My heart is dictating a good matter; I speak of my performances concerning the King, (Messiah); my tongue is as the pen of a ready writer. 2. Thou art much fairer than the race of mankind; grace is poured forth from thy lips; therefore God hath blessed thee for ever. 3. Gird thy sword on



thy thigh, (Heb. iv. 12.) O most Mighty, with thy glory and thy majesty. 4. And in thy majesty ride successfully on the account of truth, and meekness, and righteousness; and thy right hand shall exhibit to thee terrible things. 5. Thine arrows of conviction are sharp in the heart of the King's enemies, whereby the people fall under thy sceptre. 6. Thy throne, O God, is for ever; the sceptre of thy kingdom is a right sceptre, (Heb. i. 8.) 7. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy associates, (Heb. i. 4.) 8. All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, thereby they made thee glad. 9. King's daughters were among thy precious ones; at thy right hand stood the queen adorned with ornaments of gold of Ophir. 10. O daughter, hearken, behold and consider; forget also thine own people, and thy father's house; 11. Then will the king earnestly desire thy comeliness; as he is thy Lord, worship thou him. 12. And the (princess) daughter of Tyre shall be there with a present; even the rich among the people shall entreat thy favour. 13. The King's daughter is all glorious by graces within; her clothing is of golden embroidery. 14. She shall be brought to the king in embroidered raiment; the virgins, her companions that follow her, shall be admitted to thee. 15. With gladness and rejoicing shall they be admitted; they shall enter into the King's palace. 16. Instead of thy fathers shall be thy sons, whom thou mayest make princes on all the earth. 17. I will cause thy name to be remembered in all generations; therefore shall the people praise thee for ever. (See Solomon's Song.)

## PSALM XLVI.

*To the chief musician of Korah's sons. A song upon the virgin instruments. On firm trust in God.*

GOD is our refuge and strength, a very present help in trouble; 2. Therefore we will not fear, tho' the earth were removed, and the mountains overturned into the midst of the sea; 3. Tho' its waters roar and be troubled, tho' the mountains shake with its swelling. Selah. 4. There is a river (of living water) whose streams shall make glad the city of God; the holy place of the most High's tabernacles. 5. God is in the midst of her; she shall not be moved: God shall help her, and that right early. 6. The heathen raged, the kingdoms were moved; he uttered his thundering voice, the earth dissolved. 7. The Eternal God of hosts is with us, the God of Jacob is our refuge. Selah. 8. Come, behold the Eternal's works, what desolations he made on the earth. 9. He makes wars to cease over all the earth, he breaks the bow, and cuts the spear asunder; he burns the chariot in the fire. 10. Saying, Leave of, and know that I am God; I will be exalted among the heathen on the earth. 11. The Eternal God of hosts is with us, the God of Jacob is our refuge. Selah.

## PSALM XLVII.

*Ninth day evening prayer.*

*To the chief musician. A psalm for Korah's sons. On King Messiah.*

O CLAP your hands, all ye people; shout to God with the voice of singing; 2. For the Eternal the most High is terrible; a great King over all the earth: 3. He shall subdue the multitudes under us, and the nations under our feet. 4. He shall choose (mount Zion) for our inheritance, the glory of Jacob, whom he loved. Selah. 5. God is ascended with a shout, the Eternal with the trumpet's sound. 6. Sing praises to God our King,

sing melodiously. 7. For God is the King of all the earth, sing ye praises with understanding. 8. God reigns over the heathen: He sits on his sacred throne. 9. The voluntary princes (of the people) are gathered to the people of Abraham's God; for the earth's defenders are in God's hand; he is greatly exalted.

### PSALM XLVIII.

*A song or psalm for Korah's sons. On King Messiah.*

GREAT is the Eternal, and greatly to be praised in our God's city, on his holy mount Zion. 2. Beautiful for situation is mount Zion, the joy of the whole land; on its north side is the city of the great King. 3. God is known in her palaces for a refuge. 4. For, lo, the kings were assembled, they passed by together. 5. They saw it, and wondered accordingly; they were troubled, and hasted away; 6. Trembling seized them there, and anguish as of a parturient woman. 7. Thou breakest the ships of Tarshish with the east wind. 8. As we heard, so we have seen thy wonders in the city of the Eternal God of hosts, even our God's city; he will establish it continually. Selah. 9. We thought of thy loving-kindness, O God, within thy temple. 10. According to thy name, O God, so is thy praise to the earth's boundaries, thy right hand is full of righteous deeds. 11. Mount Zion will rejoice, Judah's daughters will be glad, for thy judgments. 12. Compass Zion, and going round, number her towers. 13. Observe her bulwarks, look up to her palaces, that ye may number for the generation following: 14. For Zion's God is our God for ever; he will be our guide over death.

### PSALM XLIX.

*To the chief musician. A psalm for Korah's sons. On the poor rich miser.*

HEAR this each of you all people that inhabit

the world: 2. Both rich and poor, high and low together. 3. My mouth shall speak wisdom; and my heart's meditation shall be of understanding. 4. I will incline mine ear to a parable; I will open my dark saying upon the harp. 5. Why should I act so as to fear in affliction that the iniquity of my ways should encompass me? 6. None of them that trust in their wealth, and boast in the abundance of their riches, 7. Can by any means redeem his brother (from death) nor give to God a ransom for him; 8. For the redemption of their life is precious, but they can never effect it; 9. That he should live for ever, and not suffer corruption. 10. For he seeth that the wise die, the foolish and the brutish perish together, and leave their wealth to others. 11. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; therefore they call their lands after their own names. 12. But Adam in honour abode not a night; he became like the beasts that perish. 13. This way of theirs is their folly; yet their posterity approve their sayings. Selah. 14. Brutish like sheep, they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the mōrning (of the resurrection,) and their form shall consume in the grave, whither they are gone from their dwelling. 15. But God will redeem my person from the power of the grave; for he shall receive me. Selah. 16. Be not thou troubled when one is made rich, when the glory of his house is increased: 17. For when he dies he shall carry nothing away; his glory shall not descend after him to the grave. 18. Tho' while he lived, he flattered himself, but thou wilt be praised when thou doest well for thyself. 19. He shall go to his father's race; they shall never see light. 20. Man that is in honour, and understandeth not, is like the beasts that perish.

## PSALM L.

*Tenth day morning prayer.**A psalm of Asaph on the last judgment.*

THE mighty God, even the Eternal hath spoken, and called the earth from the springing out of the sun's light unto its going off. 2. Out of Zion the perfection of beauty, (the gospel of) God hath shined. 3. Our God shall come, and not be silent: a devouring fire goes before him, and around him rages a violent tempest. 4. He shall call from above to the heavens, and the earth, that he may judge his people. 5. Gather my saints to me; those that made a covenant with me by (Messiah's) sacrifice. 6. Then the heavens shall declare his righteousness; for God himself is judge. Selah. 7. Hear, O (Israel) my people, and I will speak, and testify to thee; I am God even thy God. [8. I will not reprove thee concerning thy sacrifices, or thy holocausts, to have been continually before me. 9. I will take no bullock out of thy house, nor he-goats out of thy folds; 10. For every beast of the forest is mine, and the cattle on a thousand hills. 11. I know all the fowls of the mountains, and the wild beasts of the field are mine. 12. If I were hungry I would not tell thee, for the world is mine, and its fulness. 13. Will I eat the flesh of bulls, or drink the blood of goats?] 14. Offer to God thanksgiving, and pay thy vows to the most High. 15. And call on me in trouble; I will deliver thee, and thou shalt glorify me. 16. But to the wicked God saith, What hast thou to do with my ordinances, or to take up my covenant in thy mouth? 17. Seeing thou hatest instruction, and castest my words behind thee. [18. When thou sawest a thief, thou consentedst with him, and didst partake with whoremongers. 19. Thou appliest thy mouth to evil, and thy tongue frames deceit. 20. Thou

sittest and speakest against thy brother; thou slanderest thine own mother's son. 21. These things thou didst, and I was silent; thou thoughtest I was wholly like thyself; but I will reprove thee, and set them in order before thine eyes.] 22. Consider this now, ye that forget God, lest I tear you in pieces, and none deliver. 23. Whoso offers praise glorifies me; and to him that orders his conversation aright, I will shew the salvation of God.

### PSALM LI.

*To the chief musician. David's penitential horror and remorse, when Nathan the prophet came to him, after he had gone into Bath-sheba. 2 Kings xii. 1.*

HAVE mercy on me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3. For I acknowledge my transgressions; and my sin is ever before me. 4. Against thee principally I sinned, and did evil in thy sight; for thou art just in thy words, and pure in thy judging. 5. Lo, I was generated in iniquity; and in sin my mother conceived me. 6. Lo, thou desirest truth in the inward parts; and in the heart itself thou shalt make me to know wisdom. 7. O purify me as with hyssop, that I may be clean; wash me, and I shall be whiter than snow. 8. Make me to hear the joy and gladness (of pardon and peace) that the bones which thou hast bruised by thy terrors, may rejoice. 9. Turn away thine anger from my sins; and blot out all mine iniquities. 10. Create in me a clean heart, O God, and renew a right spirit within me. 11. Cast me not away from thy presence; nor take thy holy Spirit from me for ever. 12. Restore to me the joy of thy salvation: and let the spirit of liberty uphold me. 13. Then will I teach transgressors

thy ways; and sinners shall be converted to thee. 14. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing thy mercy aloud. 15. O Eternal, open my lips, and my mouth shall shew forth thy praise. 16. For thou desirest not sacrifice, else I would give it; thou delightest not in holocausts. 17. The sacrifices of God are a broken spirit; a broken and a bruised heart, O God, thou wilt not despise. 18. Deal well in thy favour with Zion; build up Jerusalem's walls. 19. Then thou shalt be pleased with the sacrifices of righteousness, [with complete holocausts, then shall they offer bullocks upon thine altars.]

## PSALM LII.

*To the chief musician. An instructing poem by David, when Doeg the Edomite came and told Saul that David was come to Ahimelech's house. 1 Kings xxii.*

WHY dost thou boast of evil. O mighty man? the goodness of God endureth continually. 2. Thy tongue deviseth mischiefs, it is like a sharp razor cutting deceitfully. 3. Thou lovest evil more than good, and falsehood rather than to speak righteously. Selah. 4. Thou lovest all devouring words, O deceitful tongue. 5. God shall likewise destroy thee, he shall pluck thee out of thy dwelling-place, and root thee out of the land of the living, and take thee away for ever. Selah. 6. The righteous shall see and fear, and hold the wicked man in derision, saying, 7. Behold the man that made not God his strength; but trusted in the abundance of his riches, and encouraged himself in his wickedness. 8. But I am like a green olive-tree in God's house, I trust in his mercy for ever. 9. I will praise thee for ever, because thou hast done it: I will trust in thy name, for this is good before thy saints.

## PSALM LIII.

*Tenth day evening prayer.*

*To the chief musician on the wind instrument Mahalath. An instructing poem by David. See Psalm xiv.*

THE fool saith in his heart, There is no God: they are corrupt, and have done abominable iniquity: none doeth good. 2. God looked from heaven on mankind, to see if any had understanding to seek God. 3. They are all gone astray, and altogether become filthy: none doeth good, not even one. 4. Have all the workers of iniquity no knowledge? who devour my people as they do bread: and call not on God. 5. Then they were in great fear, where no cause of fear was; for God scatters his bones that encamps against thee: thou hast put them to shame, because God despised them. 6. Oh, that Israel's salvation were come out of Zion! When God brings back his people's captivity, Jacob shall rejoice, and Israel shall be glad.

## PSALM LIV.

*To the chief musician on stringed instruments, an instruction by David, when the Ziphites came and told Saul that David hid himself with them. 1 Kings xxvi.*

Save me, O God, by thy name, and vindicate me by thy strength. 2. Hear my prayer, O God; give ear to my words. 3. For strangers rise up against me, and oppressors seek my life who set not God before them. Selah. 4. Lo, God is my helper, the Eternal is among those that uphold my life. 5. He will render evil to mine enemies, and cut them off in his justice and truth. 6. [I will sacrifice to thee with a free-will offering,] I will praise thy name, O Eternal, for it is good. 7. For he delivered me out of all trouble; and mine eye hath seen a recompense on mine enemies.



## PSALM LV.

*To the chief musician on stringed instruments. An instruction by David, on Ahithophel and Judas.*

GIVE ear to my prayer, O God; and hide not thyself from my supplication. 2. Hearken to me, and answer me; I mourn in my meditation, and cry out, 3. Because of the enemy's voice, and the wicked's oppression, for they cast evil upon me, and in wrath they hate me. 4. My heart is sore pained within me, and the terrors of death are fallen upon me. 5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. 6. And I said, Oh, that I had wings like a dove! for then would I fly away and be at rest. 7. Lo, then I would wander far off, and remain in the wilderness. Selah. 8. I would hasten my escape from the wind and storm, and tempest of trouble. 9. O Eternal, thou wilt destroy, and divide their tongues; for I have seen violence and strife in the city, 10. Which they beset day and night on its walls; mischief and trouble are within it. 11. Wickedness is in the midst of it; deceit and fraud depart not from its streets. 12. For it was not an enemy that reproached me, else I could have borne it; nor was it he that hated me that magnified himself against me, else I would have hid myself from him; 13. But it was thou mine equal, my guide, and mine acquaintance. 14. We took sweet counsel together, and walked to God's house in company. 15. Death will seize on them, and they will go down quickly into the grave, for wickedness is among them in their dwellings. 16. But I will call on God, and the Eternal shall save me. 17. Evening, morning, and at noon, I will pray, and cry out; and he shall hear my voice. 18. He restored my life to peace from them that war against me: for they were beside me with many. 19. God who abideth eternally

shall hear and afflict them. Selah. Because they have no changes in their lot, they fear not God. 20. He put forth his hands against such as are at peace with him; he broke his covenant. 21. His words were smother than butter, but war was in his heart; they were softer than oil, yet were they like drawn swords. 22. Cast thy burden on the Eternal, and he will sustain thee: he will not suffer the righteous to be moved for ever. 23. But thou, O God, shalt bring them down to the pit of destruction, the bloody and deceitful men shall not live half their days: but I will trust in thee.

### PSALM LVI.

*Eleventh day morning prayer.*

*To the chief musician, on the silent dove afar off.  
A golden poem of David when with the Philistines  
in Gath. 1 Kings xxi.*

BE merciful to me, O God, for man would swallow me up: he, fighting daily, oppresseth me. 2. Mine enemies would daily swallow me up, for many fight against me, O Most High. 3. When I am afraid I will trust in thee. 4. Thro' God I will praise his word; in God I trust; I will not fear what flesh can do to me. 5. Every day they wrest my words, all their thoughts are against me for evil. 6. Coming together, they hide themselves, observing my footsteps, they wait for my life. 7. Shall they escape in their iniquity? In thine anger thou wilt cast down the people, O God. 8. Thou countest my wanderings; put my tears into thy bottle; are they not in thine account? 9. When I cry to thee mine enemies shall turn back; this I know, because God is for me. 10. Thro' the Eternal God I will praise his word. 11. In God I trust, I will not fear what man can do to me. 12. Thy vows are upon me, O God; I will render thanks to thee. 13. Since thou hast delivered my life from death;

wilt thou not deliver my feet from falling, that I may walk before God in the light of the living?

### PSALM LVII.

*To the chief musician. Do not destroy. A golden poem of David, when he fled from Saul into the cave. 1 Kings xxii.*

Be merciful to me, O God, be merciful to me, for my soul trusts in thee; and in thy protection I will trust until these calamities pass away. 2. I will cry to God most high; to God who performs all things for me. 3. He shall send from heaven and save me, putting him to reproach that would swallow me up. Selah. God shall send forth his mercy and his truth. 4. My soul is as it were among lions; and I lie even among them that are fired with fury, men whose teeth are as spears and arrows, and their tongue as a sharp sword. 5. Be thou extolled, O God, above the heavens; let thy glory be above all the earth. 6. They prepared a net for my feet; my soul is bowed down, they digged a pit before me, into the midst of which themselves are fallen. Selah. 7. My heart is prepared, O God, my heart is fitted, I will sing praise and give thanks. 8. Awake my voice, awake, psaltery and harp; I will awake early. 9. I will praise thee, O Eternal, among the people; I will sing to thee among the nations; 10. For thy mercy is great, and extolled to the heavens, and thy truth to the skies. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

### PSALM LVIII.

*To the chief musician. Destroy not. A golden poem of David against unjust judges.*

Do ye indeed speak justly, O assembly? Do ye judge rightly, O ye human judges? 2. Yea, in

heart ye work iniquity, ye weigh out the violence of your hands on the earth. 3. The wicked alienate themselves from the beginning, they go astray from the first, speaking lies. 4. Their poison is like that of a serpent; they are like the deaf asp that stops its ear: 5. Which hearkens not to the voice of charmers, craftily enchanting. 6. Thou wilt break their teeth, O God: thou wilt break out the great teeth of these young lions, O Eternal. 7. They will pass away as waters which run continually; when he bends his bow to shoot his arrows, they will be cut off. 8. As a snail dissolveth, each shall pass away, like an abortion that seeth not the sun. 9. Before your pots can feel the thorns, he will drive them away tempestuously and prematurely in his wrath. 10. The righteous seeing the vengeance shall rejoice; and wash his feet in the wicked's blood. 11. So men shall say, Verily there is a reward for the righteous: verily there is a God that judgeth in the earth.

### PSALM LIX.

*Eleventh day evening prayer.*

*To the chief musician. Destroy not. A golden poem of David, when Saul sent to watch the house to kill him. (1 Kings xix.)*

DELIVER me from mine enemies, O my God; defend me from them that rise up against me. 2. Deliver me from workers of iniquity, and save me from bloody men. 3. For lo, they lie in wait for my life; the mighty are gathered against me; not for my transgression nor my sin, O Eternal. 4. They run and prepare themselves without my fault; behold, and awake to help me. 5. Therefore, O Eternal, God of hosts, thou the God of Israel, wilt awake to visit all the heathen, thou wilt not be merciful to any that are treacherous with iniquity. Selah. 6. They return at evening; they make a

noise like a dog, and go round the city. 7. Lo, they utter evil with their mouth: their lips are as swords; they say, Who hears? 8. But thou, O Eternal, shalt deride them, thou shalt have all the heathen in derision. 9. Because of thy strength I will wait on thee: for God is my defence. 10. The God of my mercy shall prevent me from danger. God shall let me see a recompense on mine enemies. 11. Thou wilt not slay them, lest thy people forget; but remove them by thy power and bring them down, O Eternal, our shield. 12. By the sinful words of their mouth, they will be taken in their pride, even for the cursing and lying which they express. 13. Thou wilt consume them in wrath, wholly, that they may not be; and let them know that God rules in Jacob to the earth's boundaries. Selah. 14. At evening they will return, and make a noise like a dog, going round the city. 15. They will wander up and down for meat, and grudge if they be not satisfied. 16. But I will sing of thy power: yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. 17. To thee, O God, my strength, will I sing: for the God of my mercy is my defence.

## PSALM LX.

*To the chief musician on the six-stringed instrument, of the testimony. A golden poem of David, to teach when he contended with the Syrians of Mesopotamia, and with those of Zobah, when Joab returned and smote twelve thousand of Edom in the valley of Melah.*

O God, thou hast been displeased, thou hast cast us off and scattered us; O return to us again. 2. Thou hast shaken the land, and made breaches in it; heal its breaches, for it is moved. 3. Thou hast shewn thy people hard things, and made us

drink wine of astonishment. 4. But thou hast given a banner to them that fear thee, that it may be set up because of the truth. Selah. 5. That thy beloved ones may be delivered, save with thy right hand and hear me. 6. God hath graciously promised (saying I shall triumph) I shall rule over Sechem, and measure out Succoth's valley. 7. Gilead and Manasseh are mine; Ephraim is also the strength of my dominion; Judah is my ruler. 8. Moab is my lowest servant, over Edom I will exercise my power, and Philistia shall add to my triumph. 9. Who will bring me into the possession of the strong cities? who will lead me into the possession of Edom? 10. Wilt not thou, O God, who hadst cast us off, even thou, O God, who didst not go out with our armies? 11. Give us help from trouble; for vain is man's help. 12. Thro' God we shall do valiantly; for he shall trample our enemies.

### PSALM LXI.

*To the chief musician on a stringed instrument. A devout poem by David.*

HEAR my cry, O God; hearken to my prayer. 2. From the earth's limits I will cry to thee, when my heart is overwhelmed: lead me to the Refuge that is higher than myself. 3. For thou hast been a refuge to me, and a strong tower from the enemy. 4. I will abide in thy tabernacle perpetually; I will trust in thy protection. Selah. 5. For thou, O God, hast heard my vows; thou hast given me the heritage of those that fear thy name. 6. Thou wilt prolong the king's life here, and his age without end hereafter. 7. He shall abide before God perpetually: O prepare mercy and truth, to preserve him. 8. So I will sing praise to thy name continually, that I may daily perform my vows.

## PSALM LXII.

*Twelfth day morning prayer.**To the chief musician, Jeduthun. A devout psalm of David.*

TRULY my soul waits on God; from him comes my salvation. 2. He only is my refuge, and my defence: I shall not be greatly moved. 3. How long will ye devise mischief against a man? ye shall be slain, ye shall all be as a bending wall, and as a fence broken down. 4. They only consult to cast him down from his excellency, they delight in lies; they bless with their mouth, but they curse inwardly. Selah. 5. My soul, wait thou only upon God; for my expectation is from him. 6. He only is my refuge, my salvation and my defence, I shall not be moved. 7. In God is my salvation and my glory, he is my strong fortress; my refuge is in God. 8. Trust in him at all times, ye people; pour out your hearts in prayer before him: God is our refuge. Selah. 9. All mankind are only vanity, and men of high degree are a lie; to be laid in the balance together, they are lighter than vanity. 10. Trust not in oppression, and become not vain in plundering; if riches increase, set not your heart upon them. 11. Once hath God spoken, twice have I heard this, that power is of God. 12. And of thee, O Eternal, is mercy; yea, thou renderest to every man according to his work.

## PSALM LXIII.

*A sublime psalm of David, when he was in the wilderness of Judah.*

O GOD, thou art my God; I will seek thee early; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; 2. To see thy power and thy glory, as I have seen them in the sanctuary. 3. Because thy loving-

kindness is better than life, my lips shall praise thee. 4. So I will bless thee while I live, lifting up my hands in thy name. 5. When my soul is satisfied as with marrow and fatness; my mouth shall praise thee with joyful lips; 6. When I remember thee on my bed, and meditate on thee in the night watches. 7. Because thou hast been my help, in thy protection I will rejoice. 8. My soul follows close after thee; thy right hand upholds me. 9. Therefore those that seek to destroy my life shall go down into the lower parts of the earth. 10. They shall fall by the sword; they shall be a portion for foxes. 11. But the king shall rejoice in God; every one that reverences God shall glory; but the mouth that speaks lies shall be stopped.

### PSALM LXIV.

*To the chief musician. A psalm of David.*

HEAR my prayer's voice, O God, preserve my life from fear of the enemy. 2. Hide me from the wicked's privy council, and the workers of iniquity's tumults; 3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: 4. To shoot in lurking places at the perfect; suddenly shooting at him without fearing. 5. They encourage themselves in evil; plotting to lay snares privily, saying, Who can see them? 6. They search for iniquity with the depth of their thoughts in their hearts, to practise it diligently. 7. But God shall shoot them with an arrow, suddenly they shall be wounded. 8. So they shall make their own tongue to fall on themselves: all that see them shall flee away. 9. Thus all men shall fear, and declare God's work, wisely considering his doing. 10. The righteous shall rejoice in the Eternal, and trust in him; all the upright in heart shall glory.



## PSALM LXV.

*Twelfth day evening prayer.**To the chief musician. A sublime psalm and song of David, (viz. for both instrument and voice.)*

PRAISE waits for thee, O God, in Zion; and to thee shall the vow be performed. 2. O thou that hearest prayer, to thee shall all flesh come. 3. The matters of iniquities prevail against me; but our transgressions thou shalt purge away. 4. Blessed is he whom thou choolest, and causest approach to thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple. 5. By terrible things in righteousness, thou wilt answer us, O God of our salvation; who art the confidence of all the earth's limits, and of them that are afar off on the isles of the sea; 6. Who establisheth the mountains by his strength; being girded with power: 7. Who stilleth the noise of the seas, even of their waves, and the tumult of the people. 8. They also that dwell in the utmost parts are afraid of thy wonders; thou makest the outgoings of the morning and evening to rejoice. 9. Thou visitest the earth, and waterest it; thou greatly enrichest it with (rain) the river of God, which is full of water: for so thou preparest it for corn. 10. Thou waterest its ridges abundantly, the rain settles in its furrows; thou makest it soft with showers; thou blessest its springing. 11. Thou crownest the year with thy goodness, and thy cloudy paths drop fatness. 12. They drop on the pastures of the wilderness; and the little hills rejoice on every side. 13. The pastures are clothed with flocks; the vallies also are covered over with corn; they shout and sing for joy.

## PSALM LXVI.

*To the chief musician. A sublime song or psalm,  
(viz. for the voice with the instrument.)*

LET all the earth make a joyful sound to God. 2. Sing melodiously the honour of his name; shew the praise of his glory. 3. Say to God, How terrible are thy works! thro' thy great power thine enemies shall submit to thee. 4. All the earth shall worship thee, and sing melodiously to thee; even to thy name. Selah. 5. Come, see God's works, his terrible acts toward mankind. 6. He turned the sea to dry land; they went thro' the flood on foot; there we rejoiced in him. 7. He rules by his power for ever; his eyes behold the nations; let not the wicked exalt themselves. Selah. 8. O bless our God, ye people, and make the sound of his praise be heard; 9. Who upholds our souls in life, and suffers not our feet to be moved. 10. For thou, O God, hast proved, and tried us, as silver is tried. 11. Thou broughtest us into the net; thou laidest affliction on our loins. 12. Thou causedst men insult over us: we went thro' fire and water; but thou broughtest us to a wealthy place. 13. I will go to thy house with holocausts. I will pay to thee my vows, 14. Which my lips uttered, and my mouth spoke, when I was in trouble. [15. I will offer to thee holocausts of fat rams, with incense, and bullocks with goats. Selah.] 16. Come and hear, all ye that fear God, and I will declare what he did for my soul. 17. I cried to him with my mouth, and he was extolled with my tongue. 18. If I regard iniquity in my heart, the Eternal will not hear me: 19. But verily God heard me; he hearkened to my prayer's voice. 20. Blessed be God, who turned not away my prayer from him, nor his mercy from me.

## PSALM LXVII.

*To the chief musician on stringed instruments. A sublime psalm or song.*

GOD be merciful to us, and bless us; yea, cause thy face to shine upon us. Selah. 2. That thy way may be known on earth, thy salvation among all nations. 3. Let the people praise thee, O God; let all the people praise thee. 4. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations on earth. Selah. 5. Let the people praise thee, O God; let all the people praise thee. 6. Then shall the earth yield her increase; and God, even our God, shall bless us, 7. And all the boundaries of the earth shall fear him.

## PSALM LXVIII.

*Thirteenth day morning prayer.*

*To the chief musician. A sublime psalm or song of David.*

GOD will arise, his enemies will be scattered; they also that hate him, will flee from his presence. 2. As smoke is driven away, so shalt thou drive them away; as wax melts before the fire, so will the wicked perish at God's presence. 3. But the righteous will be glad, and rejoice before God; yea, they will exceedingly rejoice. 4. Sing to God, sing praises to his name: extol him that ruleth the heavens, by his name JAH, and rejoice before him. 5. A father to the fatherless, and a defender of the widows, is God in his holy habitation. 6. God makes the solitary dwell in a family; he brings out the chained prisoners, but the rebellious inhabit a dry land. 7. O God, when thou wentest before thy people, marching through the wilderness; Selah. 8. The earth shook, the heavens also distilled at thy presence; even Sinai itself was

moved at the presence of Israel's God. 9. O God, thou sentest a plentiful rain, whereby thou refreshedst thine inheritance, when it was thirsty. 10. Thy congregation dwelt therein; thou, O God, preparedst of thy goodness for the poor. 11. The Eternal gave the word; great was the company that published it. 12. The kings of the armies fled away; and women that remained at home divided the spoil. 13. Though ye have lain as between the stones of the hearth, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold. 14. When the Almighty scattered the kings of Canaan, it was white as snow on Salmon hill. 15. Zion, God's hill, is as Bashan hill, a fruitful hill. 16. Why do ye exult, ye high hills? this (Zion) is the hill which God desires to inhabit; yea, the Eternal will inhabit it perpetually. 17. God's chariots are twenty thousand, with many thousands of angels, the Eternal is among them as in the holy mount Sinai. 18. Thou hast ascended on high, (O Messiah) having led the captivators captives; and received gifts for men, that the rebellious also may obey, that the Eternal God may dwell among them. 19. Blessed be the Eternal, who daily loads us with benefits, even the God of our salvation. Selah. 20. Our God is the God of salvation; and to the Eternal God belong the issues from death. 21. But God shall smite his enemies' heads, yea, his very crown, that goes on in his trespasses. 22. The Eternal said, as from Bashan, I will bring my people again, as from the depths of the sea; [23. That thy foot may be dipped in thine enemies' blood, and thy dogs may lick the same.] 24. They have seen thy goings, O my God, my King, in the sanctuary. 25. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. 26. Bless ye God in the congregation, even the Eternal, O Israel's race.

27. Little Benjamin is there, with their rulers; Judah's princes, with their company; Zebulun's chiefs, and Naphtali's chiefs. 28. Thy God hath ordained thy strength: strengthen, O God, what thou hast wrought for us. 29. Because of thy temple at Jerusalem kings shall bring presents to thee for offerings. 30. Rebuke the company of spear-men, the multitude furious as bulls, with the rabble of the people, that every one may subject himself with pieces of silver: scatter the people that delight in war. 31. Princes shall come from Egypt; Cush shall soon stretch out her hands in adoration to God. 32. Sing to God, ye kingdoms of the earth, sing praises to the Eternal: Selah. 33. To him that rules the whole heavens from their beginning; lo, he sends out his mighty voice. 34. Ascribe ye strength to God: his excellency is in Israel, and his strength in the heavens. 35. O God, thou art terrible from thy holy places: the God of Israel gives strength and power to his people. Blessed be God.

### PSALM LXIX.

*Thirteenth day evening prayer.*

*To the chief musician on the six-stringed instruments.  
A poem of David on the Messiah's sufferings.*

SAVE me, O God, for the waters (of trouble) are come into my soul. 2. I sink in deep mire (of horror) where there is no standing; I am come into deep waters (of sorrows) where the floods overflow me. 3. I am weary with crying, my throat is dried: mine eyes fail waiting for my God. 4. They that hate me without a cause are more than the hairs of mine head; they who would destroy me, being mine enemies wrongfully, are mighty; then I restored what I took not away. 5. O God, thou knowest if I am in the fault, and my guiltlessness is not hid from thee. 6. Let not them that wait

on thee, O Lord God of hosts, be ashamed on account of my sufferings; let not those that seek thee be confounded for my sake, O God of Israel. 7. Because for thy sake, I have borne reproach, shame hath covered my face. 8. I am become a stranger to my brethren, and an alien to my mother's race; 9. As the zeal for thine house hath eaten me up; and their reproaches that reproached thee are fallen upon me: 10. When I wept, and chastened my soul with fasting, that was turned to my reproach. 11. I made sackcloth also my covering; and I became a proverb to them. 12. They that sit in the gate speak against me; and I was the song of the drunkards. 13. But my prayer is to thee, O Eternal, in an acceptable time: O God, in the multitude of thy mercy hear me, in the faithfulness of thy salvation. 14. Deliver me out of the mire (of horror,) let me not sink: deliver me from them that hate me, and out of the deep waters (of anguish.) 15. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the (pit of despondency) shut its mouth upon me. 16. Harken to me, O Eternal; for thy loving-kindness is good; turn to me according to the multitude of thy tender mercies. 17. Hide not thy face from thy servant; for I am in trouble; hear me speedily. 18. Draw nigh to my soul, and redeem it: deliver me because of mine enemies. 19. Thou knowest my reproach, my shame, and my confusion; mine adversaries are all before thee. 20. Reproach hath broken my heart, and I am full of grief; I looked for some to sympathise, but there was none; and for comforters, but I found none. 21. They put gall for my meat; and in my thirst they gave me vinegar to drink. 22. Their table before them shall become a snare: and what should have been for their welfare, a trap. 23. Their eyes will be darkened that they will not see; and their loins will continually shake. 24. Thou wilt pour out

thine indignation upon them; and thy wrathful anger will seize them. 25. Their habitation will be desolate, and none shall dwell in their tents. 26. For they persecute him whom thou hast smitten, and rehearse things to grieve thy wounded ones. 27. Thou wilt punish their iniquity; and not let them come into thy favour. 28. They will be blotted out of the book of the living, and not be written with the righteous. 29. But I being afflicted and sorrowful, let thy salvation, O God, exalt me. 30. I will praise God's name with a song, and magnify him with thanksgiving. 31. This also shall please the Eternal better than to sacrifice an ox or bullock. 32. The humble shall see this and be glad: and your heart shall rejoice that seek God. 33. For the Eternal hearkens to the poor, and despiseth not his prisoners. 34. Let the heaven and earth praise him, the seas, and every thing that moveth therein. 35. For God will save Zion, and build Judah's cities. 36. His servants' offspring shall also inherit them; and they that love his name shall dwell therein.

## PSALM LXX.

*To the chief musician. A poem of David, to bring his case to remembrance.*

MAKE haste, O God, to deliver me; hasten to help me, O Eternal. 2. They will be ashamed and confounded that seek my life, they will be turned backward, and confounded that desire my hurt. 3. They will be turned back for a reward of their shame that say, Aha, aha! 4. All those that seek thee will be glad and rejoice in thee; and such as love thy salvation will say continually, Let God be magnified. 5. But I am afflicted and needy; make haste to save me, O God; thou art my help and my deliverer, O Eternal make no delay.

## PSALM LXXI.

*Fourteenth day morning prayer.*

IN thee, O Eternal, I trust, let me never be put to confusion. 2. Deliver me in thy righteousness, cause me escape; hearken to me, and save me. 3. Be thou my strong habitation, to which I may continually resort; thou hast given command to save me; for thou art my refuge and my fortress. 4. Deliver me, O my God, from the wicked's power, from the unjust and cruel man. 5. For thou, O Lord, Eternal God, art my hope, and my trust from my youth. 6. By thee, I have been upheld from my birth, thou didst take me out of my mother's bowels; I will praise thee continually. 7. I am as a wonder to many; but thou art my strong refuge. 8. Let my mouth be filled with thy praise and thy glory every day. 9. Cast me not off in old age, forsake me not when strength fails. 10. For mine enemies speak against me; and they that lay wait for my life, take counsel together, 11. Saying, God hath forsaken him; persecute and take him; for there is none to deliver him. 12. O God, be not far from me: O my God, make haste to my help. 13. The adversaries of my life shall be confounded and consumed, they who seek my hurt shall be covered with reproach and confusion. 14. But I will hope continually, and yet praise thee more and more. 15. My mouth shall shew forth thy righteousness and thy salvation all the day, tho' I know not the number of thy benefits. 16. I will go on in the strength of the Lord, the Eternal God; I will make mention of thy righteousness, even of thine only. 17. O God, thou hast taught me from my youth: and hitherto I declared thy wondrous works. 18. Even unto old age and gray hairs, O God, forsake me not, till I have shewn thy might to this generation, and thy power to every one younger than I.



19. Thy righteousness also, O God, is very great, thou hast done great things; O God, who is like thee! 20. Thou visitedst me with great and sore troubles; thou shalt quicken me again, and bring me from the depths of distress. 21. Thou shalt increase my greatness, and comfort me on every side. 22. I will also praise thee with the psaltery, and thy truth, O my God: to thee I will sing with the harp, O thou holy One of Israel. 23. My lips shall greatly rejoice when I sing to thee; and my soul which thou hast redeemed. 24. My tongue also shall talk of thy righteousness all the day: for they will be confounded, and ashamed that seek my hurt.

## PSALM LXXII.

*A poem for Solomon, (as Messiah's type.)*

GIVE the king thy judgments, O God, and thy righteousness to his son. 2. He shall judge thy people with justice; and thy poor with equity. 3. The mountains shall bring peaceful fruits to the people, and the little hills by righteousness. 4. He shall protect the poor, he shall save the needy, and punish the oppressor. 5. Men shall worship thee, (as the Messiah) as long as the sun and moon endure, thro' all generations. 6. He shall come down like rain upon the mown ground; as showers that water the earth. 7. In his days shall the righteous flourish; and abundance of peace, so long as the moon endures. 8. He shall have dominion also from sea to sea, and from the river to the earth's limits. 9. The inhabitants of the wilderness shall bow before him; and his enemies shall lick the dust. 10. The kings of Tarshish and of the isles, yea, of Sheba and Seba shall offer gifts and presents. 11. Yea, all kings shall fall down before him; all nations shall serve him (in the latter days.) 12. For he shall

deliver the needy when he cries; the afflicted also and him that hath no helper. 13. He shall spare and save the souls of the poor and needy. 14. He shall redeem their souls from deceit and violence; and their blood shall be precious in his sight. 15. He shall live, and to him let them give of Sheba's gold, let prayer also be made for him continually, and daily let him be praised. 16. If there shall be but one handful of corn sown in the earth, even on the top of the mountains, its fruit shall shake like Lebanon's trees, and they of the city Zion shall flourish like the grass of the earth. 17. Messiah's name shall continue for ever, it shall extend as far and as long as the sun; and men shall be blessed in him, all nations shall call him blessed. 18. Blessed be the Eternal, the God of Israel, who only doeth wonders. 19. Yea, blessed be his glorious name for ever; and let the whole earth be filled with his glory, and so indeed shall it be. 20. (This book of the prayers of David the son of Jesse are ended.)

### PSALM LXXIII.

*Fourteenth day evening prayer.*

*Book third. A mysterious psalm of Asaph.*

TRULY God is good to Israel, even to such as have a pure heart. 2 But my feet had almost slipped; my steps had nearly gone aside. 3. For I was envious at the foolish, when I saw the wicked's prosperity. 4. For to them no distresses happen, but their strength is firm. 5. They are not in trouble, nor plagued like others. 6. Therefore pride encompasseth them as a chain, violence covereth them as a garment. 7. Their eyes stand out with fatness; they have more than heart could wish. 8. They are so corrupt that they speak wickedly and haughtily concerning oppression. 9. They set their mouth against the heavens; and their tongue goes thro'

the earth. 10. Therefore God's people are turned aside, a full cup of bitter water is poured out to them. 11. Yea, they say, How doth God know, or is there knowledge in the Most High? 12. Lo, these are the wicked who prosper in the world, they increase in riches. 13. Verily, I purified my heart in vain, and washed my hands in innocency. 14. For every day I have been plagned, and chastened every morning. 15. If I said, I would speak thus, Lo, I should offend thy chosen race. 16. When I thought to know this, it was too painful for me; 17. Until I went into God's sanctuary, then I understood their end. 18. Surely thou didst set them in slippery places; thou castedst them down into destruction. 19. How are they brought into desolation as it were in a moment? they are utterly consumed with terrors. 20. As a dream when one awakes; so, O Eternal, when thou awakest thou shalt destroy their imaginary felicity. 21. Thus my heart was grieved, and my reins were pained. 22. So foolish was I and ignorant; I was as a beast before thee. 23. Nevertheless I am continually with thee; thou holdest me by my right hand. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory. 25. Whom have I in heaven but thee? and there is none on earth that I desire besides thee. 26. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. 27. For lo, they who are far from thee shall perish: thou destroyest all that go astray from thee. 28. But it is good for me to draw near to God; I trust in him, that I may declare all his works.

#### PSALM LXXIV.

*An instructing prophetic poem of Asaph, like lxxix.*

O God, why hast thou cast us off? is it for ever? why doth thine anger smoke against the flock of thy

pasture? 2. Remember thy congregation which thou purchasedst of old; the tribe of thine inheritance, which thou redeemedst from bondage, this mount Zion whereon thou hast dwelt. 3. Return speedily to the utter desolations; even all that the enemy hath done wickedly in the sanctuary. 4. Thine enemies roar in the midst of thy synagogues; for signs they set up their own. 5. A man was famous, according as he lifted up axes upon the thick trees, (to build the temple.) 6. But now they break down its carved works at once with axes and hammers. 7. They have cast fire into thy sanctuary; by casting the habitation of thy name to the ground they profaned it. 8. They said in their hearts, Let us destroy them together; they have burnt all God's synagogues in the land. 9. We see not our signs, (as Urim and Thummim;) there is no more any prophet, none among us knows how long. 10. O God how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? 11. Why withdrawest thou thy hand? display thy right hand. 12. For God is my king of old, who works salvation for his people in the midst of the earth. 13. Thou didst divide the sea by thy strength: thou breakest the dragon's head in the waters. 14. Thou brakest leviathan's head (even Pharaoh's) in pieces, and gavest him for meat to the beasts the inhabitants of the wilderness. 15. Thou didst cleave the rock, and the fountain flowed as a flood; thou driedst up mighty rivers, (Ethan and Jordan.) 16. The day and the night also is thine; thou hast prepared the light and the sun. 17. Thou hast placed all the earth's boundaries, thou hast formed the summer and winter. 18. Remember that the enemy reproached, O Eternal, and that the foolish people blaspheme thy name. 19. O deliver not the life of thy turtle-dove to the wicked multitude; forget not the congregation of thy poor for ever. 20. Regard the covenant with our fathers, for the

earth's dark or ignorant places are full of the habitations of cruelty. 21. O let not the oppressed return ashamed, that the poor and needy may praise thy name. 22. Arise, O God, plead thine own cause, remember how the foolish reproach thee daily. 23. Thou wilt not forget thine enemies' voice; the tumult of those that rise up against thee continually.

### PSALM LXXV.

*Fifteenth day morning prayer.*

*To the chief musician. Destroy not (with sinners.)  
A psalm and song of Asaph.*

To thee, O God, we give thanks; for thy wondrous works declare thy power is near. 2. When I shall receive the congregation I will judge uprightly. 3. The land and all its inhabitants are dissolved; I will rectify its pillars. Selah. 4. I said to the fools, Do not foolishly: and to the wicked, Raise not your power too high. 5. Lift not your horns high; speak not with a stiff neck. 6. For promotion neither comes from the east nor the west, nor the south; 7. But God is the judge: he puts down one, and sets up another. 8. For in the Eternal's hand there is a cup, and the wine is red; it is full of grievous mixture: and he pours out the same; but its bitter dregs all the wicked of the earth shall wring out, and drink. 9. But I will preach for ever; I will sing praises to Jacob's God. 10. All the wicked's power also will I cut off, but the power of the righteous shall be exalted.

### PSALM LXXVI.

*To the chief musician on stringed instruments. A psalm and song of Asaph for monarchs, as lxxv.*

In Judah God is known; his name is great in Israel. 2. In Jerusalem also is his temple, his

dwelling-place being in Zion. 3. There he brake the arrows of the bow, the shield, the sword and the war. Selah. 4. (O Zion) Thou art more glorious and excellent than the mountains of prey, (the plundering cities.) 5. The stout-hearted are spoiled, they slept the sleep (of death) and none of the valiant men found their hands strong. 6. At thy rebuke, O God of Jacob, both the chariot and the horse are undone. 7. Thou only art to be feared, and who may stand in thy sight when once thou art angry? 8. Thou causedst the thunder's sentence be heard from heaven; the earth feared and was quiet, 9. When God arose to judgment to save all the meek of the earth. Selah. 10. Surely the wrath of man shall be made to praise thee, the remainder of wrath shalt thou restrain. 11. Vow to the Eternal your God, and pay; let all around bring offerings to him that ought to be feared. 12. He shall cut of the spirit off princes; he is terrible to the kings of the earth.

### PSALM LXXVII.

*To the chief musician, Jeduthun. A plaintive psalm of Asaph.*

I CRIED to God, even with my voice; and he hearkened to me. 2. In the day of my trouble I sought the Eternal; my soul refused to be comforted. 3. I remembered God when I was troubled; I meditated when my spirit was overwhelmed. Selah. 4. Thou holdest mine eyes watching, I am so troubled that I cannot speak. 5. I consider the days of old, the years of ancient times. 6. I remembered my song in the night; I commune with mine own heart, and my spirit diligently searched, 7. Saying, will the Eternal cast off for ever, and be favourable no more? 8. Is his mercy quite gone? doth his favour fail for ever? 9. Hath God forgotten to be

gracious? and in anger shut up his tender mercies? Selah. 10. Then I concluded it was to weaken me, that the Most High's right hand was altered. 11. I will remember the Eternal's works, yea, thy wonders of old. 12. I will meditate also on all thy works, and talk of thy doings. 13. Thy way, O God, is in holiness; who is so great a God as our God? 14. Thou art the God that doest wonders: thou hast made known thy strength among the people. 15. With thine arm thou hast redeemed thy people, the sons of Jacob and Joseph. Selah. 16. The waters (of the Red sea) saw thee, O God, they were afraid and divided, the depths also were troubled. 17. The clouds poured out water; the skies sent out a thundering sound; thy fiery arrows also went abroad. 18. The voice of thy thunder went over the heaven; thy lightnings lightened the world; the earth trembled and shook. 19. Thy way was in the sea, and thy path in the great waters, and thy footsteps were not known. 20. Thou leddest thy people like a flock by the ministry of Moses and Aaron.

### PSALM LXXVIII.

*Fifteenth day evening prayer.*

*An historical instructive poem of Asaph.*

GIVE ear, O my people, to my law, hearken to my words. 2. I will open my mouth in a parable, and utter dark sayings of old times. 3. Which we heard and knew, our fathers having told us. 4. We will not hide them from their sons, declaring to the generation following the Eternal's praises, with his power and his wonderful works. 5. For he raised up a testimony in Jacob, and put a law in Israel, which he commanded our fathers to make known to their sons. 6. That the succeeding race might know them, and relate them to their posterity. 7. That they might place their hope in God, and not

forget his works, but keep his commands: 8. And might not be as their fathers, a stubborn and rebellious race, that prepared not their hearts aright, and whose spirit was not stedfast with God. 9. Ephraim's sons, being armed with bows, turned back in the day of battle. 10. They kept not God's covenant, and refused to walk in his law; 11. And forgot his works and wonders that he shewed them. 12. Wondrous things he did before their fathers in Egypt, at Zoan (its chief city.) 13. He divided the sea, and made the waters to stand as a heap on each side of them, till they passed through it. 14. By day also he led them with a cloud, and all the night with a fiery light. 15. He clave the rocks in the wilderness, and thence gave them drink as out of the great depths. 16. He brought streams also out of the rock, and caused waters to run down like rivers. 17. But they sinned yet more against him, by provoking the Most High in the wilderness. 18. They tempted God in their heart, by asking food for their lust. 19. Yea, they spake against God, saying, Can God furnish a table in the wilderness? 20. Tho' he smote the rock, and the waters rushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people? 21. The Eternal hearing this was angry: so a fire was kindled against Jacob, and anger also came against Israel; 22. Because they believed not in God, and trusted not in his salvation: 23. Though he commanded the clouds from above, and opened the doors of heaven, 24. And rained down manna upon them to eat, and gave them corn of heaven. 25. They ate noble food; he sent them meat to the full. 26. He caused the east wind to blow in the heaven, and by his power he brought the south wind. 27. And he rained flesh upon them thick as dust, and feathered fowls like as the sand of the sea; 28. Which he caused to fall within their camp around their habitations. 29.



So they ate to the full; for he gave them their own desire. 30. They were not estranged from their lust; but, while their meat was yet in their mouths, 31. God's wrath came upon them, and slew the choicest of them, and smote the young men of Israel. 32. For all this they sinned still, and believed not by his wondrous works. 33. Therefore their days consumed he in vanity, and their years in trouble. 34. When he slew these, the rest sought him, they returned and enquired early after God; 35. Then they remembered that God was their refuge, and the supreme God their Redeemer. 36. Yet they flattered him with their mouth, and lied to him with their tongue. 37. For their heart was not right with him, nor were they steadfast in his covenant. 38. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time he turned away his anger, and did not stir up all his wrath; 39. For he remembered that they were but flesh, breath that passeth, not to return. 40. How oft provoked they him in the wilderness. and grieved him in the desert! 41. Yea, they turned back and tempted God, and limited the holy One of Israel. 42. They remembered not his hand, the day when he delivered them from distress; 43. How he wrought his wonders in Egypt, and his miracles in Zoan's field: 44. And turning their waters into blood, and their brooks, so that they could not drink. 45. He sent various sorts of flies among them, which devoured them; and frogs, which destroyed them. 46. He gave also their increase to the caterpillar, and the fruit of their labour to the locust. 47. He destroyed their vines with hail; and their sycamore trees with great hail stones. 48. He gave their cattle also to the hail, and their flocks to a thunder storm. 49. He sent among them his fervent anger, wrath, fury, indignation, and trouble, by sending evil messengers among

them 50. He made a way to his anger; he kept not their life from death, but gave their beasts to the murrain; 51. And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: 52. But made his own people go forth like sheep, and guided them in the wilderness like a flock. 53. He led them on safely, without danger; but the sea overwhelmed their enemies. 54. He brought them to the border of his holy place, even to this mountain, which his right hand procured. 55. He cast out the heathen also before them, and divided to them their inheritance by line, and made the tribes of Israel dwell in their habitations. 56. Yet they tempted and provoked the most high God, and observed not his testimonies; 57. But turned back and were unfaithful like their fathers: they turned aside like a deceitful bow. 58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. 59. God knowing this he was enraged, and greatly abhorred Israel: 60. So that he forsook the tabernacle of Shiloh, the tent which he placed among mankind; 61. And delivered the ark of his strength into captivity, and his glory into the enemies' hand. 62. He gave up his people also to the sword; and being angry with his inheritance, 63. The fire consumed his young men; and his virgins were not married. 64. Their priests fell by the sword; and their widows lamented not. 65. Then the Eternal awaked as one out of sleep, and like a mighty man shouting by reason of wine, 66. And smote his enemies in the hinder parts: he made them a perpetual reproach. 67. Afterwards he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; 68. But chose the tribe of Judah, the mount Zion, which he loved. 69. And he built his sanctuary like high palaces, like the earth which he established perpetually. 70. He chose David also his servant,

taking him from the sheepfolds: 71. From following the teeming ewes, he brought him to feed Jacob his people, and Israel his inheritance. 72. So he fed them according to the integrity of his heart, and guided them by the discretion of his hands.

### PSALM LXXIX.

*Sixteenth day morning prayer.*

*A psalm of Asaph. Prophetic of the captivity at Babylon.*

O God, the heathen are come into thine inheritance; thy holy temple they have defiled: they have made Jerusalem heaps. 2. The dead bodies of thy servants they gave for meat to the fowls of heaven, the flesh of thy saints to the beasts of the earth. 3. Their blood they shed like water around Jerusalem; and there was none to bury them. 4. We are become a reproach to our neighbours, a scorn and derision to them around us. 5. How long, Eternal, wilt thou be angry? perpetually? shall thy jealousy burn like fire? 6. Thou wilt pour out thy wrath upon the nations that acknowledge thee not, and on the kingdoms that call not on thy name. 7. For they devoured Jacob, and laid waste his habitation. 8. O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. 9. Help us, O God of our salvation, for thy name's glory; deliver us, and forgive our sins, for thy name's sake. 10. Why should the heathen say, Where is their God? he will be known among the heathen in our sight, by revenging his servants' blood which is shed. 11. Let the prisoner's groaning come before thee; according to thy great power preserve those that are appointed to die: thou wilt render to our neighbours their reproach seven-fold, wherewith they reproached thee, O Eternal. 12. So we thy people and flock of thy pasture, will give thee thanks perpe-

tually: we will celebrate thy praise to all generations.

### PSALM LXXX.

*To the chief musician on six-stringed instruments.  
A testimony or psalm of Asaph. The finest allegory, v. 8.*

GIVE ear, O Shepherd of Israel, who leadest Joseph like a flock; thou that dwellest at the cherubims, shine forth. 2. Before Ephraim, Manasseh, and Benjamin, rouse thy strength, come, save us. 3. Cause us return, O God, cause thy face to shine; and we shall be saved. 4. O Eternal God of hosts, how long wilt thou be angry at thy people's prayer? 5. Thou causest them eat bread with tears, and drink the cup with tears. 6. Thou makest us a strife to our neighbours: and our enemies scoff among themselves. 7. Cause us return, O God of hosts, cause thy face to shine; and we shall be saved.

8. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. 9. Thou preparedst room before it, and madest it take deep root, and it filled the land. 10. The hills were covered with its shadow, and its boughs were like goodly cedars. 11. It extended its boughs to the (Mediterranean) sea, and its branches to the river (Euphrates.) 12. Why hast thou then broken down its hedges, so that all who pass by the way do pluck it? 13. The (inimical) boar from the wood wastes it, and the wild beast of the field devours it. 14. Return, we beseech thee, O God of hosts: look down from heaven, behold and visit this vine, (Israel.) 15. The vineyard which thy right hand planted, and the branch thou made strong for thyself. 16. It is cut down; it is burnt: they perish at the rebuke of thine anger. 17. Let thy protecting hand be upon (thy chosen,) the man at thy right hand, upon (Messiah,) the son of

man, whom thou madest strong for thyself. 18. So we will not turn back from thee: quicken us, and we will call on thy name. 19. Cause us return, O Eternal God of hosts; cause thy face to shine; and we shall be saved.

## PSALM LXXXI.

*To the chief musician upon the instrument Gittith.  
A poem of rebuke by Asaph.*

SING aloud to God our strength: make a joyful sound to Jacob's God. 2. Take the psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3. Blow the trumpet at the calends, in the time appointed, on our solemn feast day. 4. For this was an ordinance to Israel, and a rule of Jacob's God. 5. This he ordained as a testimony in Joseph, when he went out against Egypt; where I heard an idiom that I approved not. 6. He removed his shoulder from the burden: his hands were delivered from the bricks. 7. Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder (at Sinai:) I proved thee at the waters of strife. Selah. 8. Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me. 9. There shall no strange god be in thee; thou shalt not worship any strange god. 10. I am the Eternal thy God, who brought thee from Egypt; open thy mouth wide, and I will fill it. 11. But my people would not hearken to my voice; and Israel would not consent to me. 12. So I left them to their own heart's lust; and they walked in their own counsels. 13. O that my people had hearkened to me, and Israel had walked in my ways! 14. I should soon have subdued their enemies, and turned my hand against their adversaries. 15. The haters of the Eternal should have submitted themselves to him, then Israel's prosperity should have

endured perpetually. 16. He should have fed them also with the finest wheat; and with honey from the rock should he have satisfied thee.

### PSALM LXXXII.

*Sixteenth day evening prayer.*

*A psalm of Asaph, (to judges and rulers.)*

God presides among the rulers; he judges among the magistrates. 2. How long will ye judge unjustly, and favour the wicked? Selah. 3. Defend the poor and fatherless; do justice to the afflicted and needy; 4. Deliver them out of the wicked's hand. 5. They know not, nor will they understand; they go on in the darkness of wickedness; all the (laws, the) foundations of the land, are out of course. 6. I said, Ye are gods; and all of you the sons of the Most High: 7. But ye shall die like men, and fall like one of the despots. 8. Arise, O God, judge the earth: for thou possessest all nations.

### PSALM LXXXIII.

*A martial song and psalm of Asaph.*

BE not silent, O God, nor still. 2. For lo, thine enemies make a tumult; and they that hate thee have lifted up the head. 3. They have taken crafty counsel against thy people, and consulted against thy holy ones. 4. They said, Come, let us cut them off from being a nation; that Israel's name be no more remembered. 5. Consulting together with one consent, they are confederate against thee: 6. The camps of Edom and the Ishmaelites; of Moab, and the Hagarenes; 7. Gebal, Ammon, and Amalek; the Philistines with the inhabitants of Tyre: 8. Assur also is joined with them; they have helped Lot's progeny. Selah. 9. Thou wilt do to them as to the Midianites; as to Sisera,

as S. Jabin, at the brook Kison: 10. Who perished at Endor; they became as dung for the earth. 11. Thou wilt make their nobles like Oreb and Zeeb; yea, all their princes as Zebah and Zalmunna: 12. Who said, Let us possess the mansions of God. 13. O my God, thou wilt make them like the whirling stuff; as the stubble before the wind. 14. As the fire burneth a wood, and as the flame that sets on fire the mountains. 15. So wilt thou pursue them with thy tempest, and make them afraid with thy storm. 16. Thou wilt fill their faces with shame, that they may seek thy name, O Eternal. 17. They will be confounded and troubled for ever; yea, they will be put to shame and perish; 18. That they may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

#### PSALM LXXXIV.

*To the chief musician upon the instrument Gittith.  
A sublime psalm for Korah's sons.*

How amiable are thy tabernacles, O Eternal, God of hosts! 2. My soul longeth, yea, even fainteth for the Eternal's courts, my heart and my flesh cry out for the living God. 3. Even the sparrow found a house, and the swallow a nest for herself, where she puts her young ones near thine altars, O Eternal, God of hosts, my King, and my God. 4. Blessed are they that dwell in thy house; they still praise thee. Selah. 5. Blessed is the man whose strength thou art, in whose heart are thy ways. 6. Who passing through Bacca's valley, therein dig up wells, which the rain fills as pools. 7. They renew their strength, going to appear in Zion before God. 8. O Eternal, God of hosts, hear my prayer; give ear, O God of Jacob. Selah. 9. O God our shield, behold, and regard us, for the sake of thine Anointed. 10. For a day in thy

courts is better than a thousand elsewhere; I would rather be a door-keeper in my God's house, than dwell in tents of wickedness. 11. For the Eternal God is a sun and shield; he will give grace and glory: no good thing will he withhold from them that walk uprightly. 12. O Eternal, God of hosts, blessed is the man that trusteth in thee.

PSALM LXXXV.

*To the chief musician. A sublime psalm for Korah's sons.*

O ETERNAL, thou hast been favourable to thy holy land; thou hast brought back Jacob's captivity; 2. Thou hast forgiven thy people's iniquity; thou hast covered all their sin. Selah. 3. Thou hast turned from the fierceness of thine anger; thou hast withdrawn all thy wrath; 4. Cause us return, O God of our salvation, and cause thine anger against us cease. 5. Wilt thou be angry with us for ever? wilt thou extend thine anger to all generations? 6. Wilt thou not revive us again, that thy people may rejoice in thee? 7. Shew us thy mercy, O Eternal, and grant us thy salvation. 8. I will hear what God the Eternal will speak; for he will speak peace to his people, even to his saints; but let them not return to folly. 9. Surely his salvation is near them that fear him, that glory may dwell in our land. 10. Mercy and truth have met together; righteousness and peace have embraced each other. 11. Truth shall spring up among men on the earth, and mercy shall look down from heaven. 12. Yea, the Eternal shall give what is good; and our land shall yield its increase. 13. Righteousness shall go before him, and set us in his way.

PSALM LXXXVI.

*Seventeenth day morning prayer.*

*A prayer of David.*

GIVE ear, O Eternal, hearken to me, for I am



afflicted and needy. 2. Preserve my soul, as one whom thou favourest; O my God, save thy servant that trusts in thee. 3. Be merciful, to me, O Eternal: for I cry to thee daily. 4. Rejoice thy servant's soul; for to thee, O Eternal, I lift up my soul's desires. 5. For thou, O Eternal, art good, and ready to forgive, and plenteous in mercy to all that call on thee. 6. Give ear, O Eternal, to my prayer; and hearken to my supplication's voice. 7. In the day of my trouble I will call on thee: for thou wilt answer me. 8. None among the gods is like thee, O Eternal; nor are any works like thine. 9. All nations whom thou madest shall come and worship before thee, O Eternal, and glorify thy name. 10. For thou art great and doest wonders; thou art God alone. 11. Teach me thy ways, O Eternal; I will walk in thy truth; unite my heart to fear thy name. 12. I will praise thee, O Eternal, my God, with all my heart, and will glorify thy name for ever. 13. For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell. 14. O God, the proud are risen up against me, and the assemblies of violent men sought for my life, who have not set thee before them. 15. But thou, O Eternal, art a merciful and gracious God; long-suffering, and plenteous in mercy and truth. 16. Look upon me, and be gracious to me: strengthen thy servant, and save thine handmaid's son. 17. Shew me a token for good, that they who hate me may see it, and be ashamed; because thou, O Eternal, dost help and comfort me.

### PSALM LXXXVII.

*A psalm and song for the Korahites.*

THE temple is founded on the holy mountains, (Zion and Moriah.) 2. The Eternal loveth Zion's gates more than any habitations of Jacob. 3. Glorious things are spoken of thee, O city of God. Selah. 4. I will mention Egypt and Babylon to

mine acquaintance, lo, Philistia and Tyre with Cush, such an one was born therein. 5. And of Zion it shall be said, this and that man was born (again) in her; and the Highest himself shall establish her. 6. The Eternal will relate in the enrolment of his people, who were born therein. Selah. 7. The singers as well as the players on instruments shall be there; all my delights are in thee, (O church of Christ.)

### PSALM LXXXVIII.

*A song and psalm for the Korahites. To the chief musician on the instrument Mahalath, the affliction and penitential instruction of Heman the Israelite (being a leper.)*

O ETERNAL, God of my salvation, I cried day and night before thee. 2. Let my prayer come before thee: give ear to my cry; 3. For my soul is full of troubles; and my life draws near the grave. 4. I am counted with them that go down to the pit; and as a man that hath no strength, 5. Separate among the dead like the slain that lie in the grave, whom thou rememberest no more: for they are cut off by thy hand. 6. Thou hast cast me into the lower pit, in darkness in the deeps. 7. Thy wrath presseth hard upon me, and thou hast afflicted me with all thy waves. Selah. 8. Thou hast put mine acquaintance far from me, and made me an abomination to them; I am shut up and I cannot get out. 9. Mine eyes mourn by affliction: O Eternal, I called daily on thee, stretching out my hands to thee. 10. Wilt thou shew wonders to the dead? shall they arise and praise thee? Selah. 11. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? 12. Shall thy wonders be known in the dark mansion? and thy righteousness in the land of forgetfulness? 13. But to thee I cried, O Eternal: and in the morning my prayer shall prevent thee. 14. O Eternal, why

castest thou off my soul? why hidest thou thy face from me? 15. I have been afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. 16. Thy fury passeth over me; thy terrors are cutting me off. 17. They surrounded me daily like water, they encompassed me together. 18. Lover and friend thou hast put far from me, and mine acquaintance hide themselves from me.

### PSALM LXXXIX.

*Seventeenth day morning prayer.*

*A (typical) instruction of Ethan the Israelite.*

I WILL ever sing the Eternal's mercies, with my voice, I will make known thy faithfulness, and hereby to all ages. 2. For I said, mercy shall be built up for ever; thy faithfulness thou shalt establish in the heaven itself. 3. I made a covenant with my chosen, (Messiah;) I sware to David my servant, 4. Thy seed I will establish perpetually, and build up thy throne continually. Selah. 5. Thus, in the heavens shall thy wonders be praised, O Eternal; thy faithfulness also in the assembly of the saints. 6. For who in heaven can be compared to the Eternal: who among the mighty's sons can be likened to him? 7. God is greatly to be feared in the assembly of the saints, and to be revered by all about him. 8. O Eternal, God of hosts, who is almighty and excellent like thee? whose faithfulness encompasseth thee. 9. Thou rulest the raging sea: when its waves rise thou stillest them. 10. Thou hast bruised Egypt, as one that is slain, thou hast scattered thine enemies with thy strong arm. 11. The heavens and the earth are thine; even the world and its fulness, for thou hast founded them. 12. The north and south thou hast created: Tabor and Hermon shall rejoice in thy name. 13. Thou hast a mighty arm; strong is thy hand, and thy

right hand is exalted. ¶ 14. Justice and judgment are the habitations of thy throne; mercy and truth shall go before thy face. 15. Blessed is the people that knows the (gospel's) joyful sound; they shall walk, O Eternal, in the light of thy countenance. 16. In thy name shall they rejoice all the day, and by thy mercy shall they be exalted; 17. For thou art the glory of their strength, and in thy favour shall our power be exalted. 18. For the Eternal is our defence, and the holy One of Israel is our King. ¶ 19. Then thou spakest in vision to thy holy One, (the Messiah) and saidst, I laid help on one that is mighty; I exalted one chosen out of the people. 20. I found David (*i. e.* the beloved) my servant, with my consecrated oil I anointed him (as a type of Messiah.) 21. Whom my hand shall establish, mine arm also shall strengthen him. 22. The enemy shall not prevail upon him; nor the son of wickedness supplant him. 23. But I will beat down his foes before his face, and plague them that hate him. 24. But my faithfulness and my mercy shall be with him; and in my name shall his power be exalted. 25. I will put his hand also on the (western) sea, and his right hand on the rivers. 26. He shall cry to me, Thou art my Father, my God, and the Rock of my salvation. 27. I will also make him prince (of the creation,) as a first-born, higher than the kings of the earth. 28. My mercy I will keep for him for ever, and my covenant shall stand fast with him. 29. His seed also will I make to continue for ever, and his throne as the days of heaven. 30. If his children forsake my law, and walk not in my ordinances; 31. If they break my statutes and keep not my commands, 32. Then I will visit their transgressions with the rod, and their iniquity with stripes. 33. But my loving-kindness, I will not utterly take from him, nor suffer my faithfulness to fail. 34. My covenant I will not break, nor alter

what I said. 35. Once I swore by my holiness that I will not fail to David. 36. His seed shall endure perpetually, and his correlate's throne as the sun before me. 37. It shall be established always, even as the moon, and as a faithful witness in heaven. Selah. ¶ 38. But thou hast cast off and abhorred, thou hast been angry with thine anointed (type.) 39. Thou hast detested thy servant's covenant, thou hast profaned his crown by casting it to the ground. 40. Thou hast broken down all his fences, thou hast made his strong-holds a ruin. 41. All that pass the way spoil him: he is a reproach to his neighbours. 42. Thou hast set up the right hand of his adversaries; thou hast made all his enemies rejoice. [43. Thou hast also turned back the edge of the sword, and hast not supported him in the battle.] 44. Thou hast made his lustre to cease, and cast his throne to the ground. 45. The days of his youth thou hast shortened: thou hast covered him with shame. Selah. 46. How long, O Eternal, wilt thou hide thyself? perpetually? shall thy wrath burn like fire. 47. Remember how short my time is: why hast thou made all men in vain? (as being mortal.) 48. Who living shall not see death? or deliver himself from the power of the grave? Selah. 49. Lord, where are thy former loving-kindnesses, which thou swarest to David in thy faithfulness. 50. Remember, O Eternal, thy servant's reproach; how I bear in my bosom that of all the mighty people, 51. Where-with thine enemies reproached, O Eternal; where-with they reproached the ways of thine anointed. 52. Blessed be the Eternal for ever, and so indeed shall it be.

## PSALM XC.

*Eighteenth day morning prayer.*

*Book Fourth.*

*A prayer of Moses, the man of God.*

O ETERNAL, thou hast been our refuge in all

generations. 2. Before the mountains were produced, or thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 3. Thou turnest man to destruction; and sayest, Return to dust ye race of men. 4. For a thousand years (the longest age) before thee are but as yesterday when it is past, and as a watch in the night. 5. Thou carriest them away as with a flood; they are as a sleep, in the morning they are like grass which grows up. 6. It then flouriseth, and grows up; in the evening it is cut down and withered. 7. For we are consumed by thine anger, and by thy wrath we are troubled. 8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. 9. For all our days are 'passed away in thy wrath, we spend our years as a tale that is told. 10. In the days of our time are seventy years, and if by reason of more strength they be eighty, yet is their strength labour and vanity; for it is soon cut off, and we fly away. 11. Who knows the power of thine anger! even according to thy wrath so is the fear of thee. 12. So teach us to number our days, as to apply our hearts to wisdom. 13. Return to us, O Eternal, how long shall it be ere thou comfort thy servants? 14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. 15. Make us glad according to the days we were afflicted, and the years wherein we have seen evil. 16. Let thy work appear to thy servants, and thy glory to their children. 17. And let the beauty of the Eternal our God (in holiness) be on us; and establish the works of our hands to us continually.

### PSALM XCI.

*By Moses to CI.—Rabbins.*

*Divine protection.*

HE who dwells under the Most High's protection, abides under the Almighty's shelter. 2. I

will say the Eternal is my refuge and my fortress; my God in whom I will trust. 3. Surely he shall deliver thee from the fowler's snare, and from the woful pestilence. 4. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. 5. Thou shalt not fear the terror by night, nor the arrow that flieth by day; 6. Nor the pestilence that walks in darkness, nor the destruction that wastes at noon day. 7. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come near thee; 8. Only with thine eyes thou shalt behold, and see the reward of the wicked. 9. Because thou hast made the Eternal thy refuge, even the most High thy habitation; 10. There shall no evil befall thee, neither shall any plague come near thy dwelling. 11. For he shall give his angels charge over thee, to keep thee in all thy ways. 12. They shall bear thee up in their hands, lest thou dash thy foot against a stone. 13. Thou shalt tread on the lion and the asp; the young lion and the dragon shalt thou trample. 14. Because he set his love on me, (says God,) therefore I will deliver him: I will exalt him, because he hath known my name. 15. He shall call on me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him. 16. With long life I will satisfy him, and shew him my salvation.

## PSALM XCII.

*A psalm and song for the sabbath-day.*

IT is good to give thanks to the Eternal, and to sing praises to thy name, O most High: 2. To shew forth thy loving-kindness in the morning, and thy faithfulness every night. 3. On the ten stringed instrument and the psaltery; and on the harp with a solemn sound. 4. For thou, O Eternal, madest

me glad through thy works, I will exult in them. 5. O Eternal, how great are thy works? and thy thoughts are very deep. 6. A senseless man knows not; a fool understands not this. 7. Though the wicked spring as the grass, and all the workers of iniquity flourish; they shall be destroyed for ever; 8. But thou, O Eternal, art exalted for ever. 9. For lo, thine enemies, O Eternal, shall perish; all the workers of iniquity shall be scattered; 10. But my power thou shalt exalt like the unicorn's horn, I shall be anointed with fresh oil. 11. Mine eyes also shall see a recompense on mine enemies; and mine ears shall hear that on the wicked who rise up against me.

12. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. 13. Those that are planted in the Eternal's house shall flourish in our God's courts. 14. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew the Eternal is righteous: he is my rock, and there is no iniquity in him.

### PSALM XCIII.

*Eighteenth day evening prayer.*

*Christ's kingdom.*

THE Eternal reigns; he is clothed with majesty and girded with strength; the world also is stablished, that it cannot be moved, 2. Thy throne is established from everlasting like thyself. 3. O Eternal, the floods of mortals lifted up their noise; the floods lift up their waves. 4. The Eternal on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. 5. Thy testimonies are very sure; holiness becometh thine house, O Eternal, for ever.

### PSALM XCIV.

*The prophet laments tyranny.*

O Eternal God, to whom vengeance belongs;



thou wilt shew thyself. 2. Thou wilt exalt thyself, thou judge of the earth, and render a reward to the proud. 3. O Eternal, how long shall the wicked triumph? 4. How long shall they utter hard things? and all the workers of iniquity boast? 5. They bruise thy people, O Eternal, and afflict thine heritage; 6. They slay the widow and the stranger, and murder the fatherless; 7. For they say, The Eternal sees not, neither shall the God of Jacob regard it. 8. Consider ye senseless ones of the people; ye fools, when will ye be wise? 9. He that planted the ear shall he not hear? he that formed the eye, shall he not see? 10. He that chastiseth the heathen, shall he not correct? he that teaches man knowledge, shall not he know? 11. The Eternal knows man's thoughts are vanity. 12. Blessed is the man whom thou chastisest, O Eternal, and teachest out of thy law; 13. To give him rest from the days of adversity, until the pit be digged for the wicked. 14. For the Eternal will not cast off his people, nor forsake his inheritance. 15. But judgment shall return to righteousness: and all the upright in heart shall follow it, 16. Who will rise up for me against the evil doers? or stand up for me against the workers of iniquity? 17. Unless the Eternal had been my help, my soul had almost been in the place of the dead. 18. When I said, My foot slippeth; thy mercy, O Eternal, held me up. 19. In the multitude of sorrows in my heart thy comforts refresh my soul. 20. Shall the throne of iniquity have fellowship with thee, which frames mischief by an unjust law. 21. They combine against the life of the righteous, and condemn innocent blood. 22. But the Eternal is my defence; and my God is the strength of my refuge. 23. And he shall bring upon them their own iniquity, and cut them off in their own wickedness; yea, the Eternal our God shall cut them off.

## PSALM XCV.

*Nineteenth day morning prayer.**A sublime poem.*

O COME let us sing to the Eternal; let us make a joyful sound to the Rock of our salvation. 2. Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms. 3. For the Eternal is a great God, and a great King above all gods. 4. In his hand are the deeps of the earth, and also the tops of the hills. 5. The sea is his, for he made it; and his hands formed the dry land. 6. O come, let us bow down and worship; let us kneel before the Eternal our Maker. 7. For he is our God, and we are the people of his pasture, and the flock under his care: To-day, if ye will hearken to his voice, 8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; 9. When your fathers tempted me, proved me, and saw my works. 10. Forty years I loathed this generation, and said, It is a people that err in their heart, and have not known my ways; 11. To whom I sware in my wrath, that they should not enter into my rest.

## PSALM XCVI.

*A sublime poem.*

O SING to the Eternal a new song; sing to the Eternal, all the earth. 2. Sing to the Eternal, bless his name; shew forth his salvation from day to day. 3. Declare his glory among the heathen, his wonders among all the people. 4. For the Eternal is great, and greatly to be praised; he is to be feared above all gods. 5. For all the gods of the nations are idols; but the Eternal made the heavens. 6. Honour and majesty are before him; strength and glory are in his sanctuary. 7. A-

scribe to the Eternal glory and strength, O ye tribes of the people: 8. Ascribe to the Eternal the glory of his name; bring an offering, and come into his courts. 9. O worship the Eternal in the beauty of holiness; fear before him all the earth. 10. Say among the heathen, The Eternal reigns; the world also shall be established that it cannot be moved; he shall judge the people righteously. 11. Let the heavens rejoice, and the earth be glad; let the sea and its fulness roar. 12. Let the field be joyful, with all therein; then all the trees of the wood shall rejoice, 13. Before the Eternal; for he comes to judge the earth; he shall judge the world in righteousness, and the people with faithfulness.

## PSALM XCVII.

*A grand prospect.*

THE Eternal reigns, let the earth rejoice; let the multitude of isles be glad. 2. Clouds and darkness surround him; justice and equity are the habitation of his throne. 3. A fire goes before him, and devours his enemies around him; 4. His lightnings enlightened the world; the earth saw and trembled. 5. The hills melted like wax before the Eternal, at the presence of the whole earth's sovereign. 6. The heavens display his justice, (Exod. ix. 29.) and all the people see his glory. 7. All that serve graven images, that boast of idols, shall be confounded: worship him, all ye angels. 8. Zion heard and was glad, and Judah's cities rejoiced, because of thy judgments, O Eternal. 9. For thou, O Eternal, art high above all the earth; thou art exalted far above all the angels. 10. Ye that love the Eternal hate evil; he preserves the souls of his saints; he delivers them from the wicked. 11. Light is sown for the righteous, and gladness for the upright in heart. 12.

Rejoice in the Eternal, ye righteous; and give thanks at the remembrance of his holiness.

### PSALM XCVIII.

*Nineteenth day evening prayer.*

*A psalm, (on Messiah.)*

O SING to the Eternal a new song, for he hath done wonders; his right hand and his holy arm hath procured the victory. 2. The Eternal made known his salvation; his justice he openly shewed before the heathen. 3. He remembered his mercy and his faithfulness towards Israel's race; all the earth's boundaries have seen our God's salvation. 4. Make a joyful sound to the Eternal, all the earth; make a loud sound, rejoice, and sing praise. 5. Sing to the Eternal with the harp, and the voice of a psalm. 6. With trumpets and cornets sound; make a joyful sound before the Eternal the King. 7. Let the sea roar, and its fulness, the world, and its inhabitants; 8. Let the rivers resound; let the hills rejoice together, 9. Before the Eternal, for he comes to judge the earth; with justice shall he judge the world, and the people with equity.

### PSALM XCIX.

*Providence.*

THE Eternal reigns, let the people tremble; he sits above the cherubs, let the earth quake. 2. The Eternal is great in Zion, and exalted above all the people. 3. Let them praise thy great and terrible name; for it is holy. 4. The king's strength also lies in justice; thou dost establish integrity and equity; thou executest justice in Jacob. 5. Exalt ye the Eternal our God, and worship at his footstool, (the ark;) for he is holy. 6. Moses and Aaron among his priests, and Samuel among them that call on his name: they called upon the Eternal, and he answered them. 7. He

spake to them in the cloudy pillar; they kept his testimonies, and the ordinance that he gave them. 8. Thou answeredst them, O Eternal our God; thou forgavest them, tho' thou tookest vengeance of their inventions. 9. Exalt ye the Eternal our God, and worship at his holy hill; for the Eternal our God is holy.

## PSALM C.

*A psalm of thanksgiving.*

MAKE a joyful sound to the Eternal, all the earth. 2. Serve the Eternal with gladness; come before his presence with singing. 3. Know ye that the Eternal himself is God; he made us, and not we ourselves; we are his people, and the flock of his pasture. 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful to him, and bless his name. 5. For the Eternal is good; his mercy is everlasting; and his faithfulness endureth to all ages.

## PSALM CI.

*A psalm of David. Family order.*

I WILL sing of mercy and judgment: to thee, O Eternal, I will sing. 2. I will behave myself wisely in the perfect way. When wilt thou come to me? I will walk within my house with integrity of heart. 3. I will endure no wicked thing before mine eyes; I hate the unfaithful; they shall not cleave to me. 4. A perverse heart shall depart from me; I will not countenance the wicked. 5. Him will I cut off who privily slandereth his neighbour: I will not suffer him that hath an high look, and a proud heart. 6. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walks in the perfect way shall serve me. 7. He that works deceit shall not dwell within my

house; he that speaks falsely shall not abide in my sight. 8. I will early destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Eternal.

### PSALM CII.

*Twentieth day morning prayer.*

*A penitential prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the Eternal, at Babylon.*

HEAR my prayer, O Eternal, and let my cry come to thee. 2. Hide not thy face from me on the day of my distress; give ear to me: on the day when I call, answer me speedily. 3. For my days are consumed like smoke, and my bones are parched as an hearth. 4. My heart is smitten, and withered like grass; so that I forget to eat my bread. 5. By the voice of my groaning, my bones cleave to my skin. 6. I am like a pelican of the wilderness, or an owl of the desert. 7. I watch, and am as a night-bird alone on the house top. 8. Mine enemies reproach me all the day; they that are mad against me, being sworn against me. 9. For I have eaten ashes with my bread, and mingled my drink with weeping, 10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. 11. My days are like a fleeting shadow, and I am withered like grass.

12. But thou, O Eternal, shalt endure for ever, and thy memorial to all generations. 13. Thou shalt arise, and have mercy on Zion; for the time appointed to favour her is come. 14. For thy servants delight in its stones, and favour its dust. 15. So the heathen shall fear the Eternal's name, and all the kings of the earth thy glory. 16. When the Eternal shall build up Zion, he shall appear in his glory. 17. He will regard the destitute's prayer, and not despise it. 18. This shall be written

for the age to come; and the people who shall be created anew shall praise the Eternal. 19. For he looked down from his sanctuary's height; from heaven the Eternal beheld the earth; 20. To hear the prisoner's groaning; to loose those appointed to death; 21. To declare the Eternal's name in Zion, and his praise in Jerusalem; 22. When the people are assembled, and the kingdoms to serve the Eternal, (Christ). 23. He weakened my strength in the way; he shortened my days. 24. I said, O my God, take me not away in the midst of my days: thy years are to all generations. 25. Of old thou foundedst the earth, and the heavens are thy handy works. 26. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture thou shalt change them, and they shall be dissolved: 27. But thou art the same, and thy years shall have no end. 28. Thy servant's children shall continue, and their seed shall be established before thee.

### PSALM CIII.

*A sublime poem of David.*

BLESS the Eternal, O my soul; and all that is within me, bless his holy name. 2. Bless the Eternal, O my soul, and forget not any of his benefits: 3. Who forgiveth all thine iniquities; who healeth all thy diseases; 4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; 5. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. 6. The Eternal executes justice and judgment for all the oppressed. 7. He made known his ways to Moses, his acts to the Israelites. 8. The Eternal is merciful and gracious, slow to anger, and plenteous in mercy. 9. He will not always contend, nor keep his anger for ever. 10. He did not to us according to our

sins, nor rewarded us according to our iniquities. 11. For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12. He hath removed our transgressions from us, as far as the east is from the west. 13. As a father pitieth his children, so the Eternal pitieth them that fear him. 14. For he knows our frame; he remembers we are dust. 15. Man's days are as grass; as a flower of the field he flourisheth: 16. For the wind passeth over it, and it is gone; and its place shall be known no more. 17. But the Eternal's mercy is from everlasting to everlasting on them that fear him, and his righteousness to children's children; 18. To such as keep his covenant, and remember to do his commands. ¶ 19. The Eternal prepared his throne in the heavens; and his kingdom ruleth over all. 20. Bless the Eternal, ye his angels that excel in strength, who do his commands, hearken- ing to the voice of his word. 21. Bless the Eternal, all ye his hosts; his ministers that do his will. 22. Bless the Eternal all his works in all places of his dominions: bless the Eternal, O my soul.

#### PSALM CIV.

*Twentieth day evening prayer.*

*Natural History, &c.*

BLESS the Eternal, O my soul. O Eternal, my God, thou art very great; thou art clothed with honour and majesty; 2. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain; 3. Who layeth the beams of his chambers in the cloudy waters: who maketh the clouds his chariot; who walks upon the wings of the wind; 4. Who makes his angels spirits; his ministers a flaming fire; 5. Who founded the earth stedfastly, that it should long remain. 6. Thou coverest it with the deep as with a garment: the water stood above the mountains (at the flood.) 7. At



thy rebuke they fled, at thy thunder's voice they hasted away. 8. They ascended the mountains: they descended by the vallies to the place which thou hast founded for them. 9. Thou hast set a boundary which they may not pass over, that they return not again to cover the earth. 10. He sends the springs into the vallies, which run between the hills. 11. They give drink to every beast of the field: the wild asses quench their thirst. 12. By them the fowls of heaven abide, which sing among the branches. 13. He waters the hills from his cloudy chambers; the earth is satisfied with the fruit of thy works. 14. He causeth grass to grow for the cattle, and herbs for man's use, bringing food out of the earth; 15. And wine that makes glad man's heart; and oil to make his face shine, and bread which support's man's heart.

16. The trees of the Eternal are full of sap; Lebanon's cedars which he planted; 17. Where the birds make their nests: the fir trees are the stork's house. 18. The high hills are a refuge for the wild goats, and the rocks for the conies. 19. He made the moon for appointed times, the sun's light knows its departure. 20. Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth. 21. The young lions roar for their prey, and seek their meat from God. 22. The sun's light springs out, they withdraw, and lie down in their dens. 23. Man goes forth to his work, to labour till the evening. 24. O Eternal, how manifold are thy works? In wisdom thou hast made them all: the earth is full of thy riches. 25. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. 26. There the ships go; there is the sea-monster which thou madest to play therein. 27. These all wait upon thee, to give them their meat in due season. 28. What thou givest they gather; thou openest thine hand, they are filled with good. 29. Thou

hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. 30. Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. ¶ 31. The Eternal's glory shall endure for ever: the Eternal shall rejoice in his works. 32. He looks on the earth, and it trembles; he toucheth the hills, and they smoke. 33. I will sing to the Eternal as long as I live; I will sing praise to my God while I have my being. 34. My meditation of him shall be sweet; I will rejoice in the Eternal. 35. Sinners shall be consumed from off the earth, and the wicked shall be no more. Bless the Eternal, O my soul. Praise ye the Eternal.

### PSALM CV.

*Twenty-first day morning prayer.*

*Israelitish History.*

O GIVE thanks to the Eternal; call on his name; make known his doings among the people. 2. Sing to him, sing psalms; speak of all his wondrous works. 3. Glory ye in his holy name; let their heart rejoice that seek the Eternal. 4. Seek the Eternal and his power and favour continually. 5. Remember the wonders he did, his miracles, and the judgments he spake, 6. Ye posterity of Abraham his servant, ye race of Jacob his chosen ones. 7. He is the Eternal our God, his judgments are in all the earth. 8. He remembered his covenant always, the word he commanded for a thousand generations; 9. Which covenant he made with Abraham and his oath to Isaac; 10. And confirmed the same to Jacob for a law, and to Israel for a perpetual covenant; 11. Saying, To thee I will give Canaan's land, the lot of your inheritance; 12. When they were but few in number, and sojourners in it. 13. When they went from one nation to another,

from one kingdom to another people, 14. He suffered no man to wrong them; yea, he reprov'd kings for their sakes; 15. Saying, Touch not mine anointed people (my kings,) and do my prophets no harm. 16. Moreover, he called for a famine on the land: he brake the whole staff of bread. 17. He sent a man before them, even Joseph, who was sold for a servant; 18. Whose feet they hurt with fetters; being laid in irons, 19. Until the time that his word came, the Eternal's word tried him. 20. The king sent and loosed him; even the ruler of the people, and released him. 21. He made him lord of his house, and ruler of all his possessions. 22. To bind his princes at his will, and to teach his senators wisdom. 23. Israel also came into Egypt, and Jacob sojourn'd in Ham's land, 24. And he increased his people greatly, and made them stronger than their enemies. 25. Their heart turned to hate his people, to contrive against his servants. 26. He sent Moses his servant, and Aaron whom he had chosen. 27. They shew'd his signs among them, and miracles in Ham's land; 28. And they rebelled not against his words: he sent darkness, and made it dark. 29. He turn'd their waters into blood, and slew their fish. 30. Their land brought forth frogs in abundance into their king's chambers. 31. He spake, and there came divers sorts of flies and gnats in all their borders. 32. He gave them hail for rain, and flaming fire in their land. 33. He smote their vines and fig-trees, and brake the trees of their borders. 34. He spake, and the locusts came, and caterpillars without number, 35. And ate up all the herbs in their land, and devoured the fruit of their ground. 36. He smote also the first-born in their land, the chief of all their strength. 37. He brought them forth also with silver and gold; and there was not one feeble person among their tribes. 38. The Egyptians were glad when they departed; for the fear

of them fell upon them. 39. He spread a cloud for a covering, and fire to give light in the night. 40. The people asked, and he brought quails (fat fowls,) and satisfied them with manna, bread from heaven. 41. He opened the rock, and the waters rushed out; they ran in the dry places like a river. 42. For he remembered his holy promise, and Abraham his servant. 43. And he brought forth his people with joy, and his chosen with singing. 44. And gave them the heathens' lands; and they possessed the people's labour, 45. Whilst they observed his ordinances, and kept his laws. Praise ye the Eternal.

### PSALM CVI.

*Twenty-first day evening prayer.*

*Israelitish history at Babylon.*

PRAISE ye the Eternal, O give thanks to the Eternal, for he is good; for his mercy endures for ever. 2. Who can express the Eternal's mighty acts, and publish all his praise? 3. Blessed are they who observe what is right, and do justly at all times. 4. Remember me, O Eternal, with the favour thou bearest to thy people: O visit me with thy salvation: 5. That I may see thy chosen's good, to rejoice in the joy of thy nation, to glory with thine inheritance. ¶ 6. We have sinned with our fathers, committed iniquity, and done wickedly. 7. They considered not thy wonders in Egypt, nor remembered the multitude of thy mercies, but provoked him at the Red sea. 8. Yet he saved them for his name's sake; and made them know his mighty power. 9. He rebuked the Red sea also, and it was dried up; so he led them thro' the deeps as thro' the wilderness. 10. And he saved them from him that hated them, and redeemed them from the enemy. 11. And the waters covered their enemies; there was not one left. 12. Then they believed his

words; they sang his praise. 13. Yet they soon forgot his works: they waited not for his counsel: 14. But lusted exceedingly in the wilderness, and tempted God in the desert. 15. And he gave them their request; but sent leanness into their persons. 16. They envied Moses also in the camp, and Aaron, the Eternal's saint. 17. The earth opened and swallowed up Dathan, and covered Abiram's company. 18. A fire also was kindled in their company; the flame devoured the wicked. 19. They made a calf in Horeb, and worshipped the molten image. 20. Thus they changed their glory to the likeness of an ox that eateth grass. 21. They forgot God their saviour, who did great things in Egypt: 22. Wondrous works in Ham's land, and terrible things by the Red sea. 23. Therefore he said he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath from destroying them. 24. Yea, they despised the pleasant land; they believed not his word; 25. But murmured also in their tents, and hearkened not to the Eternal's voice. 26. Therefore he lifted up his hand against them, to overthrow them in the wilderness; 27. And their seed also among the nations, and to scatter them in the lands. 28. They joined themselves also to Baal-peor, and ate the sacrifices of dead idols. 29. Thus they provoked him to anger with their inventions; and the plague broke in upon them. 30. Then stood up Phinchas and executed judgment; and so the plague was stayed: 31. And that was counted to him for righteousness in all ages; 32. They offended him also at the waters of strife, so that it went ill with Moses for their sakes: 33. Because they provoked his spirit, so that he spake unadvisedly with his lips. 34. They destroyed not the nations, as the Eternal commanded them; 35. But were mingled among the heathen, and learned their works. 36. And served their idols which were a snare to them. 37.

Yea, they sacrificed their sons and their daughters to devils, 38. And shed innocent blood even that of their sons and their daughters; sacrificing them to the idols of Canaan: and the land was polluted with blood. 39. Thus they were defiled with their own works, and went a whoring with their own inventions: 40. Therefore the Eternal's wrath kindled against his people, so that he abhorred his own inheritance. 41. And he gave them into the heathens' hand; so they that hated them ruled over them. 42. Their enemies also subjected and oppressed them. 43. Many times he delivered them; but they provoked him with their counsel, and were impoverished for their iniquity. 44. Yet he regarded their affliction, when he heard their cry; 45. And he remembered for them his covenant, and relented according to the multitude of his mercies. 46. He made them also to be pitied of all that carried them captives. ¶ 47. Save us, O Eternal, our God, and gather us from among the heathen, to give thanks to thy holy name, and to glory in thy praise. 48. Blessed be the Eternal God of Israel from everlasting to everlasting; and let all the people say, So let it be. Praise ye the Eternal. [End of Book IV.]

### PSALM CVII.

*Twenty-second day morning prayer.*

*The mariner's case.*

O GIVE thanks to the Eternal: for his mercy endures for ever. 2. Let the Eternal's redeemed say so, whom he rescued from the enemies' hands, 3. And gathered out of the lands, from the east, the west, the north, and the south. 4. They wandered in the solitary wilderness; they found no city to inhabit. 5. With hunger and thirst their heart fainted. 6. Then they cried to the Eternal in their trouble, and he delivered them from their dis-

tresses, 7. And led them the right way, to go to a city for a habitation.

8. Oh that men would praise the Eternal for his goodness, and for his wonderful works to mankind. 9. For he satisfies the longing soul, and fills the hungry appetite with good things. 10. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; 11. Because they rebelled against God's words, and contemned the Most High's counsel. 12. Therefore he brought down their heart with labour: they fell down and there was none to help. 13. Then they cried to the Eternal in their trouble, and he saved them from their distresses. 14. He brought them out of darkness and the shadow of death, and brake their bands.

15. Oh that men would praise the Eternal for his goodness, and for his wonderful works to mankind. 16. For he broke the brazen gates, and cut the iron bars. 17. Fools for their transgression, and their iniquities, are afflicted: 18. Their soul abhors every kind of meat, and they draw near the gates of death; 19. Then they cry to the Eternal in their trouble, and he saves them from their distresses. 20. He sent his word and healed them, and delivered them from their destructions.

21. Oh that men would praise the Eternal for his goodness, and for his wonderful works to mankind. 22. And let them offer the sacrifices of thanksgiving, and declare his works with rejoicing.

¶ 23. They who go to the sea in ships, and to the great waters for business; 24. Behold the Eternal's wondrous works in the deep. 25. For he commands and raiseth the stormy wind which lifts up its waves. 26. They mount up towards heaven, they descend again to the depths; their soul is melted by trouble. 27. They are driven hither and thither, staggering like a drunkard, being at their wits end. 28. Then they cry to the Eternal

in their trouble, and he delivers them from their distresses. 29. He makes the storm a calm, so that its waves are still. 30. Then they are glad because they are quiet, so he brings them to their desired haven.

31. Oh that men would praise the Eternal for his goodness, and for his wonderful works to mankind. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 33. He turns rivers into a wilderness, and water springs into dry ground: 34. A fruitful land into barrenness, for the inhabitants' wickedness. 35. Again he turns the wilderness into standing water, and dry ground into water springs; 36. And he makes the hungry to dwell there, that they may prepare a city for habitation, 37. And sow fields, and plant vineyards, which may yield a crop of fruits. 38. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. 39. Again they are diminished and brought low through oppression, affliction, and sorrow. 40. He pours contempt on princes, and causeth them to wander in the wilderness where there is no way. 41. Yet he exalts the poor from affliction, and maketh him families like a flock. 42. The righteous shall see it and rejoice; and all iniquity shall stop her mouth. 43. Whoever are wise, and will observe these things, even they shall understand the Eternal's loving-kindness.

### PSALM CVIII.

*Twenty-second day evening prayer.*

*A song and psalm of David.*

O God my heart is prepared: I will sing and praise, even with my voice. 2. Awake, psaltery and harp: I myself will awake early. 3. I will praise thee, O Eternal, among the people; and



sing praises to thee among the nations, 4. For thy mercy is great from above the heavens, and thy truth reaches to the clouds. 5. Be thou exalted, O God, above the heavens, and thy glory above all the earth. 6. That thy beloved may be delivered, save with thy right hand, and answer me. 7. God hath spoken in his holiness; I will triumph, I will divide Shechem, and measure out Succoth's valley. 8. Gilead is mine; Manasseh is mine; Ephraim also is the strength of my dominion; Judah is my ruler. 9. Moab is my lowest servant; over Edom I will exercise my power; over Philistia I will triumph. 10. Who will bring me into the possession of strong cities, who will lead me into the possession of Edom? 11. Wilt not thou, O God, who didst cast us off? and didst not go forth with our hosts. 12. Give us help from oppression; for vain is human aid. 13. Thro' God we shall do valiantly; and he shall trample our enemies.

## PSALM CIX.

*To the chief musician.*

*A psalm of David (on Judas.)*

BE not silent, O God of my praise; 2. For the mouths of the wicked and of the deceitful are opened against me; they spoke against me with a lying tongue. 3. They encompassed me also with words of hatred, and fought against me without cause. 4. For my love they are mine adversaries; but I devote myself to prayer. 5. They rewarded me evil for good, and hatred for my love. 6. Thou wilt set the wicked over him; and let the adversary stand at his right hand. 7. When he is judged thou wilt condemn him, and let his prayer become sin. 8. His days will be few; and another shall take his office. 9. His wife shall be a widow, and his children fatherless. 10. They shall conti-

nually wander and beg, seeking their bread out of their desolate places. 11. The usurer will extort all he hath; and the stranger will prey on his labour. 12. None will extend mercy to him, nor favour his fatherless children. 13. His posterity will be cut off; and in the following age their name will be blotted out. 14. The iniquity of his fathers will be remembered with the Eternal; and his mother's sin will not be blotted out. 15. They will be before the Eternal continually, that he may cut off their memory from the earth; 16. Because he remembered not to shew mercy, but persecuted the afflicted and needy man, to slay the broken-hearted. 17. As he loved cursing, so it will come to him; as he delighted not in blessing, so it will be far from him. 18. As he clothed himself with execration as with a garment, so will it come into his bowels like water, and like oil into his bones. 19. It will be to him as the garment which covers him, and as the girdle wherewith he is continually girded. 20. This will be their reward from the Eternal that hate me, and that speak evil against my soul. 21. But do thou act for me, O Eternal Lord, for thy name's sake: because thy mercy is good, deliver me. 22. For I am afflicted and needy, and my heart is wounded within me. 23. I pass like a declining shadow; tossed up and down as the locust. 24. My knees are weak through fasting; and my flesh faileth of fatness. 25. I became also a reproach to them; when they looked on me they shook their heads. 26. Help me, O Eternal, my God: O save me, according to thy mercy; 27. That they may know this is thy hand; that thou, Eternal, hast done it. 28. Tho' they curse, do thou bless; when they arise, they will be ashamed: but thy servant will rejoice. 29. Mine adversaries will be clothed with shame, and covered with their own confusion, as with a mantle. 30. I will greatly praise the Eternal with my

mouth; yea, even among the multitude. 31. For he shall stand at the poor's right hand, to save him from those that judge his life.

## PSALM CX.

*Twenty-third day morning prayer.*

*A psalm of David, (on Messiah.)*

JEHOVAH said to my Lord, (the Messiah,) Sit thou at my right hand, until I make thine enemies thy footstool. 2. Jehovah shall send thy powerful sceptre out of Zion; rule thou amongst thine enemies. 3. Thy people, numberless as the drops of morning dew, shall be willing in the day of thy power: in the beauty of holiness thou hast shined brighter than the morning from thy very birth. 4. Jehovah hath sworn, and will not repent, Thou shalt be a priest for ever, after Melchizedek's order. (Heb. vii. 3.) 5. Jehovah will be at thy right hand, smiting kings in the day of his wrath. 6. He shall judge among the heathen, he shall fill the places with dead bodies: he shall wound the heads over many countries. 7. He shall drink of the bitter brook in the way; therefore shall he having first suffered, reign supreme.

## PSALM CXI.

*Hallelujah. A song of praise.*

PRAISE ye the Eternal, I will praise the Eternal with my whole heart, in the assembly of the upright, and in the congregation. 2. The Eternal's works are great, sought out by all that have pleasure therein. 3. His work is honourable and glorious; and his righteousness endures for ever. 4. He made his wonderful works to be remembered: the Eternal is gracious and merciful. 5. He giveth food to them that fear him; he will ever be mindful of his covenant. 6. He shews his people his powerful works; he gives them the heathens'

heritage. 7. His handy works are in equity and right; all his commands are faithful. 8. They stand fast for ever, being done in truth and uprightness. 9. He sent redemption to his people; he hath established his covenant for ever: holy and fearful is his name, (Deut. xxviii. 58.) 10. The fear of the Eternal is the beginning of wisdom; a good understanding have all they that do his commands; his praise endures for ever.

### PSALM CXII.

#### *A song of praise.*

PRAISE ye the Eternal. Blessed is he that fears the Eternal, that delights greatly in his commands. 2. His offspring shall be mighty on earth; the generation of the upright shall be blessed. 3. Wealth and riches shall be in his house; and his righteousness shall endure for ever. 4. To the upright there ariseth light in darkness, (*i. e.* joy in trouble;) he is gracious, merciful, and righteous. 5. A good man shews favour, and lends; he guides his affairs with discretion. 6. Surely he shall never be moved: the righteous shall be in everlasting remembrance. 7. He shall not be afraid of bad tidings; his heart is established, trusting in the Eternal, 8. Until he see his enemies punished. 9. He hath dispersed and given to the poor; his charity endures for ever; his power shall be exalted with honour. 10. The wicked shall see it, and be grieved; he shall gnash his teeth, and pine away: the wicked's desire shall perish.

### PSALM CXIII.

*(and all to the cxix. the Jews call Hallelujah.)*

PRAISE the Eternal. O ye his servants, praise the Eternal's name. 2. Blessed be the Eternal's name, from henceforth and for ever. 3. From the springing out of the sun's light, to its going

off, the Eternal's name is to be praised. 4. The Eternal is high above all nations, and his glory above the heavens. 5. Who is like the Eternal our God, who dwells on high; 6. Who humbles himself to behold the things in heaven, and on earth? 7. He raiseth the poor out of the dust, and lifts up the needy from the dunghill: 8. That he may set him with princes, even with the princes of his people. 9. He makes the barren woman to have a family, being a joyful mother of children. Praise ye the Eternal.

## PSALM CXIV.

*Twenty-third day evening prayer.*

*Wonderful works.*

WHEN Israel departed from Egypt, and Jacob's race from a barbarous people, 2. Israel was God's church, and Judah his dominion. 3. The sea saw, and fled; Jordan was turned back. 4. The mountains skipped like rams, and the little hills like lambs, (Psal. lxxviii. 7.) 5. What ailed thee, O sea, that thou fleddest? O Jordan, that thou turnedst back? 6. Ye mountains, that ye skipped like rams; and ye little hills like lambs? 7. Tremble, thou earth, at the Eternal's presence, even at Jacob's God; 8. Who turned the rock into a watery pond, the flint into a fountain of water.

## PSALM CXV.

*Idolatry folly.*

NOT to us, O Eternal, not to us, but to thy name be glory, for thy mercy, and thy truth. 2. Why should the heathen say, Where is now their God? 3. Our God is in the heavens: he doth whatever he wills. 4. Their idols are silver and gold, the work of men's hands. 5. They have mouths, but speak not; eyes, but see not: 6. Ears, but hear not; noses, but smell not; 7. Hands, but handle not;

feet, but walk not; neither pronounce they with their throat. 8. They that make them are like them: so is every one that trusts in them. 9. O Israel, trust in the Eternal; he is their help and shield, (that trust in him.) 10. O Aaron's house, trust in the Eternal; he is their help and shield. 11. Ye that fear the Eternal, trust in him; he is their help and shield. 12. The Eternal was mindful of us; he will bless us: he will bless Israel's house; he will bless Aaron's house. 13. He will bless them that fear him, both small and great. 14. The Eternal shall increase you more and more, and your children. 15. Ye are blessed of the Eternal, who made heaven and earth. 16. The heaven itself is the Eternal's: but the earth hath he given to mankind. 17. The dead praise not the Eternal, nor any that go down to silence. 18. But we will bless the Eternal henceforth, and for ever. Praise the Eternal.

### PSALM CXVI.

*Twenty-fourth day morning prayer.*

*Relief from anguish.*

I LOVE the Eternal, because he hearkened to my supplication's voice. 2. Because he gave ear to me; I will call on him as long as I live. 3. The anguish of death encompassed me, and the pains of hell seized me; I met with trouble and sorrow. 4. Then I called on the Eternal's name, saying, O Eternal, I beseech thee, deliver my soul. 5. Gracious is the Eternal, and righteous: yea, our God is merciful. 6. The Eternal preserves the simple: I was brought low, and he helped me. 7. Return to thy rest, O my soul; for the Eternal hath dealt bountifully with thee. 8. For he hath delivered my life from death, mine eyes from tears, and my feet from falling. 9. I will yet walk before the Eternal, in the land of the living. 10. I believed,

therefore I spoke; I was greatly afflicted. 11. I said in my haste, All men are liars. 12. What shall I return to the Eternal for all his benefits to me? 13. I will take the cup of salvation, and call on the Eternal's name. 14. I will perform my vows to the Eternal now before all his people. 15. Precious in the Eternal's sight is his saints' death. 16. I beseech thee, O Eternal, as I am thine own servant, and thine handmaid's son, that thou wilt loose my bonds. 17. I will offer to thee the sacrifice of thanksgiving, and will call on the Eternal's name. 18. I will perform my vows to the Eternal, before all his people, 19. In the courts of the Eternal's house, in the midst of thee, O Jerusalem. Praise ye the Eternal.

## PSALM CXVII.

PRAISE the Eternal, all ye nations; celebrate him, all ye people. 2. For his merciful kindness is great towards us; and his truth endures for ever. Praise ye the Eternal.

## PSALM CXVIII.

*Faith triumphs.*

GIVE thanks to the Eternal, because he is good: because his mercy endures for ever. 2. Let Israel now say, that his mercy endures for ever. 3. Let Aaron's house now say, that his mercy endures for ever. 4. Let them now that fear the Eternal say, that his mercy endures for ever. 5. I called on the Eternal in distress; he answered me, and enlarged me. 6. The Eternal is for me; I will not fear what can man do to me. 7. The Eternal takes my part with them that help me; therefore I shall see evil on them that hate me. 8. It is better to trust in the Eternal, than to confide in man, 9. Even in princes. 10. All nations encompassed me: but in the Eternal's name will I cut them off. 11. They encompassed me violently: but in the Eternal's

name I will destroy them. 12. They encompassed me like bees; they are quenched as the fire of thorns: for in the Eternal's name I will destroy them. 13. Thou (O enemy) hast thrust sore at me that I might fall; but the Eternal helped me. 14. The Eternal is my strength and song of praise, and is become my salvation. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous; the Eternal's right hand doth valiantly. 16. It is exalted, doing valiantly. 17. I shall not die, but live, and declare the Eternal's works. 18. The Eternal chastised me sorely, but gave me not over to death. 19. Open to me the gates of righteousness; I will enter into them, and praise the Eternal (in his temple;) 20. This gate of the Eternal, into which the righteous shall enter. 21. I will praise thee, for thou hast heard me, and art become my salvation, 22. The stone which the builders (of the temple) rejected, is become the head stone of the corner. 23. This is the Eternal's doing, it is wondrous in our eyes, (to be laid there without hands.) 24. This is the day the Eternal hath made notable; (Rev. i. 10.) we will rejoice and be glad in it. 25. O Eternal, I beseech thee, save now, and prosper us. 26. Blessed is he that comes in the Eternal's name; we have blessed you from the Eternal's house. 27. God is the Eternal who enlightened us; [bind the sacrifice with cords to the altar's horns.] 28. Thou art my God, and I will praise thee; my God, I will exalt thee. 29. O give thanks to the Eternal, for he is good: for his mercy endures for ever.

### PSALM CXIX.

*Twenty-fourth day evening prayer, by the prophets Jeremiah, &c.*  
Verse 46, 161, 164. See Psal. lv. 17.

#### HEBREW LETTERS.

ALEPH. א. *A teacher.*

BLESSED are the upright in the way, who walk



in the Eternal's law. 2. Blessed are they that keep his testimonies, and seek him with the whole heart. 3. They also do no iniquity; they walk in his ways. 4. Thou hast commanded us to keep thy precepts diligently. 5. O that my ways were directed to observe thy ordinances! 6. Then shall I not be ashamed, when I have respect to all thy commands. 7. I will praise thee with uprightness of heart when I have learned thy righteous judgments. 8. I will observe thine ordinances: O forsake me not utterly.

BITH. J. B. *A house.*

9. Wherewith shall a young man purify his way? By attending to it according to thy word. 10. With my whole heart I sought thee; O let me not wander from thy commands. 11. Thy word I laid up in my heart, that I might not sin against thee. 12. Blessed art thou, O Eternal; teach me thy ordinances. 13. With my lips I declared all the judgments of thy mouth. 14. I rejoiced in thy testimonies' way, as in all riches. 15. I will meditate in thy precepts, and have respect to thy ways. 16. I will delight in thine ordinances; I will not forget thy works.

GEMEL. J. G. *hard.*

17. Deal bountifully with thy servant, that I may live and keep thy word. 18. Open thou mine eyes, that I may behold the wonders of thy law. 19. I am a stranger on the earth; hide not thy commands from me. 20. My soul longs with desire for thy judgments at all times. 21. Thou hast rebuked the accursed proud, who err from thy commands. 22. Remove from me reproach and contempt, for I kept thy testimonies. 23. Princes also sat and spake against me, but thy servant meditated on thy ordinances. 24. Thy testimonies also are my delight, and my counsellors.

## DALETH. 7. D.

25. My person cleaves to the dust; quicken me according to thy word. 26. I declared my ways, and thou answeredst me; teach me thy ordinances. 27. Make me understand thy precepts' way; so shall I discourse of thy wonders. 28. My soul dissolveth in sorrow, strengthen me according to thy word. 29. Remove from me the way of falsehood, and be gracious to me with thy law. 30. I have chosen the way of truth: thy judgments I laid before me. 31. I cleaved to thy testimonies: O Eternal, put me not to shame. 32. I will run the ways of thy commands, when thou shalt enlarge my heart.

*Twenty-fifth day morning prayer.*

HE. 7. H. *Greek e long.*

33. Teach me, O Eternal, the way of thy ordinances; and I shall keep it to the end. 34. Give me understanding, and I shall keep thy law; and observe it with my whole heart. 35. Cause me to go in the path of thy commands, for therein I delight. 36. Incline my heart to thy testimonies, and not to covetousness. 37. Turn away mine eyes from beholding vanity, and quicken me in thy way. 38. Stablish thy word to thy servant, who is devoted to thy fear. 39. Turn away my feared reproach, for thy judgments are good. 40. Lo, I longed after thy precepts; quicken me in thy righteousness.

VAU. 1. V. U.

41. Let thy mercies come also to me, O Eternal; even thy salvation according to thy word. 42. So I shall have wherewith to answer him that reproaches me; for I trust in thy word. 43. And take not the word of truth utterly out of my mouth; for I waited for thy judgments. 44. So I shall keep thy law continually. 45. And I will walk at liberty, because I seek thy precepts. 46. I will speak of thy testimonies also before kings, and not be

ashamed. 47. And I will delight myself in thy commands. 48. My hands I will lift up to thy commands which I loved; and I will meditate in thy ordinances.

ZAIN. 1. 2. *Ds.*

49. Remember the word to thy servant on which thou causedst me to hope: 50. This is my comfort in my affliction; that thy word hath quickened me. 51. The proud greatly derided me; yet I declined not from thy law. 52. I remembered thy judgments of old, O Eternal; and so comforted myself. 53. Horror seized me, because of the wicked that forsake thy law. 54. Thy ordinances have been my songs in the house of my pilgrimage. 55. I remembered thy name, O Eternal, in the night, and kept thy law. 56. This peace I had, because I kept thy precepts.

HITH. 11. 11.

57. Thou art my portion, O Eternal; I said I would keep thy words. 58. I entreated thy favour with my whole heart, be merciful to me according to thy word. 59. I thought on my ways, and turned my feet to thy testimonies. 60. I made haste and delayed not to keep thy commands. 61. The hands of the wicked preyed on me: but I forgot not thy law. 62. At midnight I will rise to thank thee, because of thy righteous judgments. 63. I am a companion of all that fear thee, and keep thy precepts. 64. The earth, O Eternal, is full of thy mercy; teach me thy ordinances.

TITH. 10. 10.

65. Thou hast dealt well with thy servant, O Eternal, according to thy word. 66. Teach me good judgment and knowledge: for I believed thy commands. 67. Before I was afflicted I went astray; but now I keep thy word. 68. Thou art good, and doest good: teach me thine ordinances. 69. The proud forged falsehood against me; but I will keep

thy precepts with my whole heart. 70. Their heart is past feeling, but I delight in thy law. 71. It is good for me that I was afflicted; that I might learn thy ordinances. 72. The law of thy mouth is better to me than thousands of gold and silver.

*Twenty-fifth day evening prayer.*

JOD. ʻ. J. I.

73. Thy hands made and fashioned me; give me understanding, to learn thy commands. 74. They that fear thee will be glad when they see me; because I hoped in thy word. 75. I know, O Eternal, that thy judgments are right, and that thou in faithfulness hast afflicted me. 76. Let, I pray thee, thy merciful kindness comfort me, according to thy word to thy servant. 77. Let thy tender mercies come to me, that I may live; for thy law is my delight. 78. Let the proud be ashamed; for they in falsehood dealt perversely with me; but I will meditate in thy precepts. 79. Let those that fear thee, and have known thy testimonies turn to me. 80. Let my heart be sincere in thy ordinances that I be not ashamed.

CHAPH. 72. CH.

81. My soul faints for thy salvation; but I hope in thy word. 82. Mine eyes fail for thy word, saying, When wilt thou comfort me? 83. For I am become like a (leathern) bottle in the smoke; yet I forget not thy ordinances. 84. How many are thy servant's days? when wilt thou execute judgment on my persecutors? 85. The proud digged pits for me, which is not according to thy law. 86. All thy commandments are faithful; they persecute me wrongfully; help thou me. 87. They had almost consumed me on earth; but I forsook not thy precepts. 88. Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

## LAMED. 7. L.

89. O Eternal, thy word is for ever settled in heaven. 90. Thy faithfulness is to all ages; thou hast established the earth, and it abideth. 91. They continue to this day according to thine appointment; for all are thy servants. 92. Unless thy law had been my delight, I had perished in mine affliction. 93. I will never forget thy precepts, for with them thou hast quickened me. 94. I am thine, save me; for I sought thy precepts. 95. The wicked waited for me to destroy me; but I will consider thy testimonies. 96. I have seen an end to all worldly perfection; but thy commands are without end.

## MEM. 12. M.

97. O how love I thy law! it is my meditation all the day. 98. Thro' thy commands, thou hast made me wiser than mine enemies; for they are ever with me. 99. I have more understanding than all my teachers; for thy testimonies are my meditation. 100. I understand more than the elders, because I keep thy precepts. 101. I refrained my feet from every evil way, that I might keep thy word. 102. I departed not from thy judgments; for thou hast taught me. 103. How sweet are thy words to my taste! yea, sweeter than honey to my mouth! 104. Thro' thy precepts I get understanding; therefore I hate every false way.

*Twenty-sixth day morning prayer.*

## NUN. 1. N.

105. Thy word is a lamp to my feet, and a light to my path. 106. I have sworn, and I will perform it, to keep thy righteous judgments. 107. I am afflicted very much; quicken me, O Eternal, according to thy word. 108. Accept, I beseech thee, the free-will offerings of my mouth, O Eternal, and teach me thy judgments. 109. My life is continually in danger; yet I forget not thy law. 110. The wicked

laid a snare for me; yet I erred not from thy precepts. 111. Thy testimonies I have taken as a heritage for ever: for they are the rejoicing of my heart. 112. I incline my heart to observe thy ordinances always, even to the end.

## SAMECH. ד. 8.

113. I hate vain thoughts; but thy law I love. 114. Thou art my hiding-place, and my shield, I hope in thy word. 115. Depart from me, ye evil doers; for I will keep my God's commands. 116. Uphold me according to thy word, that I may live, and not be ashamed of my hope. 117. Uphold me, and I shall be safe; and I will have respect to thy ordinances continually. 118. Thou hast trodden down all that err from thy ordinances; for their deceit is falsehood. 119. Thou makest all the wicked of the earth like dross; therefore I love thy testimonies. 120. My flesh trembles for fear of thee, for I am afraid of thy judgments.

HAIN. ה. *Greek o, long.*

121. I have done what is right and just, leave me not to mine oppressors. 122. Be surety for thy servant for good; let not the proud oppress me. 123. Mine eyes fail for thy salvation, and for thy righteous word. 124. Deal with thy servant according to thy mercy, and teach me thy ordinances. 125. I am thy servant; give me understanding, that I may know thy testimonies. 126. It is time for thee, O Eternal, to work; for they have made void thy law. 127. I love thy commands above gold, yea, above fine gold. 128. I esteem all thy precepts right in every thing; and hate every false way.

PEH. פ. *P<sup>h</sup>.*

129. Thy testimonies are wonderful; therefore my soul keeps them. 130. The entrance of thy word gives light and understanding to the simple.

131. I opened my mouth, and panted; as I longed for thy commands. 132. Look thou on me and be merciful to me, as thou usest to do to those that love thy name. 133. Order my steps by thy word; and let no iniquity have dominion over me. 134. Deliver me from the oppression of man; so I will keep thy precepts. 135. Make thy face shine on thy servant; and teach me thy ordinances. 136. Rivers of waters run from mine eyes, because they keep not thy law. Jer. ix.

TSADDI. י' ז. Ts.

137. Righteous art thou, O Eternal, and upright are thy judgments. 138. Thy testimonies thou hast commanded are righteous, and very faithful. 139. My zeal consumed me: because mine enemies forgot thy words. 140. Thy word is very pure: therefore thy servant loves it. 141. I am small and despised; yet I forget not thy precepts. 142. Thy righteousness is everlasting, and thy law is the truth. 143. Trouble and anguish seized me; yet thy commands are my delights. 144. The righteousness of thy testimonies is everlasting, give me understanding, and I shall live.

*Twenty-sixth day evening prayer.*

KUPH. ק. K.

145. I cried to thee with my whole heart; O Eternal hear me: and I will keep thy ordinances. 146. Save me, and I shall keep thy testimonies. 147. I prevented the morning dawn, crying; I hoped in thy word. 148. Mine eyes prevent the night-watches, that I might meditate in thy word. 149. Hear my voice, according to thy loving-kindness, O Eternal; quicken me according to thy judgments. 150. They draw nigh that follow after mischief; they are far from thy law. 151. Thou art near, O Eternal, and all thy commands are truth. 152. I have known of old that thou hast founded thy testimonies for ever.

## RASH. 7. R.

153. Consider mine affliction, and deliver me; as I forget not thy law. 154. Plead my cause, and deliver me, quicken me according to thy word. 155. Salvation is far from the wicked; for they seek not thy ordinances. 156. Many are thy tender mercies, O Eternal; quicken me according to thy judgments. 157. Many are my persecutors and mine enemies; yet I decline not from thy testimonies. 158. I beheld transgressors, and was grieved; because they kept not thy word. 159. Consider how I love thy precepts; quicken me, O Eternal, according to thy loving-kindness. 160. Thy word is true from the beginning: and every one of thy righteous judgments endures for ever.

## SHEN. 5. Sh.

161. Princes persecuted me without cause; but my heart stands in awe of thy word. 162. I rejoice at thy word, as one that finds great spoil. 163. I hate and abhor falsehood, but thy law I love. 164. Seven times a day I praise thee, because of thy righteous judgments. 165. Great peace have they who love thy law, and have no stumbling-block. 166. O Eternal, I hoped for thy salvation, and did thy commands. 167. My soul observed thy testimonies; and I love them exceedingly. 168. I observed thy precepts and thy testimonies; for all my ways are before thee.

## THAU. 1. Th.

169. Let my cry come near before thee, O Eternal; give me understanding according to thy word. 170. Let my supplication come before thee; deliver me according to thy word. 171. My lips shall utter praise, for thou hast taught me thine ordinances. 172. My tongue shall speak of thy word: for all thy commands are righteous. 173. Let thine hand help me; for I have chosen



thy precepts. 174. I longed for thy salvation, O Eternal; and thy law is my delight. 175. Let my soul live, and it shall praise thee; and let thy judgments help me. 176. I have been wandering like a lost sheep, seek thy servant; for I forget not thy commands.

## PSALM CXX.

*Twenty-seventh day morning prayer.*

*A song on the stairs to the temple.*

IN my distress I cried to the Eternal, and he answered me. 2. Deliver my soul, O Eternal, from lying lips, and a deceitful tongue. 3. What shall be given, or done to thee, thou false tongue? 4. Thou art like sharp arrows of the mighty with coals of juniper. 5. Alas, that I sojourn in Meshech, and dwell in Kedar's tents! 6. My soul hath long dwelt with him that hatch peace. 7. I am for peace; but when I speak, they are for war.

## PSALM CXXI.

*A song on the stairs.*

I WILL look up to the hill of God, from whence cometh my help. 2. It comes from the Eternal, who made heaven and earth. 3. He will not suffer thy foot to be moved; he that keeps thee will not slumber. 4. Lo, he that keeps Israel, will neither slumber nor sleep. 5. The Eternal is thy keeper; and thy shelter on thy right hand. 6. The (burning sun) shall not hurt thee by day, nor the (sickly) moon by night. 7. The Eternal shall keep thee from all evil; and preserve thy soul. He shall preserve thy out-going, and thy in-coming henceforth, and for ever.

## PSALM CXXII.

*David's song on the stairs.*

I WAS glad when they said to me, Let us go in to the Eternal's house. 2. Our feet shall stand within thy gates, O Jerusalem. 3. Jerusalem is builded as a city united together: 4. Whither the tribes go up, the Eternal's tribes, to (the ark of) Israel's testimony, to give thanks to the Eternal's name. 5. For there are set thrones of judgment, the house of David's thrones. 6. Pray for Jerusalem's peace: they shall prosper that love thee. 7. Peace be within thy walls, and prosperity within thy palaces. 8. For my brethren and companion's sakes I will now say, Peace be within thee. 9. Because of the Eternal our God's house, I will seek thy good.

## PSALM CXXIII.

*A song on the stairs.*

To thee I look up, O thou that dwellest in the heavens. 2. Lo, as servants' eyes look to their master's hand, and as a handmaid's eyes to her mistress's hand; so our eyes regard the Eternal our God, until he have mercy on us. 3. Have mercy on us, O Eternal, have mercy on us: for we are exceedingly filled with contempt. 4. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

## PSALM CXXIV.

*David's song on the stairs.*

IF the Eternal had not been on our side, may Israel now say; 2. When men rose up against us; 3. They would have devoured us alive, when their wrath was kindled against us; 4. Then the proud

waters had overwhelmed us, the torrent had gone over us. 5, 6. Blessed be the Eternal, who hath not given us as a prey to their teeth. 7. Our soul is escaped as a bird out of the fowler's snare; it is broken, and we are escaped. 8. Our help is in the Eternal's name, who made heaven and earth.

## PSALM CXXV.

*A song on the stairs.*

THEY who trust in the Eternal shall be as mount Zion, which cannot be moved, but abideth always. 2. As the mountains encompass Jerusalem, so doth the Eternal his people from henceforth, even for ever. 3. For the wicked's rod shall not always rest on the lot of the righteous; lest they put their hands to iniquity. 4. Do good, O Eternal, to the good and upright in heart. 5. But such as turn aside to their crooked ways, the Eternal shall lead forth with the workers of iniquity; but peace shall be upon Israel.

## PSALM CXXVI.

*Twenty-seventh day evening prayer.*

*A song on the stairs.*

WHEN the Eternal brought back Zion's captivity, we were like them that dream. 2. Then our mouth was filled with laughter, and our tongue with shouting; then it was said among the heathen, The Eternal hath done great things for them. 3. The Eternal hath done great things for us, whereof we are glad. 4. Turn back our captivity, O Eternal, as the streams in the south. 5. They that sow in tears shall reap in joy. 6. He that goes forth weeping, bearing precious seed, shall, doubtless return with rejoicing, carrying his sheaves.

## PSALM CXXVII.

*Solomon's song on the stairs.*

EXCEPT the Eternal build the house, the builders

labour in vain; except the Eternal keep the city, the keeper watches in vain. 2. It is vain for you to rise early, to sit up late, to eat the bread of sorrows (if God favour not) for so he gives sleep to his beloved. 3. Lo, children are the Eternal's heritage, and the fruit of wedlock is a reward. 4. As arrows in the mighty's hand, so are children of youth. 5. Happy is the man that hath his quiver full of them; they shall not be put to shame, but they shall repel the enemies from the gate.

### PSALM CXXVIII.

*A song on the stairs.*

BLESSED is every one that fears the Eternal, that walks in his ways. 2. For thou shalt eat of thine hand's labours; blessed shalt thou be, and it shall be well with thee. 3. Thy wife shall be as a fruitful vine at the sides of thine house; thy children like olive plants about thy table. 4. Lo, thus shall the man be blessed that fears the Eternal. 5. The Eternal shall bless thee from Zion; and thou shalt see Jerusalem's welfare all the days of thy life. 6. Yea, thou shalt see thy children's children, and peace on Israel.

### PSALM CXXIX.

*A song on the stairs.*

MUCH have they afflicted me from my youth, may Israel now say: 2. Yet they have not prevailed against me. 3. (The stroke of the rod was as if) the ploughers ploughed on my back; they made long their furrows. 4. The Eternal is righteous; he cut asunder the cords of the wicked. 5. They will all be confounded and turned back that hate Zion: 6. They will be as grass on the house-tops, which withers before it grows up; 7. Wherewith the mower fills not his hand, nor he that bindeth sheaves, his arms: 8. Neither say they who pass by, The

Eternal's blessing be upon you: we bless you in the Eternal's name.

## PSALM CXXX.

*A song on the stairs. Daniel.*

OUT of the depths of wo I cried to thee, O Eternal. 2. Hear my prayers, attend to my supplication's voice. 3. If thou, O Eternal, strictly mark iniquities, who shall stand? 4. But there is forgiveness with thee, that thou mayest be reverenced. 5. I wait for the Eternal, my soul waits, and I hope in his word. 6. My soul waits for the Eternal more carefully than they that watch for the morning (to offer sacrifice). 7. Let Israel hope in the Eternal; for with him is mercy, and plenteous redemption. 8. So shall he redeem Israel from all his iniquities.

## PSALM CXXXI.

*David's song on the stairs.*

O ETERNAL, my heart is not haughty, nor mine eyes lofty; nor do I exercise myself in great matters, or in things too high for me. 2. Surely I behaved and quieted myself as a child that is weaned by his mother: my soul is (lowly) even as a weaned child. 3. Let Israel hope in the Eternal from henceforth for ever.

## PSALM CXXXII.

*Twenty-eighth day morning prayer.*

*A song on the stairs.*

O ETERNAL, remember David, and all his afflictions: 2. How he swore to the Eternal, and vowed to Jacob's mighty God. 3. I will not come into the tent of my house, nor go up on the couch of my bed; 4. I will not give sleep to mine eyes, or slumber to mine eyelids, 5. Until I find a place for the ark of the Eternal, Jacob's mighty God. 6. Lo, we

heard of it at Ephratah; we found it in the territory of Jehar. 7. We will go into his tabernacles: we will worship at his footstool. 8. Arise, O Eternal, into thy rest; with the ark of thy strength. 9. Let thy priests be clothed with righteousness; and let thy saints shout for joy. 10. For thy servant Messiah's sake turn not away the face of (me) thine anointed. 11. The Eternal swore in truth to David, he will not turn from it; The fruit of thy body I will set on thy throne. 12. If thy children keep my covenant and my testimony, that I teach them, their children shall also sit on thy throne perpetually. 13. For the Eternal hath chosen Zion for his habitation. 14. He said this is my rest perpetually: here I will dwell, for I desired it. 15. I will abundantly bless its provision, and satisfy its poor with bread: 16. I will also clothe its priests with salvation; and its saints shall shout for joy. 17. There I will make David's power to flourish: I have ordained a lamp for mine anointed. 18. His enemies I will clothe with shame; but on himself shall his crown flourish.

### PSALM CXXXIII.

*David's song on the stairs.*

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! [2. It is like the precious ointment upon the head, that descended on the beard, even Aaron's beard, that descended to the skirts of his garments;] 3. As Hermon's dew, and that descending on Zion's mountains, for there the Eternal promises the blessing, even life for ever.

### PSALM CXXXIV.

*A song on the stairs.*

Lo, bless ye the Eternal, all ye his servants, who by night stand in his house. 2. Lift up your hands

in the sanctuary, and bless the Eternal. 3. *A.* The Eternal, that made heaven and earth, bless thee out of Zion. [These fifteen Psalms are anonymous in the Sept.]

## PSALM CXXXV.

*Wonderful works.*

PRAISE ye the Eternal. Praise his name; praise him, O ye his servants, 2. Ye that stand in his house, in the courts of God's house. 3. Praise the Eternal for he is good; sing praises to his name; for that is pleasant. 4. For he hath chosen Jacob to himself, and Israel for his peculiar property. 5. For I know the Eternal is great above all gods. 6. Whatever the Eternal pleased he did in heaven, and in earth, in the seas, and all deeps. 7. He causeth the vapours to ascend from the earth's limits; he makes lightnings even among the rains; he brings the wind as it were out of his treasures. ¶ 8. Who smote Egypt's first-born, both man and beast. 9. Who sent signs and wonders into the midst of thee, O Egypt, on Pharaoh, and on all his servants. 10. Who smote great nations, and slew mighty kings: 11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12. And gave their land for a heritage to Israel, his people. ¶ 13. Thy name, O Eternal, endureth for ever, and thy memorial, to all ages. 14. For the Eternal will judge his people, and he will relent, concerning his servants. ¶ 15. The heathen idols are silver and gold, the works of men's hands. 16. They have mouths but speak not; eyes but see not; 17. Ears, but hear not; neither is there any breath in their mouths. 18. They that make them are like them: so is every one that trusts in them. ¶ 19. Bless the Eternal, O Israel's house; bless the Eternal, O Aaron's house; 20. Bless the Eternal, O Levi's house; bless the Eternal, ye that

fear him. 21. Blessed be the Eternal from Zion, who dwelleth at Jerusalem. Praise ye the Eternal.

### PSALM CXXXVI.

*Twenty-eighth day evening prayer.*

*Mercy extolled.*

GIVE thanks to the Eternal, for he is good; for his mercy endures for ever. 2. Give thanks to the God of gods, for his mercy endures for ever. 3. Give thanks to the Lord of lords, for his mercy endures for ever. 4. To him who alone doeth great wonders, for his mercy endureth for ever. 5. Who by wisdom made the heavens, for his mercy endureth for ever. 6. Who spread out the earth upon the waters, for his mercy endureth for ever. 7. Who made great lights, for his mercy endureth for ever; 8. The sun to rule the day, for his mercy endureth for ever; 9. The moon and stars to rule the night, for his mercy endureth for ever. ¶ 10. To him that smote of Egypt their first-born, for his mercy endureth for ever: 11. And brought Israel from thence, for his mercy endureth for ever: 12. With a strong hand, and a stretched-out arm, for his mercy endureth for ever. 13. Who divided the Red sea into parts, for his mercy endureth for ever; 14. And made Israel pass thro' the midst of it, for his mercy endureth for ever: 15. But overthrew Pharaoh and his host therein, for his mercy endureth for ever. 16. Who led his people through the wilderness; for his mercy endureth for ever. 17. Who smote great kings, for his mercy endureth for ever; 18. And slew famous kings, for his mercy endureth for ever: 19. Sihon king of the Amorites, for his mercy endureth for ever; 20. And Og king of Bashan; for his mercy endureth for ever; 21. And gave their land for an heritage, for his mercy endureth for ever; 22. Even to his servant Israel, for his mercy endureth for ever. 23. Who remember-



ed us in our low estate, for his mercy endureth for ever; 24. And redeemed us from our enemies, for his mercy endureth for ever. 25. Who giveth food to all flesh, for his mercy endureth for ever. 26. Give thanks to the God of heaven, for his mercy endureth for ever.

## PSALM CXXXVII.

*By Ezekiel, &c. Sept.*

Beside the rivers of Babylon, we sat down, we also wept when we remembered Zion. 2. We hanged our harps on the willow trees therein. 3. For there they who carried us captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of Zion's songs. 4. How shall we sing the Eternal's song in a strange land? 5. If I forget thee, O Jerusalem, let my right hand forget its art. 6. If I remember not thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. 7. O Eternal, remember the Edomites, who in the day of Jerusalem's ruin, said, Rase it, rase it, even to the foundation. 8. O inhabitant of Babylon who art to be destroyed; blessed is he who recompenseth thee as thou hast done to us. 9. He shall be blessed that dasheth thy little ones against the stones.

## PSALM CXXXVIII.

*By Haggai and Zechariah, &c. Sept.*

I WILL praise thee with my whole heart, before the angels will I sing praise to thee. 2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and thy truth; for thou hast magnified thy name above all thy word. 3. In the day I cried thou answeredst me, and strengthenedst my soul. 4. All the kings of the earth shall praise thee, O Eternal, when they hear the words of thy mouth. 5. Yea, they shall sing in the ways

of the Eternal; for great is the Eternal's glory. 6. Though the Eternal be high, he regards the lowly; but the proud he knoweth afar off. 7. Tho' I walk in the midst of trouble thou wilt revive me; thou shalt stretch out thine hand against mine enemies' wrath, and thy right hand shall save me. 8. The Eternal will perfect what concerns me; thy mercy, O Eternal, endureth for ever; forsake not the works of thine own hands.

### PSALM CXXXIX:

*Twenty-ninth day morning prayer.*

*To the chief musician. A lofty psalm of David.*

O ETERNAL, thou hast searched me, and known me. 2. Thou knowest my down-sitting and up-rising; thou understandest my thoughts afar off. 3. Thou compassed my path and my lying down, and art acquainted with all my ways. 4. For there is not a word in my tongue, but lo, O Eternal, thou knowest it before I speak. 5. Thou hast beset me behind and before, and laid thine hand upon me. 6. Such knowledge is too wonderful for me, it is high, I cannot attain to it. 7. Whither shall I go from thy Spirit? or flee from thy presence? 8. If I ascend up to heaven, thou art there; if I make make my bed in hell, behold thou art there. 9. If I take the wings of morning's rays, and dwell in the utmost parts of the western sea; 10. Even there shall thy hand lead me, and thy right hand shall hold me. 11. If I say, surely the darkness shall cover me, even the night shall be light about me. 12. Yea, the darkness hides not from thee; but the night shines as the day; the darkness and the light are both alike to thee.

¶ 13. For thou hast formed my reins; thou hast covered me in my mother's bowels. 14. I will praise thee; for I am awfully and wonderfully made: wondrous are thy works, and that my soul knows

right well. 15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the inner parts of the bowels. 16. Thine eyes saw my substance, yet being imperfect, and in thy book all my members were written, when none of them were formed, which in continuance were fashioned. 17. How precious also are thy thoughts to me, O God! how many are their sum! 18. If I should count them, they are more in number than the sand; when I awake, I am still with thee. 19. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men. 20. For they speak against thee wickedly, and thine enemies take thy name in vain. 21. I hate them, O Eternal, that hate thee; and I am grieved with those that rise up against thee. 22. I hate them with perfect hatred: I count them mine enemies. 23. Search me, O God, and know my heart; try me, and know my thoughts; 24. And see if there be any wicked way in me, and lead me in the way of life everlasting.

### PSALM CXL.

*To the chief musician.*

*A psalm of David.*

DELIVER me, O Eternal, from the evil man; preserve me from the violent man; 2. Who imagine mischiefs in their heart continually, being gathered for war. 3. They have sharpened their tongues like a serpent's (poison,) adder's poison is under their lips. Selah. 4. Keep me, O Eternal, from the wicked's hands, preserve me from the violent man, who hath purposed to overthrow my goings. 5. The proud have hid a snare and cords for me, they have spread a net by the way side, they have set traps for me. Selah. 6. I said to the Eternal, thou art my God; hear my supplication's voice, O Eternal. 7. O Eternal Lord, the strength of my

salvation, thou hast covered my head in the day of battle. 8. Grant not, O Eternal, the desires of the wicked; further not his wicked device, lest they exalt themselves. Selah. 9. The mischief of their own lips will cover their heads who encompass me. 10. Burning coals will fall upon them; they will be cast into the fire; into deep pits, that they rise not again. 11. Let not an evil speaker be established in the earth; evil shall hunt the violent man to overthrow him. 12. I know that the Eternal will maintain the afflicted's cause and the poor's rights. 13. Surely the righteous will give thanks to thy name; the upright shall dwell in thy gracious presence.

### PSALM CXLI.

*A psalm of David requesting reproofs.*

O ETERNAL, I cry to thee; make haste to me; hearken to my voice when I cry to thee. 2. Let my prayer be directed before thee as incense, and the uplifting of my hands as the evening sacrifice. 3. Set a watch, O Eternal, before my mouth, keep the door of my lips. 4. Let not my heart incline to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their luxuries. 5. Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be as an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities. 6. Their judges being thrown down at the sides of the rock will hear my words, for they are pleasant. 7. Our bones are scattered at the grave's mouth, as when one cuts and cleaves wood on the earth. 8. But mine eyes are to thee, O Eternal Lord; in thee I trust: leave not my soul destitute. 9. Keep me from the snares which they had laid for me, and the traps of the workers of iniquity. 10. The wicked shall fall into their own nets, whilst I escape.

## PSALM CXLII.

*Twenty-ninth day evening prayer.**An instruction of David; a prayer when he was in the cave.*

I CRIED to the Eternal; with my voice I made my supplication. 2. I poured out my complaint before him; and declared my trouble. 3. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked they hid a snare for me. 4. I looked at my right hand, and beheld, but none would acknowledge me; refuge failed me, none cared for my soul. 5. I cried to thee, O Eternal: I said, Thou art my refuge, and my portion in the land of the living. 6. Attend to my cry; for I am brought very low; deliver me from my persecutors, for they are stronger than I. 7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me; for thou hast dealt bountifully with me.

## PSALM CXLIII.

*A penitential psalm of David.*

HEAR my prayer, O Eternal; hearken to my supplications; in thy faithfulness answer me, and in thy mercy. 2. And enter not into judgment with thy servant: for in thy sight no man living shall be justified. 3. For the enemy persecuted my soul; he hath smitten my life to the ground: he made me dwell in darkness, as those that have been long dead. 4. Therefore is my spirit overwhelmed within me; my heart in me is desolate. 5. I remember the days of old, I meditate on all thy works: I muse on thy handy works. 6. I stretch forth my hands to thee; my soul thirsteth after thee, as a thirsty land. Selah: 7. Answer me speedily, O Eternal; my spirit faileth, hide not thy face from me, lest I become like them that go

down to the pit. 8. Cause me to hear thy loving-kindness in the morning; for in thee I trust: cause me to know the way wherein I should walk: for I lift up my soul's desires to thee. 9. Deliver me, O Eternal, from mine enemies; I flee to thee to hide me. 10. Teach me to do thy will; for thou art my God; by thy good Spirit lead me in the way of uprightness. 11. Quicken me, O Eternal, for thy name's sake; in thy righteousness bring my soul out of trouble. 12. And in thy mercy to me thou wilt disperse mine enemies, and destroy all that afflict my soul, for I am thy servant.

### PSALM CXLIV.

*Thirtieth day morning prayer.*

*A poem of David.*

BLESSED be the Eternal, my fortress, [who teacheth my hands to war, and my fingers to fight.] 2. The source of my goodness, and my fortress; my high tower, and my deliverer, my shield, and he in whom I trust, who subdueth my people under me; 3. O Eternal, what is man, that thou acknowledgest him! Or the son of man, that thou mindest him! 4. Man is like to vanity, his days are as a shadow that passeth away. 5. Bend the heavens, O Eternal, and descend; touch the mountains that they may smoke. 6. Thou wilt cast forth lightning, and scatter them, and shoot out thine arrows, and destroy them. 7. Stretch forth thine hand from above, rid me, and deliver me out of great waters, even from strange people, 8. Whose mouth speaks vanity, and their right hand deals falsely. 9. I will sing a new song to thee, O God; upon a psaltery, and a ten-stringed instrument, I will sing praises to thee. 10. He giveth salvation to kings, he delivereth David his servant from the hurtful swords. 11. Rid me, and deliver me from strange people, whose mouth speaks

vanity, and their right hand deals falsely. 12. That our sons may be as plants grown up in their youth, and our daughters as the carved stones of the building of a palace. 13. That our garners may be full, affording all kinds of provision; that our sheep may become thousands and ten thousands in our grounds. 14. That our oxen may be strong to labour, that there be no robbery, nor straying, nor complaining in our streets. 15. Blessed is the people that is in such a case, yea, happy is that people, whose God is the Eternal.

## PSALM CXLV.

*David's sublime poem of praise.*

I WILL extol thee, my God, O King; and bless thy name for ever. 2. Every day I will bless thee; and praise thy name for ever. 3. Great is the Eternal, and greatly to be praised; yea, his greatness is unsearchable. 4. One generation shall praise thy works to another, and declare thy mighty acts. 5. I will speak of the glorious honour of thy majesty; and of thy wondrous works. 6. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. 7. They shall abundantly utter the memory of thy great goodness, and sing of thy righteousness. 8. The Eternal is gracious and merciful, slow to anger, and of great mercy. 9. The Eternal is good to all, and his tender mercies are over all his works. 10. All thy works praise thee, O Eternal; and thy saints shall bless thee. 11. They shall speak of thy kingdom's glory, and talk of thy power; 12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth thro' all generations. 14. The Eternal upholds all his that fall, and raiseth up all that are bowed down. 15. The eyes of all wait on thee, and thou

givest them their meat in due season. 16. Thou openest thine hand, and suppliest the wants of every living thing. 17. The Eternal is righteous in all his ways, holy in all his works. 18. The Eternal is near to all that call on him in truth. 19. He will fulfil their desire that fear him; he will hear their cry and save them. 20. The Eternal preserveth all that love him; but all the wicked he will destroy. 21. My mouth shall speak the Eternal's praise, and let all flesh bless his holy name for ever.

### PSALM CXLVI.

*By Haggai and Zechariah. Sept.*

PRAISE ye the Eternal: Praise the Eternal, O my soul. 2. While I live I will praise the Eternal; I will sing praises to my God while I have any being. 3. Trust not in princes, nor in any man, from whom there is no safety. 4. His breath departs, he returns to his earth; in that very day his projects perish. 5. Happy is he who hath Jacob's God for his help; whose hope is in the Eternal his God; 6. Who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever. 7. Who executeth judgment for the oppressed; who giveth food to the hungry. The Eternal looseth the prisoners. 8. The Eternal openeth the blind's eyes; the Eternal raiseth the bowed down: the Eternal loveth the righteous. 9. The Eternal preserves the strangers: he relieves the fatherless and widow; but overthroweth the wicked's way. 10. The Eternal shall reign for ever, even thy God, O Zion, to all generations. Praise ye the Eternal.

### PSALM CXLVII.

*Thirtieth day evening prayer.*

*On mighty acts, by Haggai and Zechariah. Sept.*

PRAISE ye the Eternal; for it is good to sing



praises to our God; for it is pleasant, and praise is comely. 2. The Eternal builds up Jerusalem; he gathers the dispersed of Israel. 3. He heals the broken in heart, and binds up their wounds. 4. He counts the number of the stars; he calls them all by their names. 5. Great is our Lord, and of great power; his understanding is infinite. 6. The Eternal lifts up the meek; he casts the wicked to the ground. 7. Sing to the Eternal with thanksgiving; sing praise with the harp to our God; 8. Who covers the heavens with clouds, who prepares rain for the earth, who makes grass to grow on the mountains. 9. He gives to the beast his food, and to the young ravens which cry. 10. He delights not in the strength of the horse; nor in that of the legs of a man. 11. The Eternal takes pleasure in them that fear him, and hope in his mercy. 12. Praise the Eternal, O Jerusalem; praise thy God, O Zion: 13. For he strengthened the bars of thy gates; he blesseth thy children within thee. 14. He makes peace in thy borders, and fills thee with the finest wheat. 15. He sends forth his commands on earth; his word runs very swiftly. 16. He gives snow like wool; he scatters the hoarfrost like ashes. 17. He casts forth his ice in morsels; who can stand before its cold? 18. He sends out his word and melts them: he causeth his wind to blow, and the waters flow. 19. He giveth his word to Jacob, his ordinances and judgments to Israel. 20. He dealt not so with any nation; and his judgments they have not known. Praise ye the Eternal.

### PSALM CXLVIII.

*By Haggai and Zechariah. Sept.*

*Personification.*

PRaise ye the Eternal. Praise the Eternal from the heavens; praise him in the heights. 2. Praise him all his angels; praise him, all his hosts. 3.

Praise him, sun and moon; praise him all ye starry lights. 4. Praise him, O heavens of heavens, and ye waters above the lower heavens. 5. Let them praise the Eternal's name; for when he commanded, they were created. 6. He also established them for ever; he made a decree which shall not pass away. 7. Praise the Eternal from the earth, ye dragons, and all deeps; 8. Fire, and hail; snow, and vapour; stormy wind performing his command; 9. Mountains, and all hills; fruit-trees, and all cedars; 10. Wild beasts, and all cattle; creeping things, and winged fowl; 11. Kings of the earth, and all people; princes, and all judges of the earth; 12. Both young men and maids; old men and children; 13. Let them praise the Eternal's name; for his name alone is exalted; his glory is above the earth and heaven. 14. He also exalts his people's power, and is praised by all his saints, even by the Israelites, a people dear to him. Praise ye the Eternal.

#### PSALM CXLIX.

PRAISE ye the Eternal. Sing to the Eternal a new song, and his praise in the congregation of saints. 2. Let Israel rejoice in him that made him: let Zion's sons be joyful in their King. 3. Let them praise his name in choirs with the tabret, let them sing praises to him with the timbrel and harp. 4. For the Eternal delights in his people: he will adorn the meek with salvation. 5. Let the saints triumph gloriously, let them sing aloud on their beds. 6. Let there be extollings of God in their mouth, [and a two-edged sword in their hand: 7. To execute vengeance among the Gentiles, and rebukes on the people; 8. To bind their kings with chains, and their nobles with iron fetters. 9. To execute among them the judgment written: this honour have all his saints.] Praise ye the Eternal.

## PSALM CL.

PRAISE ye the Eternal. Praise God in his sanctuary; praise him in the firmament of his power. 2. Praise him for his mighty acts: praise him according to his mighty greatness. 3. Praise him with the trumpet's sound; praise him with the psaltery and harp. 4. Praise him with the timbrel, and choir; praise him with stringed instruments and organs. 5. Praise him on the loud cymbals: praise him on the high-sounding cymbals. 6. Let every thing breathing praise the Eternal. Praise ye the Eternal.

## THE

## P R O V E R B S .

## CHAP. I.

## THE USE OF PROVERBS.

THE Proverbs of Solomon, son of David, king of Israel. [Part I.] 2. To know wisdom and instruction, to perceive the words of understanding; 3. To receive the instruction of wisdom, justice, judgment, and equity; 4. To give sagacity to the simple, to the youth knowledge and discretion. 5. Even a wise man will hear, and increase learning; and a man of understanding shall attain to wise counsels; 6. To understand a proverb, and the interpretation; the words of the wise; and their dark sayings.

7. The fear of the Eternal is the beginning of knowledge; but fools, (or the wicked,) despise wisdom or instruction. 8. My son, hear thy father's instruction; and forsake not the law of thy mother; 9. For they shall be as a graceful ornament to thy head, and as chains to thy neck.

10. My son, if sinners entice thee, consent thou

not. 11. If they say, Come with us, let us ly in wait for blood, let us lurk privily for the innocent without cause; 12. Let us swallow them up alive as the grave, and whole as those that go down to the pit: 13. We shall find all precious substance, we shall fill our houses with spoil; 14. Cast in thy lot among us, let us all have one purse. 15. My son, walk not in the way with them; refrain thy foot from their path: 16. For their feet run to evil, and they make haste to shed blood; 17. (Surely in vain the net is spread before any bird:) 18. But they lay wait for their own blood, they lurk privily for their own lives. 19. So are the ways of every one greedy of gain; which takes away the life of its owners.

20. Wisdom cries without; she utters her voice in the streets: 21. She cries in the chief places of concourse, at the enterings of the gates in the city she utters her words, saying, 22. How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools (or the wicked,) hate knowledge? 23. Return ye at my reproof; behold, I would utter my mind to you, I will make known my words to you.

24. Because I called, and ye refused; I stretched out my hand, and none regarded; 25. But ye rejected all my counsel, and would none of my reproof. 26. I also will laugh at your calamity; I will mock when your fear cometh; 27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. 28. Then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me: 29. Because they hated knowledge, and choos'd not the fear of the Eternal; 30. They would none of my counsel; they despised all my reproof: 31. Therefore they shall eat the fruit of their own way, and be filled with their own devices. 32. For the turning away

of the simple shall slay them, and the prosperity of fools, (or the wicked) shall destroy them. 33. But whoso hearkens to me, shall dwell safely, and be quiet from fear of evil.

## CHAP. II.

## RELIGION THE GREATEST WISDOM.

My son, if thou wilt receive my words, and lay up my commands with thee; 2. So that thine ear hearken to wisdom, and thine heart incline to understanding; 3. Yea, if thou callest for knowledge, and givest thy voice for understanding; 4. If thou seekest her as silver, and searchest for her as for hid treasures; 5. Then thou shalt understand the (law and the) fear of the Eternal, and find the knowledge of God. 6. For the Eternal giveth wisdom; from his mouth cometh knowledge and understanding. 7. He layeth up substantial good for the righteous; he is a shield to them that walk uprightly. 8. He keepeth the paths of judgment, and preserveth the way of his saints. 9. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

12. For wisdom will enter into thine heart, and knowledge be pleasant to thy soul. 11. Discretion shall preserve thee, understanding shall keep thee; 12. To deliver thee from the way of evil, from the man that speaketh perverse things; 13. Who leave the paths of uprightness, to walk in the ways of darkness, (even wickedness;) 14. Who rejoice to do evil, and delight in the perverseness of the wicked: 15. Whose ways are perverse, and they are froward in their paths; 16. To deliver thee from the strange woman, who flattereth with her words; 17. Who forsakes her husband, the guide of her youth, and neglects the (nuptial) covenant of her God; 18. For her house inclines to death, and her paths to destruction; 19. None

that go to her return again, nor reach the paths of life; 20. That thou mayest go in the way of the good, and keep the paths of the righteous. 21. For the upright shall dwell in the land, and the perfect shall remain in it. 22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

### CHAP. III.

#### WICKEDNESS IS FOLLY.

MY son, neglect not my law; but let thine heart keep my commands, for length of days, even long life, and peace, shall they add to thee. 3. Let not mercy and truth forsake thee; bind them about thy neck; write them on the table of thy heart; 4. So shalt thou find favour and good understanding with God and man.

5. Trust in the Eternal with all thine heart; and depend not on thine own understanding. 6. In all thy ways acknowledge him, and he shall direct thy paths.

7. Be not wise in thine own eyes; fear the Eternal, and depart from evil. 8. It shall be medicine to thy body, and nourishment to thy bones.

9. Honour the Eternal with thy substance, and with the first fruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy wine presses burst with new wine.

11. My son reject not the Eternal's chastisement, nor be weary of his correction. 12. For whom the Eternal loves he corrects, even as a father, the son in whom he delights.

13. Happy is the man that findeth wisdom, and the man that obtains understanding; 14. For its merchandise is better than that of silver, and its increase than fine gold. 15. She is more precious than pearls, and all that thou canst desire are not to be compared to her. 16. Long life is in her

right hand; and in her left riches and honour. 16. Her ways are ways of pleasantness and all her paths are peace. 18. She is a tree of life to them that hold her fast, and happy is every one that retaineth her. 19. The Eternal by wisdom founded the earth; by understanding he established the heavens. 20. By his knowledge the depths were broken up, (Gen. i. 9.) and the clouds drop down the dew.

21. My son, let them not depart from thy sight; keep sound wisdom and discretion; 22. So they shall be life to thy soul, and as an ornament to thy neck. 23. Then shalt thou walk in the good way safely, and thy foot shall not stumble. 24. When thou liest down thou shalt not be afraid, yea, thou shalt lie down, and thy sleep shall be sweet. 25. Be not afraid of sudden fear, neither of the wicked's desolation when it cometh. 26. For the Eternal shall be thy hope, and shall keep thy foot from being taken.

27. With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. 28. Say not to thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee. 29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30. Strive not with a man without cause, if he did thee no harm.

31. Envy not the oppressor, and choose none of his ways. 32. For the perverse is abomination to the Eternal; but his secret is with the righteous.

33. The curse of the Eternal is in the wicked's house, but he blesseth the habitation of the just. 34. Surely he scorneth the scornors: but he giveth grace to the lowly. 35. The wise shall inherit glory: but shame shall be the promotion of fools.

## CHAP. IV.

## VIRTUE IS ITS OWN REWARD.

HEAR, ye children, a father's instructions, and attend to know understanding. 2. For I give you good doctrine, forsake ye not my law. 3. Since I being my father's son, the tender and only one beloved of my mother. 4. He taught me, saying to me, Let thine heart retain my words and keep my commands, and live.

5. Get wisdom, get understanding, forget not, neither decline from the words of my mouth. 6. Forsake her not and she shall preserve thee; love her, and she shall keep thee. 7. Wisdom is the principal thing; get wisdom, and with all thy might get understanding. 8. Extol it, and it shall exalt thee; it will dignify thee, if thou embrace it. 9. She shall give to thine head a graceful ornament, a crown of glory she shall deliver to thee. 10. Hear, O my son, and receive my sayings, and the years of thy life shall be many. 11. I taught thee wisdom's way, I led thee in right paths. 12. When thou goest thy steps shall not be straitened, and when thou runnest thou shalt not stumble. 13. Hold fast instruction, forsake her not, keep her, for she is thy life.

14. Enter not into the wicked's path, and go not in evil men's way. 15. Avoid it and pass not in it, turn aside from it, and abandon it. 16. For they sleep not except they do mischief, and they are deprived of sleep, unless they cause some to fall. 17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the just is as the shining light, that shineth more and more to the perfect day. 19. The wicked's way is like darkness, they know not at what they stumble.

20. My son, hearken to my words, incline thine



ear to my sayings: 21. Let them not depart from thy sight, keep them within thine heart: 22. For they are life to those that find them, and health to all their flesh.

23. Keep thy heart with all diligence, for out of it are the issues of life. 24. Put away from thee a froward mouth, and perverse lips put far from thee. 25. Let thine eyes look right, and thine eyelids look straight before thee. 26. Consider the path of thy feet so that all thy ways may be established. 27. Incline not to the right hand nor to the left: remove thy feet from evil.

## CHAP. V.

### VICE IS ITS OWN PUNISHMENT.

My son, hearken to my wisdom, and incline thine ear to my understanding, 2. That thou mayest regard discretion, and that thy lips may keep knowledge.

3. For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil: 4. But her end is bitter as wormwood, sharp as a two-edged sword. 5. Her feet go down to death; her steps take hold of hell. 6. That thou mayest not ponder the path of life, her ways are moveable that thou canst not know them. 7. Hear me now, therefore, O ye children, and depart not from the words of my mouth. 8. Remove thy way far from her, and come not near the door of her house; 9. Lest thou give thy reputation to others, and thy ears to a cruel one. 10. Lest strangers be filled with thy wealth, and thy labours be in a stranger's house. 11. And thou mourn at last, when thy flesh and thy body are consumed, 12. And say, how hated I instruction, and my heart despised reproof; 13. And obeyed not my teacher's voice, nor inclined mine ear to my in-

structors. 14. I was almost in all evil within the congregation and assembly.

15. Drink waters from thine own cistern, and running waters from thine own well. 16. Let thine offspring be dispersed abroad, as streams of waters in the streets. 17. Let them be only thine own, and not strangers with thee. 18. Let thy fountain be blessed; and rejoice with the wife of thy youth. 19. Let her be as the lovely hind and pleasant roe; let her bosom satisfy thee at all times; and be thou charmed always with her love. 20. For why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? 21. For the ways of man are before the eyes of the Eternal, and he ponders all his goings.

22. His own iniquities shall seize the wicked, and he shall be holden with the cords of his sins. 23. He shall die without amendment, and by the greatness of his folly he shall be destroyed.

## CHAP. VI.

### IDLENESS IS THE NURSE OF VICE.

MY son, if thou be surety for thy neighbour, if thou hast given thy hand to a stranger, 2. Thou art ensnared with the words of thy mouth. 3. Now my son, since thou art come into thy friend's power, go humble thyself, and make sure of thy friend, and get free. 4. Give not sleep to thine eyes, nor slumber to thine eyelids, 5. Till thou deliver thyself as a roe from the hunter's hand, and as a bird from the fowler's.

6. Go to the ant, thou sluggard; consider her ways, and be wise: 7. Which having no guide, overseer, or ruler, 8. Provideth her meat in the summer, and gathereth her food in the harvest. 9. How long wilt thou sleep, O sluggard? when wilt thou arise from thy sleep? 10. Yet a little sleep, a little slumber, a little folding of the arms to sleep:

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11. So shall thy poverty come as with large steps, and thy want as an armed man.

12. A naughty person, a wicked man, walks with a perverse mouth. 13. He winks with his eyes, he speaks with his feet, he teacheth with his fingers; 14. Perverseness is in his heart, he deviseth mischief continually; he soweth discord. 15. Therefore shall his calamity come suddenly, he shall be suddenly broken without remedy.

16. These six things the Eternal hates, yea, seven are an abomination to him: 17. A proud look, a lying tongue, and hands that shed innocent blood; 18. An heart devising wicked thoughts, feet hastily running to mischief; 19. A false witness speaking lyes, and him that soweth discord among brethren.

20. My son, keep thy father's command, and forsake not the law of thy mother. 21. Fix them continually on thine heart, and tie them about thy neck. 22. When thou goest it shall lead thee: when thou sleepest it shall keep thee: and when thou awakest it shall converse with thee. 23. For the command is a lamp: and the law is light: and reproofs of instruction are the ways of life: 24. To keep thee from the evil woman, from the flattery of a strange woman's tongue. 25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids; 26. For by means of a whorish woman a man is brought to want, and the adulteress will hunt for the precious life. 27. Can a man take fire in his bosom without burning his clothes? 28. Can one go upon hot coals, without burning his feet? 29. So is he that goeth into his neighbour's wife; whoever toucheth her shall not be innocent. 30. Men despise not a thief, if he steal to satisfy his appetite when he is hungry; 31. But if he be found he shall restore seven-fold, or give all the substance of his house. 32. But who-so committeth adultery with a woman, wants sense;

he that doeth it destroys his own soul. 33. A wound and dishonour he shall get; and his reproach shall not be wiped away. 34. For jealousy is the rage of a husband; therefore he will not spare in the day of vengeance. 35. He will not regard any ransom; neither will he be content, tho' thou givest many gifts.

## CHAP. VII.

### HYPOCRISY IS A DOUBLE FOLLY.

MY son, observe my words, and lay up my commands with thee. 2. Observe my commands and live; and my law as the pupil of thine eye. 3. Bind them as it were on thy fingers, write them on the tables of thine heart. 4. Say to wisdom, Thou art my sister; and call understanding thy kinswoman; 5. That they may keep thee from the strange woman, which flattereth with her words.

6. For at the window of my house I looked out at my casement, 7. And I saw among the simple, I discerned among the youths, a young man wanting sense, 8. Passing through the street near her corner, and he went the way to her house, 9. In the twilight, in the evening, in the black night and darkness. 10. And lo, there met him a woman with an harlot's attire and subtile of heart. 11. (She is noisy and stubborn; her feet abide not in her house; 12. Being one time in the court, another in the streets, and lieth in wait at every corner.) 13. So she caught him, and kissed him, and with an impudent face said to him, 14. I have peace-offerings with me, this day I paid my vows; 15. Therefore I came forth to meet thee, diligently to seek thy face; and I have found thee. 16. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. 17. I have perfumed my bed with myrrh, aloes, and cinnamon. 18. Come, let us be intoxicated with beloved things, until the morning, let us solace ourselves with

loves. 19. For the goodman is not at home, he is gone a long journey, 20. He hath taken a bag of money with him, and will come at the day appointed. 21. With her much fair speech she caused him to yield, with the flattering of her lips she compelled him. 22. He goeth after her immediately, as an ox to the slaughter, (or as one fettered) to the correction of the foolish; 23. Till a dart strike thro' his liver, as a bird hasteth to the snare, not knowing that it is for his life.

24. Hearken to me now therefore, O ye children, and attend to my words. 25. Let not thine heart decline to her ways, go not astray in her paths; 26. For she hath cast down many wounded, yea, very many have been slain by her. 27. Her house is the way to hell, going down to the chambers of death.

### CHAP. VIII.

#### GOODNESS IS THE TRUE GREATNESS.

WISDOM calls, and understanding utters her voice. 2. She stands on the top of high places by the way, at the house by the paths, does she stand: 3. She cries at the gates of the city, and at the entry of the doors; 4. To you, O men, I call, and my voice is to the sons of men. 5. O ye simple, understand discretion; and, ye wicked fools, be of an understanding heart. 6. Hear, for I will speak of excellent things; and the opening of my lips shall be with right things. 7. For my mouth shall speak truth; and wickedness is an abomination to my lips. 8. All the words of my mouth are in righteousness, there is nothing froward or perverse in them. 9. They are all plain to him that understandeth, and right to them that find knowledge.

10. Receive my instruction rather than silver, and knowledge rather than choice gold. 11. For wisdom is better than pearls; and all things that may be desired are not to be compared to it.

12. I wisdom dwell with prudence, and find out knowledge of sagacious things. 13. The fear of the Eternal is to hate evil; haughtiness, pride, and evil ways, and the froward mouth I hate. 14. Of me is counsel and sound wisdom, I am prudence; to me belongs power. 15. By me kings reign, and governors decree justice. 16. By me princes rule, and nobles, even all the judges of the earth. 17. I love them that love me, and those that seek me early shall find me. 18. Riches and honour are with me; yea, durable riches and righteousness. 19. My increase is better than gold, yea, than fine gold; and my revenue than choice silver. 20. I lead in the way of righteousness, in the midst of equity's paths. 21. That I may cause those that love me to inherit substance; I will fill their treasures.

22. The Eternal possessed me in the beginning of his ways, before his works of old. 23. I have been consecrated from everlasting, before the earth was. 24. I was antecedent to the depths, and the fountains of waters; 25. I was before the mountains were settled, I was antecedent to the hills; 26. When he had not made the earth, nor the waters, the expanse, nor the cardinal points of the world: 27. When he prepared the heavens I was there, when he formed a compass for the fountains of the deep; 28. When he established the clouds above, when he settled the fountains of the deep; 29. When he gave to the sea its decree, that the waters should not pass his command, when he appointed the foundations of the earth: 30. Then I was by him, as one forming all things with him, and I was daily his delight, rejoicing always before him; 31. Rejoicing in the habitable part of his earth, and my delights were with the sons of men.

32. Now, therefore, hearken to me, O ye children: for blessed are they that keep my ways. 33. Hear instruction, be wise, and refuse it not. 34.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. 35. For whoso findeth me findeth life, and shall obtain favour from the Eternal. 36. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

# CHAP. IX.

## FORESIGHT AND REFLECTION SALUTARY.

WISDOM hath builded her house, and hewed out her seven pillars, (its supporters:) 2. She hath killed her cattle for meat; she hath mingled her wine; she hath also furnished her table: 3. She hath sent forth her maids to invite, she crieth on the highest battlements of the city, 4. Whoso is simple, let him turn in hither; and to him that wants sense, she saith, 5. Come, eat my bread, and drink the wine which I mingled. 6. Forsake the wicked and live, and go in the way of understanding. ¶ 7. He that reproveth a scorner getteth to himself shame, and he that rebuketh a wicked man, getteth himself a blot, (Matth. vii. 6.) 8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. 9. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. 10. The fear of the Eternal is the beginning of wisdom, and the knowledge of the holy One is understanding: 11. For by me thy days shall be multiplied, and the years of thy life be increased. 12. If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.

13. A foolish woman is noisy, she is simple, and knows nothing. 14. For she sitteth at the door of her house, on a seat in the high places of the city, 15. To call passengers, who go right on in their way: 16. Whoso is simple, let him turn in hither; and to him who wants understanding, she saith, 17. Stolen waters are sweet, and bread eaten in se-

cret is pleasant. 18. But he knoweth not that the dead are there; and that her guests are in the depth of hell.

## CHAP. X.

### HONESTY IS THE BEST POLICY.

THE Proverbs of Solomon, [Part II.] A wise son makes a glad father; but a foolish son makes a sorrowful mother. 2. Treasures of wickedness profit nothing: but righteousness delivers from death. 3. The Eternal will not suffer the stomach of the righteous to famish; but he drives away the wicked's substance. 4. He becomes poor that deals with a slack hand; but the hand of the diligent maketh rich. 5. He is a wise son that gathers in summer: but a son that sleepeth in harvest causeth shame. 6. Blessings are on the head of the just, but violence covers the wicked's face. 7. The memory of the just is blessed; but the wicked's name shall rot. 8. The wise in heart will receive commands; but a foolish talker will be entangled. 9. He that walketh uprightly walks surely; but he that perverts his way shall be maimed. 10. He that winks with the eye causeth anxiety; but he who reproves freely works safety. 11. The mouth of a righteous man is a spring of life; but the wicked's mouth conceals violence. 12. Hatred stirs up strifes; but love covers all trespasses. 13. In his lips that hath understanding, wisdom is found; but a rod is for his back that has no understanding. 14. Wise men lay up knowledge: but the foolish mouth is near destruction. 15. The rich man's wealth is his strong city: the calamity of the poor is their poverty. 16. The labour of the righteous tends to life; the increase of the wicked to sin. 17. He is in the way of life that keeps instruction; but he that refuseth reproof erreth. 18. He that hides hatred with lying lips,



and he that utters a slander, is a fool. 19. In the multitude of words there wants not sin; but he that refrains his lips is wise. 20. The tongue of the just is as choice silver; the heart of the wicked is worthless. 21. The lips of the just refresh many, but the foolish die for want of wisdom. 22. The Eternal's blessing maketh rich, and he adds no sorrow to it. 23. It is a sport to a fool to do mischief; but a man of understanding exercises wisdom. 24. The fear of the wicked shall come upon him; but the desire of the righteous shall be granted. 25. As the whirlwind passeth away, so the wicked is no more; but the righteous hath an everlasting foundation. 26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. 27. The fear of the Eternal prolongs days; but the wicked's years shall be shortened. 28. The hope of the righteous shall be gladness; but the wicked's expectation shall perish. 29. The way of the Eternal is strength to the upright; but destruction shall be to the workers of iniquity. 30. The righteous man shall never be moved: but the wicked shall not inhabit the land. 31. The mouth of the just brings forth wisdom; but the perverse tongue shall be cut off. 32. The lips of the righteous utter what is acceptable; but the wicked's mouth speaks perverse things.

## CHAP. XI.

A FALSE balance is abomination to the Eternal; but a just weight is his delight. 2. When pride comes, then cometh shame; but with the lowly is wisdom. 3. The upright's integrity shall guide them; but the perverseness of transgressors shall destroy them. 4. Riches profit not in the day of wrath; but righteousness delivers from death. 5. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. 6. The righteousness of the upright shall

deliver them; but transgressors shall be taken in their own naughtiness. 7. When the wicked dies, his expectation perisheth; and the hope of his wealth perisheth. 8. The righteous is delivered out of his trouble, and the wicked cometh in his stead. 9. An hypocrite with his mouth destroyeth his neighbour; but through knowledge shall the just be delivered. 10. When it goes well with the righteous the city rejoiceth; and when the wicked perish there is shouting. 11. By the upright's blessing the city is exalted; but it is overthrown by the wicked's mouth. 12. He that wants wisdom, despiseth his neighbour; but a man of understanding is quiet. 13. A tale-bearer reveals secrets; but the faithful in spirit conceals a matter. 14. Where no counsel is the people fall; but in the multitude of counsellors there is safety. 15. He that is surety for a stranger shall smart for it; but he that hateth suretyship is sure. 16. A gracious woman retains honour, as a brave man retains riches. 17. The merciful man does good to his own soul; but the cruel troubleth his own flesh. 18. The wicked works deceitfully; but he that sows righteousness shall have a reward. 19. As righteousness tends to life, so he that pursues evil pursues it to his own death. 20. The perverse in heart are an abomination to the Eternal; but the upright in their way are his delight. 21. Tho' hand join in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered. 22. As a jewel set in gold in a swine's snout, so is a beautiful woman without discretion. 23. The desire of the righteous is only good, but the expectation of the wicked is wrath. 24. He that scatters to the needy still increaseth; and he that is too sparing, yet becomes poor. 25. The liberal person shall be made fat, and he that waters, shall be watered also himself. 26. He that withholdeth corn, the people shall curse him; but blessings shall be

on his head that sells it. 27. He that diligently seeks good procures favour; but he that seeks mischief it shall come to him. 28. He that trusts in his riches shall fall; but the righteous shall flourish as a leaf. 29. He that troubleth his own house shall ruin it; and the fool shall be servant to the wise of heart. 30. The counsel of the righteous is as a tree of life; and he that winneth souls is wise. 31. Behold, the righteous shall have peace on earth with all, except with the wicked and the sinner.

## CHAP. XII.

HE who loveth instruction loveth knowledge; but he that hateth reproof is brutish. 2. A good man obtains favour of the Eternal; but a man of wicked devices he will condemn. 3. A man shall not be established by wickedness; but the root of the righteous shall not be moved. 4. A virtuous woman is a crown to her husband; but she that maketh ashamed, is as rottenness in his bones. 5. The thoughts of the righteous are right: but the counsels of the wicked are deceitful. 6. The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them. 7. The wicked are overthrown, and are not: but the house of the righteous shall stand. 8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. 9. He that is lowly, and hath a servant, is better than he that honoureth himself, and lacketh bread. 10. A righteous man regardeth the good of his beast; but the tender mercies of the wicked are cruel. 11. He that tilleth his land, shall be satisfied with bread: but he that followeth vain things is void of sense. 12. The wicked desireth the fortress of evil men; but the root of the righteous yieldeth increase. 13. The wicked is snared by the transgression of his lips; but the just shall come out of trouble.

14. A man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered to him. 15. The fool's way is right in his own eyes; but he that hearkeneth to counsel is wise. 16. A fool's wrath is presently known; but a prudent man conceals shame. 17. he that speaks truth sheweth righteousness; but a false witness deceit. 18. There is that speaketh like the piercings of a sword; but the tongue of the wise is salutary. 19. The lip of truth shall ever be established for a witness; but a lying tongue is a witness I will ever reject. 20. Deceit is in their heart that imagine evil; but to the counsellor of peace is joy. 21. There shall nothing happen to the just for evil; but the wicked shall be filled with mischief. 22. Lying lips are an abomination to the Eternal; but they that do truly are his delight. 23. A prudent man layeth up knowledge; but the heart of fools proclaims foolishness. 24. The hand of the diligent shall bear rule; but the slothful shall be under tribute. 25. Heaviness in the heart of man maketh it stoop; but a good word maketh it glad. 26. The righteous is more excellent than his neighbour; but the wicked's way seduceth them. 27. The slothful man roasteth not what he took in hunting; but the substance of a diligent man is valuable. 28. In the way of righteousness is life, but in the way of the wicked there is death.

### CHAP. XIII.

A WISE son heareth his father's instruction; but a scorner heareth not rebuke. 2. A good man shall reap good by the words of his mouth; but the desire of the transgressors shall reap violence. 3. He that keepeth his mouth keepeth his life; but he that keeps open his lips shall have destruction. 4. The stomach of the sluggard desireth, and hath nothing; but the stomach of the diligent shall be made

fat. 5. A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame. 6. Righteousness keeps him that is upright in the way; but wickedness overthrows the sinner. 7. There is that feigns himself rich, yet hath nothing; there is that feigns himself poor, yet hath great riches. 8. The ransom of a man's life are his riches, but the poor heareth not rebuke concerning them. 9. The light of the righteous delighteth; but the lamp of the wicked shall be put out. 10. Only by pride cometh contention; but with the well-advised is wisdom. 11. Wealth gotten by iniquity shall be diminished; but he that gathers by labour shall increase. 12. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life. 13. He who despiseth the word shall be destroyed; but he that feareth the command shall be recompensed. 14. The law to the wise is a fountain of life, to depart from the snares of death. 15. Good understanding giveth favour; but the way of transgressors is rugged. 16. Every prudent man dealeth with knowledge; but a fool layeth open his folly. 17. A wicked messenger falleth into mischief; but a faithful ambassador is healing. 18. Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured. 19. The desire accomplished is sweet to the soul; but it is an abomination to fools to depart from evil. 20. He that walketh with wise men will be wise; but a companion of fools (or the wicked) shall be destroyed. 21. Evil pursueth sinners; but to the righteous, good shall be repaid. 22. A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just. 23. Much food is in the tillage of the poor; but there is he who is destroyed for want of judgment. 24. He that spareth his rod hateth his son; but he that loveth him chastiseth him betimes. 25. The right-

eous eateth to the satisfying of his appetite, but the wicked's belly shall want.

#### CHAP. XIV.

EVERY wise woman buildeth her house; but the foolish plucks it down with her hands. 2. He that walketh in his uprightness feareth the Eternal, but he that is perverse in his ways despiseth him. 3. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them. 4. Where no oxen are, the threshing floor is without wheat: but much increase is by the strength of the ox. 5. A faithful witness will not lye; but a false witness will utter lyes. 6. A scorner seeketh wisdom, and finds it not; but knowledge is easy to him that understands. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. 8. The wisdom of the prudent is to understand his way: but the folly of fools is deceitful. 9. Fools make a mock at sin; but among the righteous there is favour. 10. The heart knows its own bitterness; and a stranger intermeddles not with its joy. 11. The wicked's house shall be overthrown; but the upright's tabernacle shall flourish. 12. There is a way which seems right to a man; but its end is the way of death. 13. Even in laughter the heart may be sorrowful; and the end of mirth may be heaviness. 14. The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from above himself. 15. The simple believeth every word; but the prudent looks well to his goings. 16. A wise man fears, and departs from evil; but the foolish rages, and is confident. 17. He that is soon angry deals foolishly; and a man of wicked devices is hated. 18. The simple inherit folly; but the prudent compass knowledge. 19. The evil bow before the good, and the wicked at the gates of the righteous. 20. The poor is hated even of his own neighbour; but the rich

hath many friends. 21. He that despiseth his neighbour sinneth; but he that hath mercy on the poor is blessed. 22. Do they not err that devise evil? but mercy and truth shall be to them that devise good. 23. In all labour there is profit; but the talk of the lips tends only to poverty. 24. Riches are ornamental to the wise; but the foolishness of fools is folly itself. 25. A true witness delivereth lives, but a deceitful witness utters lyes. 26. In the fear of the Eternal is strong confidence, and for his people there is a refuge. 27. The fear of the Eternal is a fountain of life, to depart from the snares of death. 28. In the multitude of people is the king's honour; but in the want of people is the prince's destruction. 29. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. 30. A sound heart is the life of the flesh; but envy the rottenness of the bones. 31. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor. 32. The wicked is driven away in his wickedness; but the righteous hath hope in his death. 33. Wisdom resteth in the heart of him that hath understanding; but what is in the midst of fools is made known. 34. Righteousness exalteth a nation; but sin is a reproach to any people. 35. The king's favour is towards a wise servant; but his wrath is against him that causeth shame.

## CHAP. XV.

A SOFT answer turns away wrath, but grievous words stir up anger. 2. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out folly. 3. The eyes of the Eternal are in every place, beholding the evil and the good. 4. The healing tongue is a tree of life; but perverseness therein is a breaking to the spirit. 5. A fool despiseth his father's instruction; but he that regardeth reproof is prudent. 6. In the house of the

righteous is much treasure; but in the revenues of the wicked is trouble. 7. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so. 8. The wicked's sacrifice is an abomination to the Eternal; but the upright's prayer is his delight. 9. The wicked's way is an abomination to the Eternal; but he loveth him that followeth after righteousness. 10. Correction is grievous to him that forsakes the right way; and he that hates reproof shall die. 11. Hell and destruction are open before the Eternal; how much more then the hearts of men? 12. A scorner loves not one that reproves him; neither will he go to the wise. 13. A glad heart makes a cheerful countenance; but by sorrow of heart the spirit is broken. 14. The heart of him that hath understanding seeketh knowledge; but the mouth of fools feeds on folly. 15. All the days of the afflicted are evil; but he that hath a cheerful heart hath a continual feast. 16. Better is little with the fear of the Eternal, than great treasure and trouble therewith. 17. Better is a dinner of herbs where love is, than a fat ox, and hatred therewith. 18. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife. 19. The slothful man's way is as an hedge of thorns; but the way of the righteous is made plain. 20. A wise son maketh a glad father, but a foolish man despiseth his mother. 21. Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly. 22. Without counsel, purposes are disappointed; but in the multitude of counselors they are established. 23. A man hath joy by the answer of his mouth: and a word spoken in due season how good is it! 24. The way of life is above to the wise, that he may depart from hell beneath. 25. The Eternal will destroy the house of the proud: but he will establish the bounds of the widow. 26. The thoughts of the wicked are an abomination to the Eternal: but the words of the



pure are pleasant words. 27. He that is greedy of gain, troubleth his own house: but he that hateth bribes shall live. 28. The heart of the righteous studieth how to answer; but the mouth of the wicked poureth out evil things. 29. The Eternal is far from the wicked, but he hears the prayers of the righteous. 30. The light of the eyes rejoiceth the heart; and good news maketh the bones fat. 31. The ear that hearkens to the reproof of life will abide among the wise. 32. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. 33. The fear of the Eternal is the instruction of wisdom; and before honour is humility.

## CHAP. XVI.

MAN may propose, but it is God that disposeth. 2. All the ways of man are pure in his own eyes; but the Eternal considers the motives. 3. Commit thy works to the Eternal, and thy thoughts shall be established. 4. The Eternal hath made all things fitted to each other: yea, even the wicked to the day of evil. 5. Every one that is proud in heart is an abomination to the Eternal; though hand join in hand, he shall not be unpunished. 6. By mercy and truth iniquity is purged; and by the fear of the Eternal men depart from evil. 7. When a man's ways please the Eternal, he maketh even his enemies to be at peace with him. 8. Better is a little with justice, than great revenues without right. 9. A man's heart deviseth his way; but the Eternal establishes his steps. 10. A divine sentence should be in the king's lips; his mouth should not transgress in judgment. 11. A just weight and balance are the Eternal's; all the weights of the bag are his work. 12. It is an abomination to kings to commit wickedness; for the throne is established by righteousness. 13. Righteous lips are the delight of kings; and they love him that speaks right. 14.

The wrath of a king is as messengers of death; but a wise man will pacify it. 15. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain. 16. How much better is it to get wisdom than precious gold? and understanding rather than choice silver? 17. The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. 18. Pride goeth before destruction; and a haughty spirit before a fall. 19. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. 20. He that handleth a matter wisely shall find good; and who trusteth in the Eternal he is happy. 21. The wise in heart shall be called prudent; and the sweetness of eloquence increaseth learning. 22. Understanding is a well-spring of life to them who have it; but the rebuke of fools is folly. 23. The heart of the wise teacheth his mouth, and addeth learning to his lips. 24. Pleasant words are as an honey-comb, sweet to the soul, and health to the bones. 25. There is a way that seemeth right to a man, but its end is the way of death. 26. He that labours, labours for himself, for his mouth craveth it of him. 27. An ungodly man diggeth up evil; and in his lips there is a burning fire. 28. A perverse man soweth strife, and a whisperer separateth chief friends. 29. A violent man seduceth his neighbour, and leadeth him into a way not good: 30. He shutteth his eyes to devise perverse things; moving his lips he brings evil to pass. 31. The hoary head is a crown of glory, when found in the way of righteousness. 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. 33. The lot is cast into the lap; but the whole disposing thereof is from the Eternal.

#### CHAP. XVII.

BETTER is a mouthful with quietness, than a

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house full of good cheer with strife. 2. A wise servant shall have rule over a son that causeth shame, and shall divide the inheritance among the brethren. 3. As the fining-pot is for silver, and the furnace for gold; so the Eternal trieth the heart. 4. The wicked gives heed to naughty lips, and a liar gives ear to a wicked tongue. 5. He who mocketh the poor, reproacheth his Maker; and he that is glad at calamities shall not be held innocent. 6. Children's children are the crown of old men; and the glory of children are their father's virtues. 7. Excellent speech becometh not a fool; much less do lying lips a prince. 8. A gift is as a precious stone in his eyes that hath it; wherever it turns it prospers. 9. He that covers a transgression procureth love; but he that repeats a matter separates chief friends.

10. A reproof enters more into a wise man, than an hundred stripes into a fool. 11. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. 13. He who rewardeth evil for good, evil shall not depart from his house. 14. The beginning of strife is as the letting out of water; therefore begin not contention. 15. He that justifies the wicked, and he that condemns the just, are both abomination to the Eternal. 16. Why is wealth in a fool's hand to get instruction, seeing he hath no heart to it? 17. A friend loveth at all times, and a brother is born for adversity. 18. A man void of understanding gives his hand, and becomes surety for his friend. 19. He loveth transgression that loveth strife; and he that exalts his gate seeketh breaking. 20. He that hath a perverse heart finds no good, and he that has a perverse tongue falls into mischief. 21. He that begets a fool doeth it to his sorrow; for the fool's father hath no joy. 22. A cheerful heart is a good

medicine; but a broken spirit drieth the bones. 23. A wicked man takes a bribe out of the bosom, to pervert the ways of judgment. 24. Wisdom is in his countenance that hath understanding; but the fool's eyes are at the earth's limits. 25. A foolish son is a grief to his father, and bitterness to her that bare him. 16. Also to condemn the just is not good, nor to strike princes for equity. 27. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. 28. Even a fool when he is silent is counted wise; and he that shutteth his lips is esteemed a man of understanding.

### CHAP. XVIII.

A MAN who desires to differ from all others, opposeth all truth and wisdom. 2. A fool hath no delight in understanding, but that his heart may discover itself. 3. When the wicked cometh, then cometh also contempt, and with ignominy, reproach.

4. The words of a wise man's mouth are as deep waters, and the fountain of wisdom as a flowing brook. 5. It is not good to accept the person of the wicked to overthrow the righteous in judgment. 6. A fool's lips enter into contention, and his mouth calleth for strokes. 7. A fool's mouth is his destruction, and his lips are the snare of his soul. 8. The words of a tale-bearer are as wounds, which descend into the innermost parts of the body. 9. The slothful in his work is brother to the great waster. 10. The Eternal's name is a strong tower; the righteous runs into it and is safe. 11. The rich man's wealth is his strong city, and as a high wall in his own conceit. 12. Before destruction man's heart is haughty, and before honour is humility. 16. He that answers a matter before he hear it out, it is folly and shame to him. 14. The spirit of a man will sustain his calamity:

but a wounded spirit who can bear? 15. The prudent's heart obtains knowledge, and the ear of the wise seeks knowledge. 16. A man's gift makes room for him, and brings him before great men. 17. He that is first in his own cause seemeth just, but his neighbour comes, and searcheth him out. 18. The lot causeth contentions to cease, and parteth between the mighty. 19. A brother offended is harder to gain than a strong city, and their contentions are like the bars of a castle. 20. A man's belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall be filled. 21. Death and life are in the power of the tongue; and they that love it shall eat its fruit. 22. He who findeth a prudent wife findeth a good thing, and obtaineth favour of the Eternal. 23. The poor useth entreaties; but the rich answereth roughly. 24. A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

## CHAP. XIX.

BETTER is the poor who walks in his integrity than the perverse in his lips who is foolish (and rich.) 2. Also, that the soul be without knowledge is not good: and he that (ignorantly) hasteth with his feet sinneth. 3. The folly of a man perverts his way: and then his heart fretteth against the Eternal. 4. Wealth makes many friends: but the poor is separated from his neighbour. 5. A false witness shall not be unpunished, and he that speaks lies shall not escape. 6. Many will intreat the liberal man's favour; and every one is a friend to him that giveth gifts. 7. All the brethren of the poor hate him; how much more do his companions go far from him? he pursueth them with entreaties, yet they are wanting to him. 8. He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good. 9. A false witness shall not be unpunish-

ed; and he that speaketh lies shall perish. 10. Delight is not seemly for a fool; much less for a servant to have rule over princes. 11. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. 12. The king's wrath is as the roaring of a lion: but his favour is as dew on the grass. 13. A foolish son is his father's calamity; and the contentions of a wife are as continual droppings. 14. Houses and riches are the inheritance from fathers; and a prudent wife is from the Eternal. 15. Slothfulness casteth into a deep sleep: and an idle person shall suffer hunger. 16. He who keeps the command keeps his own soul: but he that despiseth its ways shall die. 17. He that pities the poor lends to the Eternal, and what he gives he will repay him. 18. Chasten thy son while there is hope: but be not transported with rage so as to make him die. 19. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again. 20. Hear counsel, and receive instruction, that thou mayest be wise for thy latter end. 21. There are many devices in a man's heart: but the Eternal's counsel shall stand. 22. The desirableness of a man is his kindness: and a poor man is better than a liar. 23. The fear of the Eternal tends to life, and he that abides full of it shall not be visited with evil. 24. A slothful man hides his hand in his bosom, and will not so much as bring it to his mouth again. 25. Smite a scorner, and the simple will beware, and reprove one that hath understanding, and he will understand knowledge. 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth to confusion. 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge. 28. An ungodly witness derides justice, and the wicked's mouth swallows iniquity.

29. Judgments are prepared for scorers, and stripes for the back of fools.

### CHAP. XX.

WINE is a mocker, strong drink is raging, and whoever is deceived thereby is not wise. 2. The fear of a king is as the roaring of a lion, he who provoketh him to anger offends against his own life. 3. It is an honour for a man to cease from strife; but every fool will be meddling. 4. The sluggard will not plow by reason of the cold; therefore he shall beg in harvest and have nothing. 5. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. 6. Most men will proclaim every one his own goodness: but a faithful man who can find? 7. The just man walketh in his integrity; his children are blessed after him. 8. A faithful king that sits in the throne of judgment scatters away all evil with his eyes. 9. Who can say, I made my heart clean, I am pure from my sin? 10. Diverse weights, and diverse measures, are both alike abomination to the Eternal. 11. Even a child is known by his doings, whether his work be pure and right. 12. The ear for hearing, and the eye for seeing; the Eternal made both. 13. Love not sleep, lest thou come to poverty; open thine eyes, and be satisfied with bread. 14. It is naught, it is naught, saith the buyer; but when he goeth away he boasteth. 15. There is gold, and a multitude of pearls; but the lips of knowledge are as a precious jewel. 16. Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. 17. Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel. 18. Every purpose is established by counsel; and with good advice make war. 19. He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips. 20. He who curseth his father or mother, his lamp shall be put

out in obscure darkness. 21. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. 22. Say not thou, I will recompense evil; but wait on the Eternal, and he shall save thee. 23. Diverse weights are an abomination to the Eternal, and a false balance is not good. 24. A man's success is from the Eternal; how can a man then understand what will befall him? 25. It is a snare to the man who devour-eth what he devoted to be holy; and after vows to make enquiry (if he should pay them.) 26. A wise king scattereth the wicked, and bringeth the wheel over them. 27. The spirit of man is the lamp of the Eternal, searching all the inward devices of the man. 28. Mercy and truth preserve the king; and his throne is upholden by mercy. 29. The ornament of young men is their strength, and the comeliness of old men is their gray hair. 30. The blueness of wounds and stripes, penetrating to the inwards, amend the evil.

#### CHAP. XXI.

THE king's heart is as streams of water in the Eternal's hand, he turns it wherever he will. 2. Every way of a man is right in his own eyes; but the Eternal ponders the heart. 3. To do justice and judgment is more acceptable to the Eternal than sacrifice. 4. An high look, and a proud heart, and the device of the wicked, are sin. 5. The thoughts of the diligent tend only to plenteousness; but of every one that is rash only to want. 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. 7. The robbery of the wicked shall destroy them, because they refuse to do justice. 8. The way of an impious man is perverse and strange: but as for the pure, his work is right. 9. It is better to dwell in a corner box on the flat roof, than with a brawling woman in a house (of



society.) 10. The soul of the wicked desireth evil; his neighbour findeth no favour with him. 11. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. 12. The righteous wisely considers the wicked's house, that it leads the wicked ones to evil. 13. He who stops his ears at the poor's cry, he also shall cry, but not be heard. 14. A gift in secret pacifieth anger; and a bribe in the bosom strong wrath. 15. It is joy to the just to do right; but destruction shall be to the workers of iniquity. 16. The man that wanders from the way of understanding shall remain in the concourse of the damned. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. 18. The wicked shall be a ransom, (in public calamities,) for the righteous, and the transgressor in the room of the upright.

19. It is better to dwell in the wilderness than with a contentious and an angry woman. 20. There is a desirable treasure with oil in the dwelling of the wise, but a foolish man wastes it. 21. He that follows after righteousness and mercy will find life, righteousness, and glory. 22. A wise man scaleth the city of the mighty, and casteth down the strength of its confidence. 23. He who keepeth his mouth and his tongue, keepeth his soul from troubles. 24. Proud and haughty scorner may be his name, who dealeth in proud wrath. 25. The desire of the slothful kills him; for his hands refuse to labour. 26. He covets greedily every day: but the righteous giveth, and spareth not. 27. The sacrifice of the wicked is abomination; how much more when he brings it with a wicked device. 28. A false witness shall perish; but a man can speak what he hears. 29. A wicked man hardens his face: but the upright, considers his way. 30. There is no wisdom, nor understanding, nor counsel, against the Eternal.

31. The horse is prepared for the day of battle; but safety is of the Eternal.

### CHAP. XXII.

A good name is rather to be chosen than great riches, and favour is better than silver and gold. 2. The rich and poor meet together; the Eternal is the maker of them all. 3. A prudent man foreseeth the evil, and avoids it: but the simple pass on, and are punished. 4. The reward of humility, and the fear of the Eternal, are riches, and honour, and life. 5. Thorns and snares are in the froward's way: he that keeps his soul shall be far from them. 6. Train up a child in the way he should go; and when he is old he will not depart from it. 7. The rich rules over the poor, and the borrower is servant to the lender. 8. He that sows iniquity shall reap calamity, and with the rod of God's anger shall he perish. 9. He that hath a bountiful eye shall be blessed as he giveth of his bread to the poor. 10. Cast out the scorner, and contention shall depart, yea, strife and reproach shall cease. 11. He that loves pureness of heart, by his grateful words the king shall be his friend. 12. The eyes of the Eternal preserve knowledge, and he overthrows the transgressor's words. 13. The slothful man saith, There is a lion without, I shall be slain in the streets. 14. The mouth of strange women is a deep pit: he that is abhorred of the Eternal shall fall therein. 15. Folly is bound in the heart of a child; but the rod of correction shall drive it from him. 16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. 17. Hearken to the words of the wise, and apply thine heart to my knowledge: 18. For it is a pleasant thing when thou keepest them within thee, when they shall be prepared in thy lips, 19. That thy trust may be in the Eternal; I have shewn them to thee

this day. 20. Have I not written to thee excellent things in counsels and knowledge. 21. To make thee know the certainty of the words of truth; that thou mightest instruct them that send for thee. 22. Rob not the poor, because he is poor: neither oppress the afflicted in the gate: 23. For the Eternal will judge their cause, and spoil their soul that spoiled them. 24. Associate not with an angry man; and with a furious man go not; 25. Lest thou learn his ways, and get a snare to thy soul. 26. Do not give the hand, or be surety for debts. 27. If thou hast nothing to pay, why should he take thy bed from under thee? 28. Remove not the ancient land-mark, which thy fathers set. 29. Seest thou a man diligent in his business; he shall minister before kings, and not before mean men.

### CHAP. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee: 2. And rather put a knife to thy throat, than insatiably indulge thine appetite. 3. Be not desirous of his dainties, for they are deceitful meat. 4. Labour not to be rich; cease from thine own wisdom. 5. Wilt thou set thine eyes upon what will not be? For riches certainly make themselves wings, they fly away as an eagle into the air. 6. Eat not his bread that hath an evil eye, neither desire his dainty meats: 7. For as he thinks in his heart, so it is: Eat and drink, he saith to thee; but his heart is not with thee. 8. The morsel which thou hast eaten he wishes thee to vomit; so thy sweet words are lost. 9. Speak not in the fool's hearing, for he will despise the wisdom of thy words. 10. Remove not the old land-mark, and enter not into the fields of the fatherless: 11. For God, their Redeemer, is mighty; he shall plead their cause with thee. 12. Apply thine heart to instruction, and thine ears to the

words of knowledge. 13. Withhold not correction from the child; for tho' thou smitest him with the rod he shall not die. 14. Thou shalt smite him with the rod, and deliver his soul from hell. 15. My son, if thine heart be wise, my own heart shall rejoice; 16. Yea, my reins shall rejoice when thy lips speak right things. 17. Let not thine heart envy sinners; but be in the fear of the Eternal every day. 18. For surely there is a reward, and thine expectation shall not be cut off. 19. Hear, my son, and be wise, and guide thine heart in the way. 20. Be not among wine-bibbers and riotous eaters of flesh. 21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. 22. Harken to thy father, and despise not thy mother when she is old. 23. Buy the truth and sell it not; also wisdom, instruction, and understanding. 24. The father of the righteous shall greatly rejoice; and he that hath a wise child shall have joy of him. 25. Thy father and thy mother shall be glad, especially she that bare thee shall rejoice.

26. My son, give me thine heart; and let thine eyes observe my ways. 27. For a whore is a deep ditch, and a strange woman is a narrow pit. 28. She also lieth in wait as for a prey, and increaseth the transgressors among men. 29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30. They that tarry long at the wine, they that go to seek mixed wine. 31. Look not on the wine that is red, when it giveth its colour in the cup, sparkling very brightly. 32. At the last it bites like a serpent, and pierces like an adder: 33. Thine eyes shall behold strange things; and thine heart shall utter perverse things. 34. Yea, thou shalt be like him that lieth down in the midst of the sea, or like him that lieth on the top of a mast. 35. They struck me, thou shalt say,

and I was not hurt; they have beaten me, and I felt it not; when I awake, I will seek it yet again.

## CHAP. XXIV.

BE not envious against evil men, neither desire to be with them. 2. For their heart studieth destruction, and their lips talk of mischief. 3. Thro' wisdom is an house builded, and by understanding it is established; 4. And by knowledge shall the chambers be filled with all precious and pleasant substance. 5. A wise man has fortitude; yea, a man of knowledge increaseth in valour. 6. For by wise counsel thou shalt make war; and in the multitude of counsellors there is safety. 7. Wisdom is too high for a fool; he opens not his mouth in the gate. 8. He that deviseth to do evil shall be called a mischievous person. 9. Sin is the heinousness of folly, and the scorner is an abomination to men. 10. If thou faint in the day of adversity, thy fortitude is small. 11. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; 12. If thou sayest, Behold, we knew it not, doth not he that ponders the heart consider it? And he that keepeth thy soul, doth not he know it? And shall he not render to every man according to his works? 13. My son, eat thou honey because it is good; and the honey-comb, which is sweet to thy taste; 14. So shall the knowledge of wisdom be to thy soul, when thou hast found it; then shall there be a reward, and thy expectation shall not be cut off. 15. Lay not wait, O wicked man, against the dwellings of the righteous; spoil not his resting place: 16. For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief. 17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: 18. Lest the Eternal see it, and it displease him, and he turn away his wrath from him. 19. Disquiet not thy-

self because of evil men, neither be envious at the wicked. 20. For there shall be no reward to the evil man; the lamp of the wicked shall be put out. 21. My son, fear thou the Eternal and the king; and meddle not with them that are given to change: 22. For their calamity shall rise suddenly, and who knoweth the affliction of them both. 23. These things are peculiarly for the wise. It is not good to have respect of persons in judgment. 24. He that saith to the wicked thou art righteous; him shall the people curse, nations shall abhor him; 25. But to them that rebuke him shall be delight, and the blessing of good men shall come upon them. 26. A man will kiss the lips which give right words. 27. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. 28. Be not a witness against thy neighbour without cause; and deceive not thy lips. 29. Say not I will do to him as he hath done to me; I will render to the man according to his work. 30. I went by the field of the slothful, and the vineyard of the man without understanding; 31. And lo, it was all grown over with nettles, and thistles had covered its surface, and the stone wall about it was broken down. 32. Then I saw and considered it well; I looked upon it and received instruction. 33. Yet a little sleep, a little slumber, a little folding of the hands to sleep: 34. So shall thy poverty come speedily, and thy want as an armed man.

## CHAP. XXV.

### *Part Third.*

#### ECONOMY IS A GREAT VIRTUE.

THESE are also proverbs of Solomon, which the (inspired) men of Hezekiah king of Judah copied out. 2. It is the glory of God to conceal a thing; but it is the glory of kings to search out a matter. 3. The heaven for height, and the earth for depth, and

the heart of kings is unsearchable. 4. Take away the dross from the silver, and there shall come forth a vessel for the founder. 5. Take away the wicked from before the king, and his throne shall be established in righteousness. 6. Intrude not thyself into the presence of the king, and stand not in the place of great men. 7. For better it is to be said unto thee, Come up hither, than thou shouldst be put lower in the presence of the prince, seeing it with thine eyes. 8. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. 9. Debate thy cause with thy neighbour himself, and discover not the secret to another, 10. Lest he that heareth it put thee to shame, and thine infamy turn not away. 11. A word fitly spoken is like oranges in a flowered silver basket. 12. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprove to an obedient ear. 13. As the cold of snow in the time of harvest, so is a faithful messenger to him that sends him; for he refresheth the soul of his masters. 14. He who boasteth falsely of giving a gift is like clouds and wind without rain. 15. By long forbearing is a prince persuaded; and a soft tongue soothes anger. 16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be gluttoned therewith, and vomit it. 17. Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee. 18. A man that beareth false witness against his neighbour, is as a hammer and a sword, and a sharp arrow. 19. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint. 20. As he that taketh away a garment in cold weather, and as vinegar upon natre, so is he that singeth songs to an heavy heart. 21. If thine enemy be hungry give him bread to eat; and if he be thirsty give him water to drink. 22. For thou shalt heap coals of fire upon his head (to melt or

consume him) and the Eternal shall reward thee. 23. The north wind driveth away rain; so doth an angry countenance a backbiting tongue. 24. It is better to dwell in a corner room upon the roof, than with a brawling woman, and in a house of company. 25. As cold water to a thirsty soul, so is good news from a far country. 26. A righteous man who is moved before the wicked, is as a troubled fountain, and a corrupt spring. 27. It is not good to eat much honey: so for men to search out their own glory, is not glory. 28. He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

## CHAP. XXVI.

### INDUSTRY IS A GREAT VIRTUE.

As snow in summer, and as rain in harvest: so honour is not seemly for the foolish. 2. As the bird by wandering, as the swallow by flying abroad; so the curse causeless shall not come (but upon its author.) 3. A whip and a bridle for the horse and the ass, and a rod for the fool's back. 4. Answer not a fool (an infidel profligate) according to his folly, lest thou be also like him. 5. Answer a (bigotted enthusiastic) fool according to his folly, lest he be wise in his own conceit. 6. He that sends a message by a fool, is as if he cut off the feet, or drunk to his hurt. 7. The legs of the lame are contracted; so is a parable in the mouth of fools. 8. As he that bindeth a stone in a sling; so is he that giveth honour to a fool (who is dangerous when puffed up). 9. As a thorn goeth up into the hands of a drunkard; so is a parable in the mouth of fools. 10. The great God that formed all things both puts to silence the fools and transgressors. 11. As a dog returns to lick up his vomit, so a fool returns to his folly. 12. Seest thou a man wise in his own conceit; there is more hope of a fool than of him.



13. The slothful man saith, There is a lion in the way, a lion is in the streets. 14. As the door turneth slowly on its hinges, so doth the slothful on his bed. 15. The slothful hides his hand in his bosom, it is wearisome to bring it again to his mouth. 16. The sluggard thinks himself wiser than seven men that can render a reason. 17. He that passeth by and meddles with strife not belonging to him, is like one that takes a dog by the ears. 18. As a mad man, who casts fire-brands, arrows, and even instruments of death, 19. So is the man that deceiveth his neighbour, and saith, Am not I in sport? 20. Where no wood is, the fire goeth out; so where no tale-bearer is, the strife ceaseth. 21. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. 22. The words of a tale-bearer are as wounds which descend into the innermost parts of the body. 23. With a wicked heart, persecuting lips are like an earthen vessel covered with silver dross. 24. He that hateth, dissembleth with his lips, but reserves deceit within him: 25. When he speaketh fair, believe him not; for there are seven abominations in his heart. 26. The evil of him whose hatred is covered by deceit, shall be disclosed before the whole congregation. 27. He who diggeth a pit for another shall fall therein; and he that rolls a stone at another, it will return upon him, (Esther vii. 10.) 28. A lying tongue hateth those that are afflicted by it; and a flattering tongue worketh ruin.

## CHAP. XXVII.

PIETY'S PLEASURES PERISH NOT.

BOAST not thyself of the next day, for thou knowest not what evil a day may bring forth. 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. 3. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. 4. Anger is outrageous,

and wrath is cruel, but who is able to stand before envy? 5. Open rebuke is better than secret love. 6. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. 7. The full soul loathes the honey-comb: but to the hungry bitter things are sweet. 8. As a bird that wandereth from her nest, so is a man that wandereth out of his place (out of duty and into danger.) 9. Ointment and perfume rejoice the heart, so doth the sweetness of hearty counsel a friend. 10. Thine own friend and thy father's friend, forsake not, neither go to thy brother's house, in the day of thy calamity, for better is a neighbour that is near, than a brother far off. 11. My son be wise, and make my heart glad, that I may answer him that reproacheth me. 12. A prudent man foreseeth the evil, and avoideth it; but the simple pass on and are punished. 13. Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. 14. He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him (for flattery.) 15. A continual dropping in a very rainy day, and a contentious woman are alike. 16. Whoever hideth her may hide the wind, or the ointment in his right hand which bewrayeth itself. 17. Iron sharpens iron, so a man sharpens his friend's countenance. 18. Whoever keeps the fig-tree shall eat its fruit; so he that waits on his master shall be rewarded. 19. As in water face answers to face; so the heart of man to man. 20. The grave and destruction are never satisfied; so the eyes of man are never satisfied. 21. As the fining-pot for silver, and the furnace for gold; so is a man known by praising him. 22. Tho' thou shouldst bray a fool in a mortar among ground wheat with a pestle, yet will not his foolishness depart from him. 23. Be thou diligent to know the state of thy flocks, and look well to thy herds; 24. As riches are not for ever; nor doth the crown

endure to every generation. 25. The hay appears, and the tender grass shews itself, and herbs of the mountains are gathered; 26. The lambs are for thy clothing, and the he-goats are the price of the field: 27. And thou shalt have goats milk enough for thy food and that of thy household, and maintenance for thy maids.

## CHAP. XXVIII.

## SELFISHNESS RUINS SOCIETY.

THE wicked flee when none pursues: but the righteous are as bold as a lion. 2. For the transgression of a land many are its princes: but by a man of understanding and knowledge its settlement shall be prolonged. 3. A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food. 4. They that forsake the law praise the wicked, but such as keep the law contend with them. 5. Evil men understand not judgment; but they that seek the Eternal understand all things. 6. Better is the upright poor than the perverse rich. 7. He who keepeth the law is a wise son; but the companion of riotous men shames his father. 8. He that by usury and unjust gain increaseth his substance, shall gather it for him that will pity the poor. 9. He that turns away his ear from hearing the law, even his prayer shall be an abomination. 10. He who causeth the righteous to go astray in an evil way, shall fall himself into his own pit; but the upright shall have good things in possession. 11. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. 12. When righteous men triumph, there is great glorying; but when the wicked rise, men hide. 13. He that covereth his sins shall not prosper; but whoever confesseth and forsaketh them shall have mercy. 14. Happy is the man that feareth evil always: but he that hardeneth his heart shall fall in-

to evil. 15. As a roaring lion and a greedy bear, so is a wicked ruler over the poor people. 16. The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days. 17. Tho' a man who is seized for the murder of a person shall flee to the pit, let no man save him. 18. He who walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once. 19. He that tilleth his land shall have plenty of bread; but he that followeth vain persons shall have poverty enough. 20. A faithful man shall abound with blessing; but he that maketh haste to be rich shall not be innocent. 21. To have respect of persons is not good; for a piece of bread that man should transgress. 22. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. 23. He that rebuketh a man, shall afterwards find more favour than he that flattereth with the tongue. 24. He who robbeth his father or his mother, and saith it is no transgression; the same is the companion of a destroyer. 25. He that is of a proud heart stirreth up strife; but he that trusts in the Eternal shall be made glad. 26. He that trusteth in his own heart is a fool; but he who walketh wisely shall be delivered. 27. He that giveth to the poor shall not lack; but he that hideth his eyes from them shall have many a curse. 28. When the wicked rise up men hide themselves; but when they perish, the righteous increase.

### CHAP. XXIX.

THE GOOD PREFER THE PUBLIC GOOD TO SELF-  
INTEREST.

HE that being often reprov'd hardeneth himself, shall suddenly be destroyed, and that without remedy. 2. When the righteous are in authority the people rejoice; but when the wicked bear rule the

people mourn. 3. He who loveth wisdom rejoiceth his father, but he that keepeth harlots destroys his substance. 4. The king by judgment establisheth the land; but he that receiveth bribes overthroweth it. 5. A man that flatters his neighbour, spreads a net for his feet. 6. In the transgression of a man, there is a grievous snare, but the righteous sing and rejoice.

7. The righteous considers the cause of the poor; but the wicked cares not to know it. 8. Scornful men ensnare a city; but wise men turn away wrath. 9. If a wise man contend with a foolish, whether he rage or laugh he rests not. 10. Bloody men hate the upright; but the just inquire for him.

11. A fool utters all his mind: but a wise man keeps it till afterwards. 12. If a ruler hearken to lies, all his servants will be wicked. 13. The poor and the usurer meet together; the Eternal giveth light to both their eyes. 14. The king that faithfully vindicates the poor, his throne shall be established for ever. 15. The rod of reproof gives wisdom; but a child left to himself brings his mother to shame. 16. When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall. 17. Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul. 18. Where there is no religion the people perish; but he that keeps the law is happy. 19. A naughty servant will not be corrected by words: for tho' he understand he will not comply. 20. Seest thou a man hasty in his words: there is more hope of a fool than of him. 21. He that indulgently brings up his servant from a child, shall have him become as his own son at length. 22. An angry man stirs up strife, and a furious man abounds in transgressions. 23. A man's pride shall bring him low; but honour shall exalt the humble in spirit. 24. He who is partner with a thief hateth his own soul; he heareth false swearing and bewrayeth it not. 25.

The fear of man bringeth a snare: but he who trusts in the Eternal shall be exalted. 26. Many seek the ruler's favour: but every man's judgment cometh from the Eternal. 27. An unjust man is an abomination to the just; and the upright in the way is an abomination to the wicked.

### CHAP. XXX.

#### AGUR'S HUMILITY, WISDOM, AND WISE PRAYER.

THE words of Agur, son of Jakeh, (the son who assembles and utters) even the prophecy the man spake to Ithiel (with whom God is, Emanuel) both to him and Uca. 2. Surely I am more stupid than any man, and have not the understanding of a man. 3. I neither learned wisdom, nor have the knowledge of the holy (ones). 4. Who ascended up into heaven, or descended? who collected the wind in his fists? who bound the waters as in a garment? who established the earth's limits? what is his name, or his son's name, if thou canst tell? 5. Every word of God is pure; he is a shield to them that trust in him. 6. Add not to his words, lest he reprove thee, and thou be found a liar.

7. Two things I required of thee; withhold them not (from me) before I die: 6. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: 9. Lest I be full and deny thee, and say, Who is the Eternal? or lest I should be poor, and steal, and take the name of my God in vain, (as not trusting in him.)

10. Accuse not a servant to his master, lest he curse thee, and thou be guilty. 11. There is a race that curse their father, and bless not their mother. 12. There is a race that is pure in their own eyes, and yet not purified from their pollution. 13. There is a generation, how haughty are their eyes! and their eyelids are lofty. 14. There is a race whose teeth are as swords, and their jaw

teeth as knives, to devour the poor from off the earth, and the needy from among men. 15. Destiny (or death) hath two daughters, (heaven and hell) always crying, Give, give. Three things are never satisfied, yea, four say not, It is enough: 16. The grave; and the barren woman: the earth that is not filled with water; and the fire that saith not, It is enough. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18. Three things are too wonderful for me, yea, four which I know not. 19. The way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea, and the way of a man with a wench. 20. Even the way of an adulterous woman; she eats, and wipes her mouth, and saith, I have done no wickedness.

21. For three things the earth is disquieted, and for four which it cannot bear: 22. For a servant when he reigneth; and a fool when he is filled with meat; 23. For an odious woman when she is married; and a handmaid that is heiress to her mistress.

24. Four things are little upon the earth, but they are exceeding wise: 25. The ants are a people not strong, yet they prepare their meat in the summer; 26. The conies are not vigorous, yet they make their houses in the rocks; 27. The locusts have no king, yet they go forth all united. 28. The spider takes hold with her hands, and is in king's palaces.

29. Three things go well, yea, four are comely in going: 30. A lion, the strongest of beasts, which turns not away for any; 31. A horse; an he-goat also; and a king, against whom there is no rising up. 32. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, say nothing about it. 33. Surely the churning of milk brings forth butter, as the wringing of the nose brings forth blood; and the forcing of wrath brings forth strife.

## CHAP. XXXI.

TEMPERANCE IS THE BEST MEDICINE.

THE words of king Lemuel, the prophecy his mother taught him. 2. O my son, the son of my bowels, and the son of my vows! 3. Give not thy strength to women, nor thy ways to what destroys kings. 4. Verily wine is not for kings, O Lemuel, nor strong drink for princes: Lest they drink and forget the law, and pervert the judgment of any of the afflicted. 6. Give strong drink to those ready to perish, and wine to those of heavy heart. 7. Let him drink, and forget his poverty, and remember his trouble no more. 8. Open thy mouth for the dumb in the cause of all that are appointed to destruction. 9. Open thy mouth, judge righteously, and plead the cause of the afflicted and needy.

10. Who can find a virtuous woman? for her value is far above that of pearls. 11. Her husband's heart safely trusts in her, so that he shall need no spoil. 12. She will do him good, and not evil, all the days of her life. 13. She seeketh wool and flax, and worketh willingly with her hands. 14. She is like the merchant ships, she brings her food from afar. 15. She riseth also before the sun, and giveth food to her household, and the allowance to her maids. 16. She considers a field, and buys it; with the product of her labour she plants a vineyard. 17. She girds her loins for strength, and strengtheneth her arms (by exercise.) 18. She perceives that her merchandize is good; her candle goes not out till late in the night. 19. She applieth her hands to the spindle, and they hold the distaff. 20. She stretcheth out her hand to the afflicted and to the needy. 21. She is not afraid of the snow for her household; for they are all clothed with scarlet. 22. She maketh herself coverings of tapestry; her clothing is fine linen and purple. 23. Her husband is known at the gates, when he sitteth among the



elders of the land. 24. She makes fine linen, and sells it; and delivers girdles to the merchants (for reward.) 25. Strength and honour clothe her; and she shall rejoice at last. 26. She opens her mouth with wisdom, and her tongue is the law of kindness. 27. She looks well to the ways of her household, and eats not the bread of idleness. 28. Her children arise and call her blessed; her husband also praiseth her. 29. Many daughters have done virtuously, but thou excellest them all. 30. Favour is deceitful, and beauty is vain: but a woman that feareth the Eternal shall be praised. 31. Give her of the fruit of her hands; and let her own works praise her in the gates.

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## ECCLESIASTES;

OR, THE PREACHER.

### CHAP. I.

THE PHILOSOPHY OF HUMAN LIFE.

**T**HE words of the Preacher, the son of David, king of Jerusalem. 2. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. 3. What profit hath a man of all his labour which he doeth under the sun.

4. One generation passeth away, and another generation cometh; but the earth abideth continually. 5. The sun's light also springs out, and it likewise goes off, hastening to its place where it sprung out. 6. The wind goeth toward the south, and turneth about to the north; it whirleth about continually, and returns in its circuits. 7. All the rivers run into the sea; yet it is not full; to the place from whence the rivers come, thither they

return to come again. 8. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

9. The thing which hath been, shall again be, and what is done, shall again be done: so there is no thing new under the sun. 10. Is there any thing whereof it may be said, See, this is new? It hath been already in the ages before us. 11. There is no durable remembrance of former things; nor shall there be any such remembrance of later things, nor of those that shall come after.

12. I the Preacher was king over Israel in Jerusalem; 13. And I gave my heart to seek and search out by wisdom concerning all things done under heaven; this sore labour hath God given to exercise mankind. 14. I considered all the works done under the sun; and, behold, all is vanity and vexation of spirit. 15. What is confused cannot be put in order; and what is wanting cannot be numbered. 16. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all that were before me in Jerusalem: yea, my heart is acquainted with much wisdom and knowledge. 17. For I gave my heart to know wisdom, and to know madness and folly; I perceived also that this is vexation of spirit. 18. For in much wisdom is much displeasure; and he that increaseth knowledge increaseth sorrow.

## CHAP. II.

### THE VANITY OF PLEASURES, RICHES AND HONOURS.

I SAID in mine heart, Come now, I will try thee with mirth: therefore enjoy pleasure, but lo, this also is vanity. 2. I said of laughter, It is madness; and of mirth, What avails it? 3. I sought in mine heart to give myself to wine, (still acquainting myself with wisdom,) and so lay hold on folly, till I might see what was best for mankind to do under

heaven all the days of their life. 4. I made me great works; I builded me houses; I planted me vineyards; 5. I made me gardens and orchards, and planted in them fruit trees of all kinds.

6. I made me ponds of water, to water nurseries of young trees. 7. I got me men servants and maids, and had servants born in my house; I had also greater possessions of great and small cattle, than all that were before me in Jerusalem: 8. I gathered me also silver and gold, with the rarities of kings and provinces; I gat me singing men and women and (concerts of music) the delights of mankind. 9. So I was greater and increased more than all that were before me in Jerusalem; my wisdom also remained with me. 10. And whatever mine eyes desired I kept not from them, nor withheld my heart from any joy, for it rejoiced in all my labour, and this was my portion of all my labour. 11. Then I looked on all my works, and on the labour I had undergone, and behold all was vanity and vexation of spirit, and there was no profit under the sun.

12. And I set myself to behold wisdom, and madness, and folly; for what can he do that comes after the king? even what was already done. 13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. 14. The wise man's eyes are in his head; but the fool walks in darkness: and I perceived also that one event happens to them all. 15. Then I said in my heart it happens to the fool, even as to me, why then was I more wise? This also is vanity. 16. For there is no remembrance of the wise more than of the fool for ever: seeing what now is shall all be forgotten in the days to come; and how dieth the wise man? as the fool. 17. So I hated life, because the work that is done under the sun is grievous to me; for all is vanity and vexation of spirit.

18. Yea, I hated all my labour under the sun;

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18. Yea, I hated all my labour under the sun;

because I should leave it to him that shall be after me. 19. And who knows whether he shall be a wise man or a fool? yet he shall rule over all the labours of my wisdom under the sun. This is also vanity. 20. Therefore I endeavoured to cause my heart desist from all my labours under the sun. 21. For there is one whose labour is in wisdom, and in knowledge, and in equity: yet to one that hath not laboured in that manner he shall leave it for a portion. This also is vanity and a great evil. 22. For what hath a man of all his labour, and of his vexation of heart under the sun? 23. When all his days are sorrowful and his exercise displeasing; yea, his heart rests not in the night. This is also vanity.

24. There is nothing better for a man than to eat and drink, and make his soul enjoy the fruit of his labour. This also I saw to be from God: 25. For who can relish it better than I? 26. For God giveth to a good man, wisdom, knowledge and joy: but to the sinner he giveth labour to gather and heap up, to give to others as it seems good before God. This also is vanity and vexation of spirit.

### CHAP. III.

TRUE FELICITY IS UNCHANGEABLE AND ENDLESS.

To every thing there is a season, and a time to every purpose under heaven; 2. A time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; 3. A time to kill, and a time to heal; a time to build up, and a time to break down. 4. A time to weep and a time to laugh; a time to mourn, and a time to dance. 5. A time to gather stones, and a time to scatter them; a time to embrace, and a time to refrain from embracing. 6. A time to get, and a time to lose; a time to keep, and a time to cast away; 7. A time to sew, and a time to rend; a time to be silent, and a time to speak; 8. A time



to love, and a time to hate; a time of war and a time of peace.

9. What profit hath he that labours in what he works? 10. I have seen the labours which God gives to exercise mankind. 11. He hath made every thing beautiful in its time: he also hath put eternity into their heart; without which no man can find out the works which God doeth from the beginning to the end. 12. I know there is no other good in them, but for a man to rejoice and do good in his life. 13. And also it is the gift of God, that a man eat and drink, and enjoy the fruit of all his labour. 14. I know whatever God purposeth shall still be; nothing can be added to it, nor taken from it; and God doeth it, that men should fear before him. 15. What is now or shall be hath been already; and God renews what is past.

16. I saw under the sun wickedness in the place of judgment, and iniquity in the place of righteousness.

17. I said in mine heart God shall judge the righteous and the wicked; for there is a time for every purpose, and every work. 18. I said in mine heart concerning the state of mankind that God would manifest them, and that they should see that themselves are as beasts. 19. For the event of man and beast is the same, both dying alike, all having the same breath; so that man as to his body, hath no preeminence above a beast, for all is vanity. 20. As all go to one place; all are of dust, and all turn to dust again. 21. But who knows the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? 22. Therefore I perceive that nothing is better for a man than to rejoice in his own works; for that is his portion: for who can bring him to see what shall be after him?

## CHAP. IV.

## OPPRESSION AND COVETOUSNESS ARE VANITY.

AGAIN I considered all the oppressions under the sun; and beheld the tears of the oppressed, who had no comforter at all, while their oppressors had power. 2. Therefore I applauded those who are already dead, more than those who are yet alive. 3. But he is better than both of them who has not yet been to see the evil done under the sun.

4. Again I considered all labour, and saw that man is envied by his neighbour, for every right work; this is also vanity and vexation of spirit.

5. The slothful envious fool folds his hands together, and as it were eats his own flesh. 6. Better is an handful with quietness, than both hands full, with labour and vexation of spirit.

7. Moreover I turned, and saw vanity again under the sun. 8. There is one without a successor, having neither child or brother, and yet there is no end to all his labour; nor is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, and a sore travail.

9. Two are better than one; because they have a better reward for their labour. 10. For if one fall, the other will help him up; but wo to him falling alone, having none to help him up. 11. Again, if two lie together they have heat, but how can one be warm alone? 12. And if one prevail against another, two shall withstand him; and a threefold cord is not quickly broken.

13. Better is a poor and a wise child, than an old and foolish king, who will no more be admonished, 14. 'Tho' he comes out of bonds to reign; whereas he that is born in his kingdom becometh poor. 15. I considered all the living who walk about under the sun with the next child that shall

succeed. 16. There is no end to the number of all the people, nor was to all that were before them; they also that come after shall not rejoice in him. Surely this is also vanity and vexation of spirit.

## CHAP. V.

### THE VANITY OF HYPOCRISY.

WALK circumspectly when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not what evil they do. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for he is in heaven, and thou on earth; therefore let thy words be few. 3. For as a dream comes with a multitude of business, a fool's voice is with a multitude of words. 4. When thou makest a vow to God, delay not to perform it, for he hath no pleasure in fools; pay what thou hast vowed. 5. It is better not to vow, than to vow and not perform. 6. Suffer not thy mouth to cause thyself to sin; neither say before the guardian angel, it is an error; why should God be angry at thy voice, and destroy the works of thine hands? 7. For in the multitude of dreams and many words there are also diverse vanities; but fear thou God.

8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest tyrants, regards; and will punish them at last.

9. Moreover, the earth's product is for all; the king himself is served by the field. 10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity. 11. When goods increase, they are increased that eat them; and what good have their owners (above the labourers) saving the beholding them with their eyes? 12. The sleep of a labour-

ing man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. 13. There is a sore evil which I have seen under the sun, namely, riches kept for their owners to their hurt. 14. But those riches perish by evil travail; and he begets a son with nothing for him. 15. As he came, (naked into the world,) so shall he go out of it, and take nothing of his labour with him. 16. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath so laboured for the wind? 17. All his days also he eateth in darkness (of trouble) and he hath much sorrow and wrath with his sickness.

18. Behold this is good and comely, even to eat and drink, and enjoy the good of all his labour all the days of his life, which God giveth him; for it is his portion. 19. Every man to whom God gives riches and wealth with power to eat thereof, and take his portion, and rejoice in his labour, hath this gift of God, if he please him. 20. For he shall not be much wearied of the days of his life; because God grants the joy of his heart.

## CHAP. VI.

### THE VANITY OF RICHES WITHOUT USE.

I have seen an evil under the sun, common among men: 2. A man to whom God hath given riches, wealth, and honour, so that he wants nothing to his mind of all that he desires, yet God giveth them no power to use them, but a stranger doth it; this is vanity and madness.

3. If a man have a hundred children, and live many years, even to a great age, and his soul be not satisfied with good, and also that he have no burial; I say, an untimely birth is better than he: 4. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. 5. That, having not seen the sun, nor

known any thing; hath more rest than the other. 6. Yea, tho' he live a thousand years twice told, yet hath he seen no good. Do not all go to one place? (the grave.)

7. All the labour of man is for his mouth, yet the desire is not filled? 8. For what hath the wise more than the fool? what hath the intelligent poor less, while they walk before the living. 9. The enjoyment of what one has is better than the wandering of the desire after more; for this is vanity and vexation of spirit.

10. What is, hath been noted already, and it is known what man himself is, nor can any contend with one mightier than himself. 11. Seeing there are many things that increase vanity, what is man the better of them. 12. For who knows what is good for man all the days of his vain life which pass as a shadow? for who can tell a man what shall be after him under the sun?

## CHAP. VII.

### GET A GOOD NAME BY DOING GOOD.

A good name is better than precious ointment: and the day of death than the day of one's birth.

2. It is better to go to the house of mourning, for that is the end of all men; than to the house of feasting; and the living will lay it to heart. 3. Sorrow is better than laughter: for in the sadness of the countenance the heart is made better. 4. The heart of the wise is in the house of mourning; but the fool's heart is in the house of mirth. 5. It is better to hear the rebuke of the wise than the song of fools. 6. For as the crackling of thorns under the pot, so is the fool's laughter. This also is vanity.

7. Surely oppression makes a wise man mad; and a bribe destroys the heart's integrity. 8. Better is the end of a thing than its beginning; and

the patient in spirit is better than the proud in spirit. 9. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. 10. Say not, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

11. Wisdom is better than an inheritance, and profitable to them that see the sun. 12. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth (the comfort of) life to them that have it. 13. Consider the work of God; for who can make straight what he made crooked? (or alter his lot.) 14. In the day of prosperity rejoice, so as to consider the day of adversity; for God hath set the one against the other, that man should find nothing after him. 15. I have seen all in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. 16. Do not exercise justice too rigorously, neither set up for a man of too great wisdom? why shouldest thou destroy thyself? 17. Be not excessively wicked or foolish, for why shouldest thou die before thy time? 18. It is good to take hold of this; yea, also from it withdraw not thine hand; for he that feareth God shall come out of all these things. 19. Wisdom strengtheneth the wise more than ten mighty men the city. 20. For there is not a just man upon earth, that doeth good, without sinning. 21. Also take no notice of all words that are spoken; lest thou hear thy servant curse thee: 22. For oftentimes also thine own heart knows that thou likewise hast cursed others.

23. All this I proved by wisdom: I said, I will be wise; but (the perfection of) it was far from me. 24. Who can find out what is exceeding remote and deep? 25. I applied mine heart to know the reason of things, to seek and search for wisdom,

and to know the folly and madness of wickedness; 26. And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape her; but a sinner shall be taken by her. 27. Behold, this I found, (saith the Preacher,) reckoning one by one, to find out the whole account; 28. Which yet my soul seeketh, but I find not: one wise man among a thousand I found, but a woman among these I found not. 29. Lo, this only I found, that God made man upright; but they sought out many inventions.

## CHAP. VIII.

## GOD'S WORKS ARE UNSEARCHABLE.

Who is like the wise man, and he who knows the reason of a thing? A man's wisdom enlightens his countenance, so that the rigour of his face is changed. 2. I counsel thee to keep the king's command, but more to regard thy duty to God. 3. Hasten not to go out of his sight; stand not to an evil thing; for he doeth whatever pleaseth him. 4. Where a king's word is, there is power; and who may say to him, What doest thou? 5. He who keeps the command shall have no real evil; and a wise man's mind discerneth both time and judgment.

6. For to every purpose there is time and judgment, but man's misery is great. 7. And he knoweth not what shall be: for who can tell him when it shall be? 8. No man hath power over the spirit of life to retain it in the day of death (so as to repel this) and there is no discharge in that war; nor shall their wickedness deliver the wicked. 9. All this I have seen, and applied mine heart to every work done under the sun; there is a time wherein one man rules over another to his own hurt. 10. I saw the wicked buried who had been conversant in the holy place, and were forgotten

in the city where they had so done. This is also vanity. 11. Because the punishment decreed against an evil work is not executed speedily, therefore the hearts of men are fully set in them to do evil.

12. Tho' a sinner do evil an hundred times, and his days be prolonged, yet surely I know it shall be well with them that fear God, and reverence his presence. 13. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. 14. There is a vanity upon the earth, that there are just men to whom it happens according to the wicked's works; again there are wicked men to whom it happens according to the work of the righteous. I said, that this also is vanity. 15. Then I commended cheerfulness, because a man hath nothing better under the sun, than to eat, and drink, and be cheerful; for that shall abide with him of his labour all the days of his life, which God giveth him under the sun.

16. When I applied mine heart to know wisdom, and see the business done upon earth; (that some neither day nor night sleep by reason of sorrow;) 17. Then I beheld that of all the work of God, man cannot find out what is done under the sun; even tho' he labour to seek it out, yet he shall not find it out; yea, further, tho' a wise man think to know it, yet he shall not be able to find it.

## CHAP. IX.

### GOD'S PROVIDENCE RULES OVER ALL.

Now all this I considered, in order to declare it, that the righteous, and the wise, and their works, are in the hands of God: men know neither his love nor hatred by all that is before them. 2. All things come alike to all; the same event is to the righteous and the wicked: to the good and the pure, and to the unclean; to him that sacrificeth, and to



him that sacrificeth not; the lot of the good is as that of the sinner; and he that sweareth, as he that feareth an oath. 3. This is a grievous thing among all which is done under the sun, that there is the same event to all; so that even the hearts of men are full of evil and madness while they live, tho' after all that, they must be with the dead.

4. For to him that is joined to all the living, there is hope; yea, a living dog himself is better than a dead lion. 5. For the living know that they must die; but the dead know nothing, nor have any more a reward among men; for their memory is forgotten. 6. Both their love, and their hatred, with their envy, is now perished; neither have they a portion any more for ever in any thing done under the sun.

7. Go, eat thy bread with joy, and drink thy wine with a good heart; for now God is pleased with thy works. 8. Let thy garments be always as in joy; and let thy head lack no ointment. 9. Enjoy life with thy beloved wife all the days of thy vanity under the sun; for that is thy portion in this life, and in thy labour under the sun. 10. Whatever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou art going.

11. I saw again under the sun, that the race is not to the swift, nor the battle to the strong, nor food to the wise, nor riches to men of understanding, nay, nor favour to men of knowledge, but time and occurrences happen to all: 12. For man knows not his time: as the fishes are taken in an evil net, and as the birds are caught in the snare; so are men snared in an evil time, when evil falleth suddenly upon them.

13. But this wisdom I have seen under the sun, and it seemed great to me: 14. There was a little city with few men in it; and a great king came against it, and besieged it, and built great bulwarks

against it. 15. Now, there was found in it a poor wise man, who by his wisdom delivered the city; yet no man remembered the same poor man. 16. Then I said wisdom is better than strength; tho' the poor man's wisdom is despised, and his words are not regarded. 17. The words of wise men are heard in quiet (by the wise) more than his cry that ruleth among fools. 18. Wisdom is better than weapons of war: but one sinner destroyeth much good.

## CHAP. X.

### VIRTUE ONLY RENDERS GREAT.

DEAD flies cause the perfumer's ointment send forth a stench; so doth a little folly him that is in reputation for wisdom and honour. 2. A wise man's heart is at his right hand; but a fool's is at his left. 3. Yea also, when a fool walks in the way, his heart fails him, and he declares to every one that he is a fool. 4. If the ruler's spirit rise up against thee, act submissively: for yielding pacifieth great offences. 5. There is an evil which I have seen under the sun, as an error which proceeds from the ruler; 6. The wicked are in great dignity, and the wise sit in low place. 7. I have seen servants on horses, and princes walking as servants on the earth. 8. He who digs a pit shall fall into it; and whoso breaks a hedge, a serpent shall bite him. 9. He who removeth stones shall be hurt therewith; and he that cleaves wood shall be endangered thereby. 10. If the iron is blunt, and he whet not the edge, then he must apply more strength: but wisdom is profitable to direct. 11. Surely the serpent will bite uncharmed; and a babbler is no better. 12. The wise man's words are gracious; but the fool's lips will devour himself. 13. The beginning of his words is folly; and the end of his talk is mischievous madness. 14. A fool also is full of words: one cannot tell what he means; and who can tell what shall be their end? 15. The labour

of the foolish wearies each of them; because he knows not even the way to the city.

16. Wo to thee, O land, when thy king is a child, and thy princes eat in the morning! 17. Blessed art thou, O land, when thy king is pious, and thy princes eat in due season, for strength, and not for rioting!

18. By much slothfulness a building decays; and thro' idleness of hands a house drops thro'.

19. A feast is made for cheerfulness, and wine maketh cheerful; but money answers all things.

20. Curse not the king, even in thy mind; nor the rich in thy bed-chamber; for a bird of the air shall carry the voice, and what hath wings shall tell the matter.

## CHAP. XI.

### CHARITY TO THE POOR INCULCATED.

CAST thy bread upon the waters; for thou shalt find it recompensed after many days. 2. Give a portion to seven; yea, even to eight; as thou knowest not what evil shall be on the earth. 3. Yea, if the clouds be full of rain, they empty themselves on the earth: and if the tree fall toward the south or the north, where it falls, it shall lie. 4. He that (doubtfully) observes the wind shall not sow; and he that regards the clouds shall not reap. 5. As thou knowest not the way of the spirit, nor how the bones grow in her bowels that is pregnant; even so thou knowest not the works of God who makes all (things.) 6. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether either this or that shall prosper, or whether they both shall be alike good.

7. Truly the light is sweet, and it is pleasant for the eyes to behold the sun: 8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness (in the grave,) for they shall be many. All that cometh is vanity.

9. Tho' thou rejoice, O young man, in thy youth, and let thy heart cheer thee in thy youth, and walk in the ways of thine heart, and after the sight of thine eyes; yet, know thou, that for all these things, God will bring thee into judgment. 10. Therefore remove anger from thy heart, and put away what is evil from thy flesh: for childhood and youth are vanity.

## CHAP. XII.

### THE PHYSICAL ECONOMY OF THE BODY.

REMEMBER thy Creator in the days of youth, before the days of affliction come, and the years (of old age) approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars become dark (to thee,) and the clouds return after rain, (or one trouble come upon another;) 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few, (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets, (the lips fall in, the teeth being gone,) and the sound of the grinding (in eating) be low; and they shall rise up at the sound of the bird, (sleep being diminished, and easily broken); and all the daughters of music, (the accents of the voice, and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high, (being weak and breathless) and fears (of stumbling) shall be in the way; and (grey hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden, (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets.

6. Before the silver cord (the marrow of the

back bone, with its root and branches,) be contracted; or the golden vial (the brain's membranes) be cracked; or the pitcher be broken at the fountain, (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern, (the returners of it from the lungs, liver, head, hands, and feet; the double, yea, quadruple circulation, galal and ruts being repeated) be interrupted and cease, 3 Kings iv. 33.) 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.

8. Vanity of vanities, saith the Preacher; all is vanity. 9. And, moreover, because the Preacher was wise, he still taught the people knowledge; yea, he considered, sought out, and set in order many proverbs. 10. He sought to find out agreeable words; what was written was right, even the words of truth. 11. The words of the wise are like goads, and stakes fastened that keep the cattle together, which are put there by the same shepherd. 12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness to the flesh.

13. Let us hear the conclusion of the whole matter; Fear God, and keep his commands: for this is the whole duty of man. 14. For God shall bring every work into judgment, with every secret thing, whether it be good or evil.

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## SOLOMON'S ALLEGORICAL SONG,

*On the mutual Love of Christ and his Church.*

### CHAP. I.

SOLOMON'S choicest poem (exhibits the mutual love of the church and her Saviour, under the characters of a husband and his spouse.)

2. (The church saith,) Let him comfort me with his merciful and gracious promises, and tokens of pardon, peace, and everlasting happiness. Thy loving-kindness (O Saviour of mankind!) gives more joy and gladness to the heart than the fruit of the vine, and the abundance of all earthly enjoyments. (Psal. iv. 6. lxiii. 3.) 3. The comforts of thy grace and Spirit make the joyful sound of the name of a Saviour, and salvation by him, desirable above all things to serious upright souls, that thirst and long for the happiness thou hast purchased for the pure in heart, (Matth. v. 8.) who love thee more than life. 4. Draw out our desires more and more towards thee, so will we run more speedily in the ways of faith and love to thee. The King of saints hath, in his friendship and favour, nourished my soul with the bread of life. We will be glad, and rejoice in thee: thy love is better than all earthly things: the upright love thee. 5. O ye that are sincere professors of the true religion, but weak in grace, shun not communion with me! tho' my alienated state seems dismal and black, like Kedar's tents, being sad also by persecution, I am rendered comely as the curtains of Solomon, by the divine graces. 6. Consider me not according to my alienated outward state or appearance, which is so dismal by alienation, sad and sore scorched by hot persecution: false teachers seduced me; unsound professors, and false brethren, maltreated and reproached me. By neglecting my duty, in the improvement of my talents, in the service of the most high Lord, I am left to serve my spiritual foes by my sin and folly, and subjected to them in suffering. 7. O Shepherd of souls! whom my soul loveth! who only can deliver me from sins and sufferings which depress me sore, make me know the rich pastures of thy grace, where refreshing comforts flow, and where thou givest thy flock rest and shelter from the heat of persecution and trouble; and let

me not wander from the paths of peace, to the crooked ways of other rival lords, whom my soul loveth not!

8. (Messiah saith), If thou know not, O upright soul! accompany my people in attending the holy ordinances, the pastures of my grace; and cause all under thy care to attend these means of communion with me, for I have appointed to meet with my people therein (in public worship, and in secret devotion.) 9 O my people! the objects of my love (tho' ye be few and weak, fear not the rage of wicked men and devils.) I have made you like to an army of chariots and horses, as you are armed with the armour of righteousness, and guarded by my almighty power (Eph. vi. 10, 19. Mal. iv. i. 3.) 10. O gracious soul! thou hast more comeliness and comfort, by my graces and joys, order and harmony in thy well-ordered life, than the cheeks that are adorned with rows of jewels, and the necks with chains of gold. 11. We will adorn thee (by a new creation, and a crown of joy) more than royal apparel, with golden borders, inlaid with silver studs (adorn princes.)

12. (The church saith), While the King of saints entertains me with heavenly dainties, in communion with him, my graces flow forth, in exercise, with the most delightful odour. 13. I will keep him, by faith and love, fast to my breast and heart, during this night of sin and sorrow, as a cordial more refreshing than a bundle of myrrh, until the dawning of the glorious day of everlasting light; 14. Or than a cluster of camphire, cypress, or balsam, in the balm-gardens, or vineyards of En-gedi.

15. (Messiah saith), O gracious soul, the object of my love! thy comeliness and excellency, as adorned and beautified with my righteousness and graces, render thee amiable like the dove, with affections moving like its charming eyes (whose language is this,

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My wishes, hopes, my pleasure, and my love,  
My thoughts, and noblest passions, are above.)

16. (The church saith,) O my Saviour! whom I love with all my heart and soul, and strength and might, all innocence, beauty, and excellency, are combined in thee.

(All human beauties, all divine,  
In thee alone do meet and shine.)

Thou givest refreshing rest for ever from sin and wo. 17. I have compared thy priests and saints to pillars, beams, and rafters; the covert of thine atonement and righteousness to a habitation, with beams of fragrant cedar, and galleries of cypress, to walk in with thee, to shelter from storms of guilt and punishment, (Isaiah xxxii. 2.) in the temples of grace here, and glory hereafter.

## CHAP. II.

(MESSIAH saith,) I communicate refreshing odours and comeliness to my church and people, as the ruddy rose of Sharon, and the white lily of the valleys, for healing and beauty. 2. As the lily among thorns, so are the children of light among the children of this world.

3. (The church saith), As the apple trees excel the barren trees of the forest, so doth my Saviour the sons of men (he is the tree of life, Rev. xxii. 2.) who gives me the most delightful shade, and nourisheth me with the sweetest fruit, 4. In the banqueting house of his ordinances, protected by his banner of love over me, which constraineth me to resist all evil under this banner, in the enjoyment of the fellowship with him into which he brought me. 5. O ye pastors of the flock! let my soul be sustained and comforted by your consolations, as the fainting heart is with wine flaggons and apples, or oranges.

(I languish here, and long to get away,  
Unto the regions of immortal day.)



6. He supports my head with the one hand, and cherisheth me with the other. 7. I adjure all about me, professors or profane, by the roes and hinds, and every thing charming and amiable to you, that ye disturb not me in the exercise of communion with my Saviour, the chief object of my love, so as to cause him to depart.

{ Let nothing sinful, vain, or earthly toys,  
Come near my heart, to interrupt my joys. }

8. The joyful tidings of the voice of the beloved of my soul, saying, Lo, I come (Psal. xl. 7. to save man from ruin, revives my heart and hopes). He cometh over mountains of difficulties in his way, as the skipping roc, and leaping hart, to which I have compared him. 9. Now, in the former dispensation of his grace, he standeth behind our partition wall of ceremonies, he looketh forth at the windows or ordinances of our sanctuary, shining through the latices, or promises. 10. My beloved Saviour spake, and said to me, Arise, thou object of my love, fair, as adorned with my graces, leave all earthly toys, and enter into the joy of thy Lord: 11. For lo, the winter and the rain are past, storms of guilt and wrath are removed; 12. The flowers appear, and the time of singing of birds is come; the curse for sin, that blasted nature's aspect, is removed; and the voice of joy and singing is heard, as that of the turtle and birds in the spring; 13. When flowers bud, and fig-trees put forth their figs, and vines, with their tender grapes, yield a delightful odour, (which repels serpents, as that of the true vine, John xv. does the old serpent and his brood.)

14. O gracious soul! my darling, that retirest from trouble to the clefts of the rocks, and to the secret places of the stairs, to pour out thy heavy plaint to me alone, let me hear thy voice of prayer and praise, for it is sweet; and see thy countenance, for it is comely, adorned with my graces. 15. Ye pastors, guardians of the flock, refuse and reject

erroneous teachers, that seduce the babes in grace, as foxes infest the feeble vines with tender grapes.

16. The beloved of my soul is united to me, and I to him, by the unity of the Spirit, and the bonds of faith and love. He feedeth his people in the pastures of his grace, delightful as the lily fields; 17. Until the dawn of the gospel day, and that of glory, when the shadows of ceremonies, and all sublunary things, shall flee away before the day of everlasting light. Turn to me thy gracious countenance, my beloved Saviour! come over the mountains of guilt and separation, as the bounding roe and hart do over the hills.

### CHAP. III.

I SOUGHT him whom my soul loveth, during his absence, on my bed of trouble and sloth, but did not find him. 2. I will now rouse my soul, and have recourse to public ordinances and private devotion, and seek him till I find him. 3. The watchmen of the church; the city of God found me; to whom I said, Can ye direct me how to obtain the light of his countenance, whose absence is night to my soul? 4. A little after I had retired from public means, I found him in my secret wrestling, by faith and prayer: I held him, and would not let him go, until I obtained his presence for the church, my mother, wherein I had been born again by the word of grace, as I was at first in my mother's house. 5. I adjure all about me, professors or profane, by the roes and hinds, and every thing charming and amiable to you, that ye disturb me not in the exercise of communion with my Saviour, the chief object of my love, and cause him to depart.

6. (The companions say) Who is this that cometh as a pilgrim out of the wilderness, whose devout affections (Col. iii. 2.) ascend as the pillars of smoke from the altar, being adorned with the divine graces,

as the person is perfumed with myrrh and frankincense, and all powders of the merchant?

7. (The church saith), The peaceful rest which the Prince of Peace, prefigured by Solomon, gives his people from sin and sorrow, in church-fellowship and communion with him, is protected by almighty power (Psal. lxxxiv. 11.), and angelic hosts (a flaming guard, like chariots and horses of fire, 4 Kings vi. 17. Psal. xxxiv. 7.), as Solomon's couch was with the valiant warriors of Israel, having their armour ready for defence, because of fear in the night.

9, 10. The Prince of Peace, the King of Zion himself, made for his people an immutable covenant of peace (Ezek. xxxvii. 26.) more durable than Solomon's chariot of Lebanon's cedars; with promises more precious than its silver pillars; and a foundation of pardon and peace more solid and sure than its golden bottom; and an atoning covert from sin's desert, more precious than its purple covering, the moving principle being loving-kindness to his people. 11. Daughters of Zion! gracious souls! come, behold by faith (Heb. xi. 1. 2 Cor. v. 7. iv. 18.) your king Solomon (the peaceful) crowned with your homage, honour, and praises, and of mediatorial glory, for bearing the crown of thorns wherewith his treacherous mother-church crowned him, when his union with his people in their redemption, and communion with them, were the joy of his heart.

(5. is copied from ii. 7. but there they refer to Christ's presence with a believer, and here with the church.)

#### CHAP. IV.

(MESSIAH saith), O my church! the object of my love! behold, how fair and comely thou art, as adorned with my grace and righteousness! The devout affections and thoughts of thy wise counsels

are as turtle's charming eyes, screened by thy flowing locks; like those of goats on Gilead's mount, such are thy wisdom and sobriety, whose order far excels the curls of bushy locks. 2. Thine acts of faith and meditation that manducate like teeth the heavenly manna, thy celestial food, bring forth fruits of peace and righteousness, more comely, pure, and orderly, than a flock of harmless sheep, newly washed, and even shorn; and every one having twins, being all prolific. 3. Thy speech, in prayer and praise, is comely. Thy words of grace, instructing Salem's race, are more amiable than scarlet lips. The wisdom and gravity of thy mien, conducted by sage counsels, are notable, as temples, like pomegranates, within flowing locks. 4. Thy victorious faith, with its concomitant graces of the spiritual armour (Eph. vi. 11.), adorn thee more than a lofty neck, likened to David's tower of armoury, whereon hung shields of mighty men, bucklers for defence. 5. Thy two Testaments, O my church! (the former and latter dispensations of gospel grace, with their seals or solemn ordinances, nourishing all the babes of grace) are like two breasts, resembling two fawns twins of a doe, feeding among the lilies. 6. I will be present on Zion's mount, my holy habitation, whence prayer and praise ascend, more grateful than the odours of a mountain of myrrh, and of a hill of frankincense: there will I dwell, until the glorious day of eternal light shall dawn, and the shadows of the night of sin and sorrow flee away. 7. O my church! the object of my love! thou art altogether comely, as adorned with grace, and the spotless robes of my righteousness. 8. O my people! ye shall come with me from Lebanon, the mount of vanity, forsaking the deceitful toys of earthly pleasures, riches, honours, and splendid pomp, that bewitch the foolish; and from the mountains of leopards and

lions dens, the snares of brutish vicious men. Look unto me for release, as Israel's pilgrims did from the tops of Amana, Shenir, and Hermon, unto the land of rest (Deut. iii. 9.) 9. O my church! dear to me as a sister or a spouse (Matth. xii. 50.), thou hast engaged my heart with one look of thine eye of faith, with one act of thy grace in exercise, more ornamental to thee than a chain of jewels about thy neck. 10. How grateful are thy fruits of love shining in thy conversation! thy love, and thine other graces, are more excellent than wine-offerings, and the odours of all spices. 11. O my people! dear to me as a spouse beloved, thy lips drop gracious words to God and man, sweeter than the honey-comb: from thy tongue consolations flow, sweeter than Canaan's honey and milk. The odour of thy robes of grace and righteousness, is more fragrant than Lebanon's trees of perfume, and sweetest odours. 12. My church, dear to me as a sister or a spouse, is a sacred place, inclosed by providence and grace, as a garden walled around, to separate it from the common wilderness and the wicked beasts of prey, and to preserve its fruits and flowers of graces: a spring, shut up from sultry heats, and feet of beasts, diffusing crystal streams of consolations; a fountain of comfort and joy, sealed for secrecy and security. 13, 14. Thy plants and fruits of grace have a more delightful aspect and odour, than the plants of an orchard of pomegranates, with fruits pleasant to the eye and the smell, than camphire or cypress, with spikenard and saffron, sweet cane and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices. 15. (The church saith) Messiah is a fountain of divine consolations, fit to water divers gardens, as in the former and latter dispensations. A well of waters of life and salvation, flowing from the throne of grace to Zion's vale, more abundant than the

swelling of Jordan's streams, flowing from Lebanon, its fountain-head.

16. Awake and blow, O heavenly wind! let the quickening, convincing, and comforting gales of the Spirit's influence blow, like the sharp north wind, and soft, warm south wind, that my graces may be excited more gratefully than the odour of spices flowing out. Let the beloved of my soul come into the garden of his church, and relish the pleasant fruits of the banquet of heavenly provision he hath prepared.

### CHAP. V.

(MESSIAH saith) O my people! dear to me as a sister or a spouse, I am come into my church, to tabernacle therein: I have reaped the fruits of grace, more grateful than myrrh with spices; sweeter than honey and the honey-comb; more pleasant than wine and milk. Eat of this heavenly feast, O friends! drink, yea, drink abundantly of the pure fountain of life, O beloved people!

2. (The church saith) My carnal sense, and sleepy slothful security, is roused by the spiritual sense of grace in my heart, at which the voice of the beloved of my soul, knocking, saith, Open thy heart to receive my saving grace, O thou object of my redeeming love! dear to me as a sister, delightful as the pure undefiled dove; for my head is filled with the due of sufferings for thee, and my locks with the drops of the night of sorrows, endured for thy redemption:

3. (While I slothfully replied), I have put off my coat, and washed my feet, how shall I put it on, and defile them? I am now in ease and delicacies, go thy way till a convenient season (Acts xxiv. 25.)

4. When I slighted his word, my Saviour, the beloved of my soul, by the powerful operation of his Spirit, opened the door of my heart, and my affections were moved with gratitude to him, and regret

for my neglecting the call of his word. 5. I then roused myself, to open to my Saviour, the beloved of my soul; and the door of my heart, and my affections overflowed, like as if myrrh, of the sweetest smell, dropped from my fingers and my hands, upon the bolts and bars of the lock, and into the hole of the door. 6. I opened to the beloved of my soul, but he had withdrawn his gracious presence, and the motions of his Spirit. My soul failed at the remembrance of the gracious words he spake, which I neglected. I sought him in private devotion, but I could not find him; I called upon him by supplication, but he vouchsafed no answer. 7. The watchmen of the church, the city of God, the keepers of her walls and gates (that exclude false professors and enemies), smote me, and wounded me with rebukes and reproaches, and tore away the veil of my profession, and cloak of zeal, rejecting me from fellowship. 8. I charge you, O ye daughters of Jerusalem! professors at large, if you find the gracious presence of the Saviour, and beloved of my soul, that ye represent my case to him, that I am sick of love for him, who vouchsafed to die for me (the hiding of his face is darkness and death to my soul.)

9. (The companions say), What is the object of thy love more than other objects of love, O thou most devout worshipper, and holy professor! that thou dost so charge us concerning him?

10. (The church saith), He is white and ruddy, in his innocence and atonement; the chief among ten thousand; to whom none in heaven or on earth, can be compared, uniting all human and divine beauties and excellencies. 11. His wisdom and government is illustrious and durable, as a head of the most fine gold, and a crown of glory. His counsels are wise, deep and dark, yea, unsearchable, resembling locks that are bushy, and black as a raven. 12. The compassion and penetration

of his omniscient eye, resemble those of the dove, washed with streams of waters, and with milk, like crystal streams, and a diamond fitly placed in a ring. 13. The light and joy from his gracious countenance, are as cheeks, resembling rows of spices, and sweet flowers, or perfumed towers: his lips, dropping gracious words of life, resemble lilies, and the dropping of sweet-smelling myrrh. 14. The wisdom, excellence, and perfection of his works of nature, providence, and grace, resemble hands, with gold rings, set with pearls. His bowels of mercy and love, are as bright ivory, overlaid with sapphires. 15. The wisdom and stability of his ways of providence and grace, resemble legs, like pillars of marble set upon sockets of gold. The loftiness and divine majesty of his personage and countenance, are as the excellency of Lebanon's cedars. 16. His mouth utters the most sweet words of grace and mercy; yea, he is altogether amiable and desirable. 17. This is the beloved of my soul, being my friend, O professors at large!

#### CHAP. VI.

(THE companions say), O most upright, devout, and holy professor! where is thy beloved to be found? In what way must we go, that we may seek him with thee, and share of thy joys?

2. (The church saith), My beloved condescends to visit the assemblies of his people, in the garden of his grace, and to nourish the babes in grace, grateful as rows of spices; and when these lily fruits are ripe, he gathers them home to mansions above. 3. The beloved of my soul is united to me, by his Spirit quickening me; and I to him, by faith. He feedeth his people in the ordinances of his grace, delightful as the lily fields.

4. (Messiah saith,) O my church! the object of my love, thou art beautiful as Tirzah, comely as Jerusalem, and terrible to thine enemies as an army



with banners. 5. Thine eyes of faith and love have overcome me, turn them away (Gen. xxxii. 26.) Thy wisdom and sobriety, in order far excel the curls of thy bushy locks, like those of goats on Gilead's mount. 6. Thine acts of faith, that educate like teeth the heavenly manna, thy celestial food, bring forth fruits of peace and righteousness, more comely, pure, and orderly, than a flock of harmless sheep newly washed, and every one having twins, being all prolific. 7. The wisdom and gravity of thy mien, conducted by sage counsels, are notable as temples, like pomegranates, within flowing locks. 8, 9. As the righteous is more excellent than his neighbour, so is my true church and upright people amiable as the dove, having the unity of the Spirit in sincere brotherly love, (John xiii. 35.) of whatever denomination they are.

(On earth they differ but in name,  
Good men of every sect's the same.)

(Gal iii. 28. v. 6. Col. iii. 11.) They far exceed the sixty queens and eighty concubines and maids of honour without number; even hypocritical professors, with all their outward empty appearances of zeal or piety. My invisible church is the only one of her mother Zion (Psal. lxxxvii. 5.); the choice one of her, of whom she was born again by the word of grace. These daughters, her professing friends, beheld her, and called her blessed. The virgin professors, untainted with hypocrisy or idolatry, with these queens and concubines, praised her. 10. Who is this, said they, bright as the morning, fair as the moon, clear as the sun, in shining robes of grace and righteousness, and terrible to her enemies as an army with banners? 11. I went into the gardens of nuts, the nurseries of the babes of grace, to see the fruits of the valley of vision—if the vines flourished, and the pomegranates budded; if the holy people, and their offspring, prospered. 12. Suddenly mine affections rendered me like the wing-

ed chariots of my princely willing people, moved by the wheels of faith and love, and winged with vehement desires.

13. (The companions say,) Return, return under the sceptre of peace, and banner of love: O Shulamite! return, return, that we may look on thy state of warfare with compassion. What will be seen in the Shulamite, but as it were two armies, grace and corruption? (Rom. vii. 23.)

## CHAP. VII.

(MESSIAH saith), O my church! how beautiful is thy holy, harmless, gospel-walk, like the feet of princes daughters adorned with gilded shoes. Holy affections, gracious principles and springs, move thee in the way of duty, resembling joints of limbs like jewels, the workmanship of a skilful artist. 2. Thy two Testaments, O my church! the former and latter dispensations of gospel-grace, with their seals or solemn ordinances, nourishing all the babes of grace, are like two breasts resembling two young roes that are twins. 3. The centre of thy gracious form is fed by a glorious spring (John iv. 14.); and thy gracious offspring is nourished by thy kind bowels, like a bowl that overflows with liquor. Thy bowels, O Zion! fruitful with a beautiful offspring, resemble a heap of wheat set about with lilies. 4. Thy victorious faith, with its concomitant graces of the spiritual armour (Eph. vi. 11.), adorn thee more than a neck resembling a tower of brightest ivory. Thine eyes of knowledge, perceiving wonders in the sacred books, resemble the clear fish-pools in Heshbon, by the gate of Bath-rabbim. Thou smellest afar the wiles of thine enemies, as the tower of Lebanon's guard speculates towards Damascus (the tower fronting towards the capital of Syria). 5. Thy head-piece, thine helmet of hope, soars aloft, far above Carmel's top, to heaven itself. Thy scarlet crimson coloured

head and hair, are dyed in the purple flood of atonement, which the King of saints poured out for thy redemption and purification; he is held by the hand of faith, in the galleries of his grace. 6. How comely, pleasant, and full of delights art thou, within and without, with grace and righteousness, O my church! the object of my love. 7. Thy path, and thy stature, are like the palm-tree (Psal. xcii. 12. i. 3. Prov. iv. 18.), ever flourishing (the more weight it bears, the stronger it is;) and the breasts of thine ordinances like clusters of grapes. 8. I will, said I, scan this palm-tree; I'll apprehend, by saving grace, the little boughs, the offspring thereof: now also shall thy breasts of ordinances be like clusters of the vine; and the savour of the spiritual life, as the grateful odour of oranges or apples to the nostrils; 9. And thy spiritual taste, in the most sublime prayer and praise, to my beloved, more excellent than the best wine, of the sweetest taste, causing the feeble lips to speak.

10. (The church saith), I am my beloved Saviour's, purchased by the price of his precious blood (1 Peter i. 19.); and his desire is towards me, to complete my happiness. 11. O my beloved Saviour! come unto me in the communications of thy grace, when retired into the fields, and lodging in the villages, removed far from the vanity of earthly pomp, till it shall pass away. 12. In the vineyards of thy grace, let me find thy spiritual presence early, that the vine of thy church thou hast planted may flourish, (Psalm lxxx. 15.) and bring forth babes of grace, a spiritual offspring, like the appearance of the tender grapes, and the budding of the pomegranates; there will I wholly give up my heart to thee, in gratitude, faith, and love; 13. And devout affections shall flow forth in exercise toward my beloved Saviour, like the mandrakes yielding their savour, and all manner of pleasant

fruits, new and old, at our gates, as the truths of the old and new covenants.

### CHAP. VIII.

(THE church saith), My promised Saviour, O that thou wert become the babe of Bethlehem! being as my brother, that sucked my mother's breasts: when I should find thee thus, I would worship and embrace thee; then should I not be despised, having obtained the object of my faith and hope (Matth. ii. 1.—11. Luke ii. 25.—33. Gen. iii. 15. 1 John iii. 8.) 2. I would conduct and bring thee into my mother-church, who would then instruct me clearly, with power and light from thee. I would cause thee to drink of the spiced wine, and of the juice of the pomegranate (and I would feast on the bread of life come down from heaven, John vi. 33, &c.) 3. Then should his left hand be under mine head, and his right hand should embrace me, being supported and guarded by his power, and comforted by his grace. 4. I adjure all about me, professors or profane, by the roes and hinds, and every thing charming and amiable to you, that ye disturb me not, in the exercise of communion with my Saviour, the chief object of my love, and cause him to withdraw the light of his countenance, and his gracious presence.

5. (The companions say), Who is this that cometh up from the wilderness of (this world), leaning on her beloved, *i. e.* going on in his name and strength, depending on his grace and righteousness alone (Psal. lxxi. 16. lxxxiv. 7. Jer. xxiii. 6. Isaiah xlv. 24.)

(The church saith), I stirred thee up under the apple tree (in the garden of Zion our mother-church); there thy mother brought thee forth (Rev. xii. I stirred thee up in secret devotion, to give me thy joyful aid, having wrestled by prayer, and prevailed.)

6. Grant, O my Saviour! that my name may be engraven upon thine heart, as a seal, ensuring thy love to me (Exod. xxviii. 15.—22.); and as a signet upon thine arm of power, ensuring my protection and support; for thy love to me, and mine to thee, being greater than to life itself, is strong as death. The jealousy of any thing separating between thee and me, would conquer all opposition, like the devouring grave. This jealousy and love divine, are like coals of fire, that have a most vehement flame, ascending up to heaven. 7. Many waters of sorrows and sufferings cannot quench this love; nor can floods, nor waves of wrath upon a sea of blood, drown it. Were all the wealth, kingdoms, pomp, pleasures, and glory of the world, offered for this love, they would be utterly despised, (Matth. iv. 8. Philip iii. 8.) 8 We (the Jewish church) have a little sister, the Gentiles, wanting the breasts of ordinances, and the pure milk of thy word (1 Peter ii. 2.) What shall we do for her, in the day when she shall be called to communion by the gospel?

9. (Messiah saith), We will build her into a temple (Eph. ii. 12, &c.) an habitation for my Spirit, and beautified by divine grace, like a palace of silver: her faith shall be strong as a brazen wall, for defence; and her heart shall be open to receive the gospel, and secured, as with cedar boards, to contain it.

10. (The church saith), I (the Jewish church) am built up by faith, like a wall of defence, and my breasts of consolations, from the word and ordinances, are notable as towers. When my devout affections rose on high, like ivory towers, then I found favour in his sight. 11. Our Solomon, the Prince of Peace, let out the vineyard of his (Christian) church (at Baal-hamon) to keepers, to cultivate and improve it. Every pastor of his church must produce fruits of his labours (2 Cor. ii. 15, 16.),

and a tribute of praises to him, better than a thousand silverlings.

12. His eye of love and care is still upon his vineyard the church.

(The church saith,) O our Solomon! the Prince of Peace, praise a thousand-fold is due to thee, and two hundred-fold to the keepers (Heb. xiii. 7.)

13. (Messiah saith), Thou, my people, that inhabitest the gardens of my grace, the saints, thy companions, hearken to the voice of praise and gracious words—cause me to hear it often.

14. (The church saith), Make haste, my beloved Saviour, to bring me to thine everlasting joy. As a roe or a young hart, skipping over the spicy mountains, come speedily (Rev. xxii. 20.), to bring me from this wilderness to joys above.

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## THE BOOK OF THE PROPHET

# I S A I A H.

A. C. 760.

### CHAP. I.

A PROFESSION AND PRAYERS VAIN WITHOUT PRACTICE.

**T**HE vision (to the mind) of Isaiah, the son of Amoz (the king's brother) which he saw, concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (above sixty years.)

2. Hear, O ye heavens, and hearken O earth, for it is Jehovah who speaks; I nourished and brought up children, and they have revolted from me. 3. The ox knows his owner, and the ass his master's crib; but Israel knows not me; neither do

my people consider. 4. Wo to the sinful nation, a people laden with iniquity, a race of evil-doers, children that corrupt themselves; they have disdainfully forsaken the Eternal; they have gone astray from the holy One of Israel, they have gone back from following him.

5. Why will ye be smitten any more? (by proceeding in apostacy.) The whole head is sick and the whole heart faint. 6. From the sole of the foot even to the head there is no soundness, but there are wounds and bruises, and putrifying sores: they have not been closed nor bound up, nor softened with ointment. 7. Your country shall be waste, and your cities burnt; your land devoured by strangers in your presence, and be desolated as wasted by a deluge. 8. And Zion's inhabitants left like a cottage in a vineyard, as a lodge in a garden of cucumbers, as a city taken by a siege. 9. Had not the Eternal God of hosts left us a remnant, we had soon become as Sodom and like Gomorrah.

10. Hear the Eternal's message, ye princes like Sodom's; hearken to our God's law, ye people, like Gomorrah's. 11. To what purpose is the multitude of your (hypocritical) sacrifices to me? saith the Eternal: I am cloyed with the burnt-offerings of rams, and with the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. 12. When ye come (hypocritically) to appear before me, who required this at your hands? tread my courts no more. 13. Bring no more vain oblations; your incense is an abomination to me: The new moons and sabbaths, the calling of assemblies I cannot endure, even the solemn-day meeting is iniquity. 14. Your new moons, and your solemnities my soul hates; they are a trouble to me; I am weary of bearing them. 15. And when you spread forth your hands, I will shut mine

eyes; even when ye make many prayers I will not hear, for your hands are full of blood.

16. Wash ye, make you clean; remove your evil doings from before me: cease to do evil; 17. Learn to do well; seek judgment; vindicate the fatherless; plead the widow's cause.

18. Come now, let us reason together, saith the Eternal; though your sins were as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. 19. If ye be willing and obedient, ye shall eat the good of the land; 20. But if ye refuse and be rebellious, ye shall be food for the sword, for the Eternal hath spoken it.

21. How is the faithful city become an harlot! It was full of justice: righteousness lodged in it; but now murderers! 22. Thy silver is become dross, thy wine is mixed with water; 23. Thy princes are rebellious associates of robbers; and every one loveth bribes, and seeketh rewards! they do not the fatherless justice, and the widow's cause comes not before them. 24. Therefore, saith the Lord, the Eternal God of hosts, the mighty One of Israel, Ah! I will be eased of mine adversaries, and avenged of mine enemies. 25. I will bring again my hand over thee, and purge in the furnace thy dross, and remove all thine alloy. 26. I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful head city. 27. Sion shall be redeemed in judgment, and they that return of her with righteousness.

28. But the revolvers and transgressors' destruction shall be together; whoever forsakes the Eternal shall be consumed: 29. For ye shall be ashamed of the idol oaks ye desired, and ye shall blush for the idol gardens ye have chosen. 30. When ye shall be as an oak whose leaves are blasted, and as a garden wherein is no water. 31. The strong shall



be as tow, and his work as a spark, they shall both burn together, and none shall quench them.

## CHAP. II.

### THE COMING OF CHRIST'S KINGDOM.

THE word which was revealed to Isaiah the son of Amoz concerning Judah and Jerusalem. 2. It shall come to pass (in the millenium) in the latter days, that the mountain of the Eternal's house (the gospel dispensation) shall be established on the top of the mountains (of idolatry), and shall be exalted above the hills (of tyranny); and all the nations shall flow to it. 3. And many peoples shall go and say, Come, let us go up to the Eternal's mountain, (the gospel church), to the God of Jacob's house, (the church of the converted Jews at Jerusalem): and he will teach us his way, and we will walk in his paths: for out of Zion shall go forth the (gospel) law, and the Eternal's word from Jerusalem (to all the Gentiles). 4. And Messiah shall rule among the nations, and convert many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, nor learn war any more. 5. O Jacob's race, come, let us walk in the Eternal's gospel light. 6. Verily thou hast forsaken thy people, Jacob's race, because they are replenished (with diviners) from the east, and with soothsayers, like the Philistines, and they please themselves with strange customs. 7. Their land is full of silver and gold, there is no end of their treasures: it is also full of horses; there is no end of their chariots: 8. It is also full of idols, which they made to worship. 9. Therefore the mean man shall be bowed down, and the great man shall be humbled: and thou wilt not forgive them.

10. Enter into the holes of the rock, and hide thyself in the dust, for fear of the Eternal, and for the glory of his majesty, when he ariseth to

strike the earth with terror. 11. The proud looks of man shall be humbled, and their haughtiness abased: and the Eternal alone shall be exalted in that day. 12. For the day of the Eternal God of hosts shall be against every thing that is great and lofty, or lifted up, which shall be brought low. 13. Even against all Lebanon's high and lofty cedars, and Bashan's oaks, (as despotic princes). 14. And all the high mountains and hills, (as absolute monarchies). 15. And against every high tower, and every fenced wall, (all supporters of tyranny). 16. And against all Tarshish ships, and all pleasant pictures, (all war ships, avarice and luxury); 17. And human pride shall be humbled, and their haughtiness abased: and the Eternal alone shall be exalted in that day. 18. And the idols he shall utterly abolish. 19. And they shall go into the holes of the rocks, and the caves of the earth, for fear of the Eternal, and for the glory of his majesty, when he ariseth to strike the earth with terror. 20. In that day a man shall cast away his idols of silver and gold, which they made to worship, to the moles, and to the bats, (in their holes); 21. To go into the clefts of the rocks, and into the holes of the ragged rocks, for fear of the Eternal, and for the glory of his majesty, when he ariseth to shake terribly the earth. 22. Trust not man, whose breath is in his nostrils; for wherein is he to be accounted of?

### CHAP. III.

#### RUIN BY LUXURY, PRIDE, AND VANITY.

FOR, lo, the Eternal, the Eternal God of hosts, will take away from Jerusalem and Judah every stay and support, the whole stay of bread and water, 2. The mighty, and the warrior, the judge, and the prophet, the diviner, and the sage, 3. The captain of fifty, and the honourable man, the counsellor, and the skilful artist, and the eloquent

orator. 4. And I will make boys their princes, and infants shall rule over them. 5. And the people shall oppress one another, every one his neighbour: the boy shall behave proudly against the elder, and the base against the honourable. 6. Therefore shall a man take his brother of his father's house by the garment, saying, Come, be thou our ruler, and let thy hand support our ruinous state. 7. Then he shall openly declare, saying, I will not be the healer of your breaches; for in my house is neither bread nor clothes: appoint me not a ruler of the people. 8. For Jerusalem is ruined, and Judah is fallen; because their tongues and their doings are against the Eternal, (by disobedience) to provoke the eyes of his glory. 9. The shew of their countenance witnesseth against them; for they declare their sin as Sodom, they hide it not: wo to their souls! for they have brought evil upon themselves.

10. Say ye to the righteous, It shall be well with him; for he shall receive the reward of his works.

11. Wo to the wicked! it shall be ill with him; for he shall receive the punishment of his works.

12. Childish fools oppress my people, and women rule over them. O my people, thy leaders cause thee to err, and pervert thy way. 13. The Eternal is about to plead his cause, and contend with his people. 14. He will enter into judgment with the elders and princes: for ye have consumed my vineyard (Israel); the spoil of the poor is in your houses. 15. What mean ye by crushing my people, and grinding the faces of the poor? saith the Eternal God of hosts.

16. Moreover, the Eternal said, Because the women in Zion are haughty, displaying their necks, and deceiving with their painted eyes, mincing their steps as they walk, and lightly tripping with their feet: 17. Therefore the Eternal will humble their heads, and expose their nakedness. 18. He

will then take away the tinkling ornaments of their feet rings, and their net-works, and their tires like the half-moon. 19. The pendants, and bracelets, and thin vails, 20. The bonnets, and ornaments of the legs, and ribbands, and the scents, and ear-rings, 21. The rings, and nose-jewels, 22. The variegated apparel, the tunics, the cloaks, and the little purses, 23. The very thin garbs, and the fine linen vests, the mantles, and the turbans: 24. And instead of a sweet smell, there shall be a putrid sore; instead of girded raiment, rags; and instead of high dressed hair, baldness; and instead of a gown, a girding of sackcloth; and a sun-burnt skin instead of beauty. 25. Thy men shall fall by the sword, and thy mighty in the war. 26. Her gates shall lament and mourn; and she, being desolate, shall sit on the ground.

#### CHAP. IV.

##### THE GOSPEL A REMEDY FOR EVIL.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own clothes, only let us be called by thy name, (as our husband) to take away our reproach.

2. In the gospel day, shall the Messiah, the Eternal's Branch be glorious and honourable, and the native produce of the holy land shall be excellent, and comely for the remnant of Israel. 3. And the remnant of Zion and Jerusalem shall be called holy, even every one written among the living in Jerusalem. 4. When the Eternal shall wash away the pollution of Zion's citizens, and purge Jerusalem from its blood by the spirit of conviction and purification. 5. Then the Eternal will create on the station of mount Zion, and on all her holy assemblies, a cloud for a shade by day, and the shining of a flaming fire by night, yea, the glory shall

be a covering over all. 6. And a tent for a shade by day from the heat, and a cover for a refuge from storm and rains. (In the church like the ark, there is safety from a flood of evils, and great comforts.)

### CHAP. V.

#### THE PARABLE OF THE VINEYARD.

Now I will sing a song of my beloved Lord, concerning his vineyard (the church). He hath a vineyard on a high fruitful hill, (Psal. lxxx. 8.) 2. Which he fenced around (Psal. xxxiv. 7.) and gathered out the stones, and planted it with the Israelitish vine, and built (the temple,) a watch-tower in it, and also made, (an altar) for a wine-press therein, then he expected it would produce grapes, but it produced poisonous berries.

3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4. What more could I do for my vineyard? but when I looked for grapes, it yielded wild grapes. 5. But now I will let you know what I will do with my vineyard, I will remove its hedge, and it shall be devoured by enemies, and break down its fence, and it shall be trodden down. 6. I will lay it waste, and it shall not be pruned nor digged (by means of grace) but there shall arise briers and thorns (evils and miseries.) I will also command the clouds to rain none upon it (shed no divine influences.) 7. For the vineyard of the Eternal God of hosts is Israel, and Judah is his pleasant plant: but when he looked for justice, behold a cry of oppression; and for righteousness, behold tyranny.

8. Wo to them that join house to house, and lay field to field, till there be no place for others, that they may dwell alone in the land. 9. To me the Eternal God of hosts revealed this, surely many houses shall be desolate, even great and fair ones, without inhabitant. 10. Yea ten acres of vineyard

shall yield but one bath (of wine,) and an homer of seed shall yield an ephah, (the tenth of the seed.)

11. Wo to them who rise early to follow strong drink; and sit late at night till wine inflame them.

12. The harp, the lyre, the tabret and pipe, and wine are their entertainments; but they regard not nor consider the Eternal's works in nature and providence. 13. Therefore, my people, go into captivity, for they have no knowledge; their honourable men famish, and their multitude will be parched with thirst. 14. Therefore hell enlarged itself, opening its mouth without measure, their nobles, their multitude, their busy throng, and all that rejoice, shall descend into it. 15. The mean man shall be bowed down, the mighty shall be brought low, and the haughty shall be humbled. 16. But the Eternal God of hosts shall be exalted in executing judgment, and God that is holy shall appear holy in displaying his righteousness. 17. Then the lambs shall feed (the innocent shall live) after their manner, and the waste places of the great ones shall strange herds possess.

18. Wo to them that draw iniquity with cords of vanity, (vain excuses) and sin, as it were with a cart rope (being slaves to it). 19. That say, Let him speedily hasten his work (of punishment) that we may see it, and let the holy One of Israel's counsel (for judgment) come to pass, that we may know it.

20. Wo to them that say concerning evil, it is good, and that good is evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter (that call the wicked wise, and the hypocrite holy.) 21. Wo to them who think themselves wise and prudent. 22. Wo to them that are mighty, to drink wine, and strong to mingle strong drink; 23. Who justify the wicked for a bribe, and deprive the righteous of justice.

24. Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rotten fuel, and their blossom shall fly up as dust (their power and pomp shall perish) because they reject the law of the Eternal God of hosts, and despised the word (of the gospel) of the holy One of Israel. 25. Therefore is the Eternal's anger kindled at his people, and he stretched out his hand against them, smiting them, and the hills trembled, and their carcasses were as dung on the streets. For all this his anger is not turned away, but his hand is stretched out still.

26. And he will set up a standard to the nations from afar, and will hiss to them from the earth's limits; and, lo, they (the Greeks and Romans) shall come swiftly; 27. None of them shall be faint nor stumble, nor slumber or sleep outright; nor shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: 28. Whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels swift like a whirlwind: 29. Their roaring is like lions, they shall roar like young lions; seize the prey, and carry it away safe, and none shall deliver it. 30. In that day shall they roar against them like the roaring of the sea; and if one looks to the heavens above, or the land, behold darkness of distress: and thus their light is darkened in their heavens, (by the gloomy vapours.)

## CHAP. VI.

### ISAIAH'S VISION.

IN the year that king Uzziah died, I had a vision of the Eternal (John xii. 41.) sitting on a high and lofty throne, and his glorious train (as of a robe,) filled the temple. 2. And nigh to him stood the seraphs, (glorious lights,) each had six wings; with two he covered his face, and with two he cov-

ered his feet, and with two he did fly. 3. And one cried to another, saying, Holy, holy, holy, is the Eternal God of hosts: the whole earth is full of his glory. 4. And the door posts shook with the voice of the crying, and the temple was filled with a cloud as of smoke.

5. Then I said, Wo is me! for I am undone; because I am a man of polluted lips, and I dwell among a people of unclean lips; for I have seen (the glory of) the King, the Eternal God of hosts. 6. Then one of the seraphs flew to me, having a live coal in his hand, which he took with the tongs from the altar of atonement: 7. And he laid it on my mouth, saying, Lo, this toucheth thy lips, as a token to thee that thine iniquity is taken away, and thy sin purged. 8. I also heard the Eternal's voice, saying, Whom shall I send for us? (Gen. i. 26. iii. 22. xi. 7.) Then I said, Here am I; send me.

9. Then he said, Go tell this people, Ye hear indeed, but understand not; and ye see indeed, but perceive not. 10. Declare that this people's heart is gross, (senseless), and their ears dull, and their eyes shut; lest they should see, and hear, and understand with their heart, and convert and be healed. 11. Then I said, O Eternal, how long? And he replied, Till the cities and houses be wasted without inhabitants, and the land be utterly desolate; 12. The Eternal having removed men far away, and there being many forsaken women in the land. 13. And tho' there be a tenth part remaining in it, even this shall undergo a repeated destruction; yet as the ilex and the oak, though cut down, hath its stock remaining, a holy seed shall be the stock of the nation.

## CHAP. VII.

· AHAZ COMFORTED BY ISAIAH.

IN the days of Ahaz, Jotham's son, Uzziah's son,



Judah's king, Rezin, Syria's king, and Pekah, Remaliah's son, Israel's king, went to besiege Jerusalem, but could not overcome it. 2. And when it was told David's race, that Syria was confederate with Ephraim, the king's and his people's heart was moved, as the trees of the wood are with the wind. 3. Then the Eternal said to Isaiah, Go now to meet Ahaz with thy son Shear-jashub, (the remnant shall return) at the conduit's end of the upper pool, at the causeway of the fuller's field: 4. And say to him, Take heed, and be quiet; fear not nor be faint-hearted, for the two tails of these smoking firebrands; for the fierce anger of Rezin, and of Remaliah's son. 5. Because Syria, Ephraim, and Remaliah's son, consult wickedly against thee, saying, 6. Let us attack and harrass Judah, and rend off a part of it for ourselves, and set a king therein, even Tabcal's son. 7. Thus saith the Eternal Lord, it shall not stand, nor come to pass: 8. Tho' Syria's head be Damascus, and that of Damascus Rezin; though Ephraim's head be Samaria, and Samaria's be Remaliah's son, yet within eleven years Ephraim shall be broken to be no more a people. 9. If ye will not believe in me, (unless you are confirmed that Syria and Israel will soon be undone,) ye shall not be established.

10. Moreover, the Eternal spake again to Ahaz, saying. 11. Ask thee a sign from the Eternal thy God, go deep to the grave, or high to the heaven above. 12. But Ahaz said, I will not ask, nor tempt the Eternal. 13. Then he said, Hear now, ye race of David; Is it a small thing for you to weary men, but will ye weary my God also? 14. Therefore the Eternal himself shall give you a sign, (that ye shall not be cut off from being a people for seven ages, till it take place,) Behold a virgin shall conceive and bear a son, and call his name IMMANUEL, (ix. 6.) 15. Butter and honey shall he eat, when he shall know to refuse the evil.

and choose the good. 16. But before this child Shear-Jashub shall know to refuse the evil, and choose the good, the land of those two kings who distress thee shall be desolate.

17. The Eternal shall bring upon thee, and thy people, and thy father's house, (by the king of Assyria) days such as have not come, from the day that Ephraim departed from Judah. 18. And in that day, the Eternal shall hiss for the fly that is in the utmost part of the rivers of Egypt, and for the bee that is in Assyria: 19. Which shall come and light on all the desolate vallies, the craggy rocks, the thickets, and all caverns. 20. In the same day the Eternal shall shave with a hired razor, from beyond the river (Euphrates) even by the king of Assyria, the hair of the feet and the head; and it shall destroy even the beard, (the high and low, priest, and king.) 21. And in that day, if a man nourish a young cow and two sheep. 22. By the abundance of milk they shall give, he shall eat butter: for butter and honey shall every one eat that is left in the land, (as being few.) 23. And every vineyard having a thousand vines, valued at a thousand pieces of silver, shall become in that day briers and thorns. 24. With arrows and bows shall men come thither; (for wild beasts) for all the land shall become briers and thorns. 25. And all hills that were dressed with the mattock, where the fear of briers and thorns never came, shall be pasture for oxen, and for the treading of sheep.

## CHAP. VIII.

### COMFORT TO THE GOOD IN TROUBLE.

MOREOVER, the Eternal said to me, Take a great tablet mirror, and write on it with a workman's engraving tool, to hasten the spoil, to take quickly the prey. 2. And I took faithful witnesses to record, Uriah the priest, and Zechariah, Jebere-

chiah's son. 3. I approached the prophetess; and she had a son: then the Eternal said to me, Call his name Mahershalal-hash-baz, (ver. 1.) 4. For before the child shall know to pronounce, My father and mother, the riches of Damascus, and Samaria's spoil, shall be borne away before the king of Assyria.

5. The Eternal spake to me yet again, saying, 6. Because this people refuse Shiloah's waters, that flow gently, and rejoice in Rezin and Remaliah's son, (distrusting Providence): 7. Therefore, lo, the Eternal brings upon them, the waters of the river, the strong and the mighty, even the king of Assyria, and all his force, who shall rise above all their channels, and go over all their banks. 8. He shall pass through Judah; overflowing and spreading, he shall even reach to the neck; and the stretching out of his wings shall be over the breadth of thy native land, O Immanuel.

9. Associate yourselves, ye peoples, to be broken in pieces; give ear, all ye of far countries; gird yourselves, to be broken in pieces. 10. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us, (his people.)

11. For the Eternal spake thus to me, as taking me by the hand, he instructed me not to walk in this people's way, saying, 12. Say ye not, It is holy of every thing, whereof this people shall say, It is holy; neither fear ye the object of their fear, nor be terrified. 13. Ascribe holiness to the Eternal God of hosts himself; let him be your fear, and your dread. 14. And he shall be to you a refuge; but for a stumbling-stone, and a rock of offence, to both the kingdoms of Israel; for a trap and a snare to Jerusalem's inhabitants, (by their unbelief). 15. Many of them shall stumble, fall, be broken, snared, and taken. 16. Bind up the

word of the testimony, seal the law among my disciples, (for their rule.) 17. I will wait on the Eternal who hides his face from Jacob's race, and look for him. 18. Behold me, (Isaiah,) with the children the Eternal gave me, whose names are for signs and wonders in Israel, from the Eternal God of hosts, who dwells in mount Zion, Hab. ii. 13.

19. When they say to you, Seek to necromancers that mutter inwardly from the bowels, to magians that speculate and contemplate: should not a people seek to their God, should they seek to the dead, instead of the living? 20. To the law and to the testimony let them seek; if they speak not according to this word, it is because there is no light in them. 21. Therefore they shall pass thro' the land distressed and famished, when they shall be hungry, and angry with themselves, they shall curse their king, and their (false god) and look upward, 22. And down to the earth; and, lo, trouble and darkness, gloominess of anguish; and much darkness (of distress for idolatry.)

## CHAP. IX.

### JOY IN AFFLICTIONS BY THE GOSPEL.

BUT the darkness shall not be so great as it was in her distress, when formerly he afflicted Zebulun's and Naphtali's land, (4 Kings xv. xvi.) but afterward he rendered her more glorious by the way of the sea, beyond Jordan, Galilee of the Gentiles. 2. The people that walked there in darkness have seen a great light, (Matth. iv. 16. Eph. v. 14.) upon them that dwell in the land of the shadow of death (and idolatry) hath the gospellight shined, (but the last ruin will be greatest.) 3. Thou hast multiplied the (Christian) nation, and increased the joy; they rejoice before thee as the joy in harvest, and as they that divide the spoil. 4. For thou hast broken the burdensome yoke, (Matth. xi. 28.) and

the staff from off his shoulder, the rod of his oppressor, as in the day of Midian, (Judges vii. 22.) 5. For the armour of tumultuous battle, and garments rolled in blood, shall be for a burning and the fuel of fire. 6. To us a child is born, and a son (and Saviour) is given, and (the sceptre of) the government (of all things) shall be on his shoulder, and his name shall be called (Emmanuel), Wonderful, Counsellor, The mighty God, The Father of the everlasting age, The Prince of Peace. 7. Of the increase of his peaceful government there shall be no end, on the throne and kingdom, (typified by that) of David, to establish and order it with judgment and justice, henceforth, even for ever. The zeal of the Eternal God of hosts (for the happiness of men) will perform this.

8. The Eternal sent a (threatening) word to Jacob, and it lighted on Israel. 9. All the haughty people shall feel it, even Ephraim, and Samaria's inhabitants, who say in pride and arrogance of heart, (our hurt is easily healed.) 10. The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will replace them with cedars. 11. Therefore the Eternal will stir up Rezin's princes against him, and raise up his enemies together; 12. The Syrians from the east, and the Philistines from the west, shall devour Israel on every side. For all this his anger is not turned away, but his hand is stretched out still.

13. Yet this people turned not to him that smote them, nor seek they the Eternal God of hosts: 14. Therefore he will cut off from Israel head and tail, branch and rush, in one day. 15. The aged and honourable, is the head; and the prophet that teaches falsehood, is the tail. 16. For this people's leaders lead them astray and they that are led by them shall be destroyed. 17. Therefore the Eternal shall not rejoice over their young men, nor have mercy on their fatherless and widows, for

every one is an hypocrite and an evil-doer, and every mouth speaks folly. For all this his anger is not turned away, but his hand is stretched out still.

18. For wickedness burns like fire; it shall devour the briers and the brambles, (the bad men,) and kindle the thickets of the forest; and they shall mount up in columns of smoke. 19. 'Thro' the Eternal God of hosts' wrath is the land darkened (in distress;) and the people shall be as fuel for the fire; none shall spare his brother. 20. But he shall snatch on the right, and yet be hungry; he shall devour on the left, and not be satisfied: every man shall devour the flesh of his neighbour, (thro' need and greed); 21. Manasseh shall devour Ephraim, and Ephraim Manasseh: and they both shall be united against Judah. For all this his anger is not turned away, but his hand is stretched out still.

## CHAP. X.

### THE WO OF TYRANTS.

Wo to them that decree unrighteous decrees, and to the scribes who prescribe oppression. 2. To deprive the needy of justice, and to rob of their rights the poor of my people, to make widows their prey, and plunder the fatherless! 3. What will you do in the day of visitation, in the desolation which will come from far? to whom will ye flee for help? and where will ye deposit your wealth? 4. Without me they shall bow down in the place of the prisoners, and fall in the place of the slain. For all this his anger is not turned away, but his hand is stretched out still.

5. Ho! to the Assyrian, the rod of mine anger, the staff in whose hand is the instrument of mine indignation. 6. I will send him against a hypocritical nation, a people the object of my wrath, I will give him a charge to take the spoil and the prey, and to

tread on them like the mire of the streets. 7. But he thinks not that he is only the rod in my hand, but he intends to cut off and destroy nations not a few. 8. For he saith, Are not my princes altogether kings! 9. Is not Calno as Carchemish? Hamath as Arpad? Samaria as Damascus? 10. As my hand seized the idols' kingdoms, whose graven images excelled them of Jerusalem and Samaria; 11. As I did to Samaria and her idols, I will do to Jerusalem and her idols.

12. Therefore when the Eternal performs his whole work on mount Zion and Jerusalem, I will punish the king of Assyria's proud heart, and the triumphant look of his haughty eyes. 13. For he saith, By my strong hand and my wisdom I did it; for I am prudent: I removed the people's bounds, and robbed their treasures, and brought down them that were strongly seated. 14. My hand found as a nest the people's riches; and as one gathers eggs that are left, I gathered all the earth; and none moved the wing, or opened the mouth, or chirped. 15. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that moveth it? as if the rod should wield him that lifts it, or the staff lift its master; 16. Therefore the Eternal, the Lord of hosts, shall send on his fat ones leanness, and under his glory he shall kindle a burning like that of a fire. 17. And Jehovah the light of Israel shall be for a fire, and his Holy One for a flame, which shall burn and devour (low and bad men) as his thorns, and his briars in one day. 18. And shall consume the glory of his forest (the high and haughty) and of his fruitful field both life and flesh, they shall be as when one flees out of the fire. 19. And the rest of his forest trees shall be few, so that a child may write them.

20. And in that day Israel's remnant, and the escaped of Jacob, shall no more lean upon him that

smote them; but shall lean upon the Eternal, the Holy One of Israel, in truth. 21. The remnant of Jacob shall return to the mighty God, (Rom. ix. 27.) 22. But tho' my people Israel be as the sand of the sea, yet a remnant of them only shall return: the consumption decreed shall overflow with justice. 23. For the Eternal God of hosts shall accomplish the consumption determined in the land. 24. Therefore thus saith Jehovah the Lord of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee indeed with a rod, and lift up his staff against thee in the manner of Egypt, 25. But in a very little time mine indignation and anger shall cease by their destruction. 26. And the Eternal God of hosts shall stir up a scourge against him, like the slaughter of Midian at the rock of Oreb: and as his rod was lifted up over the sea, so shall he lift it up after the manner of Egypt. 27. And in that day, his burden shall be removed from thy shoulder, and his yoke from thy neck, and be destroyed, (by Messiah). 28. He is come to Aiath, he is passed to Migron; at Michmash he will lay up his baggage. 29. They have passed the strait, they lodge at Geba for the night: Ramah is afraid; Gibeah of Saul fleeth. 30. Cry aloud, O inhabitant of Gallim; hearken to it, O Laish; answer it, O Anathoth. 31. Madmenah is removed, Gebim's inhabitants assembled to flee. 32. Yet he shall remain at Nob this day; and shake his head against the mount Zion, Jerusalem's hill. 33. Lo, the Eternal, the Lord of hosts, shall lop the bough with terror; and the high of stature shall be cut down, for the haughty people shall be humbled. 34. He shall cut down the people as the thickets of the forests with iron, and those of Lebanon shall fall by a mighty hand.



## CHAP. XI.

## THE BLESSINGS OF CHRIST'S KINGDOM.

WHEN the family of David the son of Jesse is very low, the Messiah shall spring out of it and flourish. 2. And the Eternal's Spirit shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the Eternal's reverence. 3. And shall make him of quick understanding in the fear of the Eternal: so that he shall not judge by the sight, nor reprove by hearing. 4. But with righteousness he shall judge the poor, and work conviction with equity in the meek of the earth: he shall smite the earth with the blast of his mouth, for with the breath of his lips he shall slay the wicked. 5. And righteousness shall be the girdle of his loins, and faithfulness that of his reins in all he does. 6. The wolf (man) also shall dwell (in peace) with the lamb (or harmless man, in the millenium) and the leopard shall ly down (in peace) with the kid; the calf, the young lion, and the fatling together, (as the beasts all did at first) and a little child shall lead them. 7. The cow and the bear shall feed, and their young ones lie down together: and the lion shall eat herbs (as at the first) like the ox. 8. And the suckling shall play (safely) on the hole of the aspic, and the weaned child shall put his hand on the cockatrice den. 9. They shall not hurt nor destroy in all my holy mountain (of the gospel) for the earth shall be full of the knowledge of the Eternal, as the depths are with the waters of the sea.

10 And in that day, the seed of Jesse shall be for an ensign to the peoples, to him shall the Gentiles seek; and his resting place shall be glorious. 11. And (at the millenium) the Eternal shall put forth his hand the second time to recover the remnant of his people, which shall be left from

Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the western regions. 12. And he shall lift up a signal to the nations, and collect the outcasts of Israel, and gather the dispersed of Judah from the four extremities of the earth. 13. And Ephraim's jealousy shall cease, and Judah's enmity shall depart; Ephraim shall not envy Judah, nor shall Judah vex Ephraim, (in retaking their land above two thousand seven hundred years hence). 14. But they shall seize the Philistines borders westward, together they shall spoil those of the east, they shall seize Edom and Moab, and the Ammonites shall obey them. 15. And the Eternal shall utterly dry up the bay of the Egyptian sea; and shake his hand over the river with his mighty wind, and strike it into seven streams, and make them go over dry-shod. 16. And there shall be a high way, for those of his people that are left from Assyria; like as when Israel came from Egypt.

## CHAP. XII.

### THANKSGIVING FOR MERCIES.

AND at that time thou shalt say, O Eternal I will give thanks to thee; tho' thou wast angry with me, thine anger is removed, and thou hast comforted me. 2. Behold God is my salvation; I will trust, and not be afraid, for the Eternal is my strength and my song; he also is become my salvation. 3. And then ye with joy shall draw waters out of the fountains of salvation. 4. In that day ye shall say, Praise the Eternal, call on his name, declare his mighty doings among the people, record that his name, (his power and goodness) is highly exalted. 5. Sing to the Eternal, for he hath done wonderful things; this is known in all the earth. 6. Cry aloud and shout for joy thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel.

## CHAP. XIII.

## BABYLON'S FALL.

THE burdensome vision concerning Babylon, which Isaiah the son of Amoz saw. 2. Set ye up a standard on the high mountain, exalt the voice to them, beckon with the hand, that they may enter the gates of princes. 3. I commanded my appointed warriors (the Persians) I called my mighty ones to execute my wrath, those that exult in my greatness. 4. The noise of a multitude on the mountains, as of a great people; a noise of the tumult of kingdoms, of nations gathered; the Eternal God of hosts mustereth the host for the battle. 5. They come from a far country, from the boundaries of the heavens for the Eternal, as the weapons of his wrath, to destroy the whole land.

6. Howl ye, for the day of the Eternal is near: it shall come as a destruction from the Almighty. 7. Therefore all hands shall be slackened, and every man's heart shall melt; 8. They shall be afraid, terrifying pangs and sorrows shall seize them; they shall be in pain as a parturient woman; they shall look amazed at one another; their faces shall be like flames. 9. Behold the day of the Eternal cometh, inexorable with fierce anger and wrath, to lay the land desolate; and he shall destroy sinners from it. 10. For (all shall seem dismal, so that) the stars and constellations of heaven shall not (seem to) give their usual light, the sun shall seem to be darkened, and the moon shall not seem to give her usual light. 11. And I will punish the world for its evil, and the wicked for their iniquity; and cause the proud's arrogance to cease, and lay low the haughtiness of the terrible. 12. I will make a man more rare and precious than fine gold; even than the rich ore of Ophir. 13. For I will shake their heavens, and their earth shall remove out of its place by the Eternal God of hosts wrath in the

day of his burning anger (their pomp and state shall perish). 14. And the remnant shall be as the chased roe, and as sheep that no man gathers; they shall all turn to their own people, and flee to their own land. 15. All that are overtaken shall be thrust thro'; all that are joined in a body shall fall by the sword.—[16. Their children also shall be dashed before their eyes; their houses shall be plundered, and their wives ravished.]—17. Lo, I will stir up the Medes against them, who shall not regard silver, nor delight in gold. 18. Their bows also shall dash the young men (though dead:) and they shall have no pity on babes, their eye shall not spare children.

19. And Babylon, the beauty of kingdoms, the glory of the Chaldees' pride, shall become as the overthrow of Sodom and Gomorrah by the hand of God. 20. It shall never be inhabited in any future generation; nor shall the Arabian pitch his tent there; nor the shepherds make their folds there: 21. But wild beasts of the desert shall lie there; and their houses shall be full of howling creatures, and young ostriches shall dwell there, and satyrs shall revel there. 22. Wolves shall howl to one another in their desolate houses, and dragons in their pleasant palaces; her time will speedily come, and her days will not be prolonged.

## CHAP. XIV.

### NEBUCHADNEZZAR'S FATE.

For the Eternal will have mercy on Jacob, and will yet choose Israel, and place them in their own land: then strangers shall be joined with them, and cleave to Jacob's race. 2. The people also shall bring them to their place (in the millenium); and Israel shall possess them in the land of the Eternal for servants and handmaids; so they shall take

them captives whose captives they were; and rule over their oppressors.

3. And when the Eternal shall give thee rest from thine affliction, and thy disquiet, and the hard bondage wherein thou wast made to serve, 4. Thou shalt pronounce this parable upon the king of Babylon, Saying, how hath the oppressor ceased! the exacting city ceased! 5. The Eternal hath broken the wicked's rod, and the ruler's sceptre. 6. He who smote the people in wrath with a continual stroke, who ruled the nations in anger, is persecuted, and none hinders. 7. The whole earth is at rest, and disquiet; they burst forth into joyful shouting. 8. Yea, the fir-trees rejoice over thee, and Lebanon's cedars, saying, Since thou art fallen, no feller is come against us. 9. The mansion of the dead from beneath is moved for thee to meet thee at thy coming to it, it stirreth up the dead for thee, even all the great chiefs of the earth; it raiseth up from their thrones (in tombs) all the kings of the nations. 10. They shall all say to thee, Art thou also become weak as we are, art thou become like to us dead? 11. Is then thy pride brought down to the grave, and the melody of thy music; is the worm spread under thee, and do the earth worms cover thee? 12. How art thou fallen from heaven, O Lucifer, (day-star,) son of the morning! how art thou cut down to the ground who subduest the nations! 13. Yet thou saidst in thine heart, I will ascend the heavens, I will exalt my throne above the stars of God: I will sit also on the mount Zion of the divine presence, on the north sides of it. 14. I will ascend above the clouds' height; I will be like the Most High. 15. Yet thou shalt be brought down to the grave, to the sides of the tomb. 16. They that see thee shall look attentively at thee, and strictly consider thee, saying, Is this the man that made the (people of the) earth

to tremble, that shook the kingdoms; 17. That made the world as a wilderness, destroying its cities; that let not his captives return home? 18. All the kings of the nations lie in glory, each in his own sepulchre. 19. But thou (Belshazzar, not buried) art deprived of thy grave, avoided like an abominable tree or cross, and the raiment of those slain, thrust thro' with a sword, that go to the pit covered with stones; as a carcase trodden under foot. 20. Thou shalt not be joined with them in burial, because thou hast destroyed thy country, and slain thy people: the seed of evil-doers shall never be renowned. 21. Prepare slaughter for his children (that they practise not their fathers iniquities:) nor rise up and possess the earth, and fill the face of the world with cities. 22. For I will arise against them, saith the Eternal God of hosts, and cut off from Babylon the name and remnant, and son and grandson. 23. I will also make it a possession for the porcupine, and pools of water: and I will plunge it in the miry gulph of destruction, saith the Eternal God of hosts.

24. The Eternal God of hosts hath sworn, saying, Surely as I devised, so shall it be, and as I have purposed, it shall stand; 25. To crush the Assyrian in my land, on my mountains to trample him; then shall his yoke and his burden depart from them. 26. This purpose is purposed upon the whole earth, and this power is extended over all the nations. 27. For the Eternal God of hosts decreed, and who shall disannul it? his hand is stretched out, and who shall turn it back? 28. In the year that king Ahaz died was this oracle delivered.

29. Rejoice not thou whole Palestina, because the rod that smote thee is broken, for out of the serpent's root shall arise a cockatrice, and his product shall be a fiery flying serpent. 30. For the poor shall feed on my choice first fruits, and the

needy lie down in safety; but he will kill thy root with drought, and slay thy remnant. 31. Howl, O gate; cry, O city; thou whole Palestina art confounded, for there shall come from the north a smoke of dust, and none of the army shall fall behind. 32. What shall one then answer the messengers of the nations? That the Eternal hath founded Zion, and the poor of his people shall take refuge in it.

## CHAP. XV.

### THE LAMENTABLE STATE OF MOAB.

THE oracle concerning Moab; because Ar and Kir are utterly destroyed, Moab is undone. 2. He is gone up to Beth-Dibon, the high places, to weep: over Nebo and Medeba Moab shall howl, on all their heads shall be baldness, and every beard shorn. 3. In their streets they shall gird themselves with sackcloth: on their house tops and in their open places every one shall weep and howl. 4. Heshbon and Elealeh shall cry aloud, their voice shall be heard even to Jahaz, yea, Moab's very loins shall cry out, her life shall be grievous to her. 5. Moab's heart shall cry from within her, her fugitives shall flee to Zoar, lowing like a young heifer, yea, they shall ascend with weeping the ascent of Luhith, yea in the way of Horonaim they shall raise a cry of destruction. 6. For the waters of Nimrim shall become desolate, for the pasture is withered, the tender plant faileth, there is no green herb. 7. Wherefore the riches which they have gained shall perish, and what they have laid up shall be carried away to Babylon, the valley of willows. 8. For the cry encompasseth Moab's borders, their howling reacheth to Eglaim, and her wailing to Beer-elim. 9. Yea the waters of Dimon shall be full of blood; yet I will bring more evils on Dimon, on the escaped of Moab and Ariel, on the remnant of Admah.

## CHAP. XVI.

## MOAB EXHORTED.

I WILL send the son of the ruler of the land from Sela of the wilderness to mount Zion. 2. And as wandering birds, driven from the nest, so the Moabites shall be at Arnon's fords. 3. Impart counsel, interpose with equity; make thy shadow as the night in the noon-day; hide the outcasts, discover not him who flies. 4. Let Moab's outcasts sojourn with thee, (O Zion); be thou a covert to them from the destroyer: for the oppressor is gone, the spoiler ceaseth, the oppressors are perished out of the land. 5. And the throne shall be established in mercy; and one shall sit on it in faithfulness in David's tabernacle, a judge searching the right, and dispatching justice.

6. We heard of Moab's pride, his haughtiness, and his wrath; he is very proud: but his lies are vain. 7. Therefore Moab shall howl, every one of Moab shall howl: for the men of Kir-haresh shall ye mourn, surely they are smitten. 8. For Heshbon's fields, and Sibmah's vine, languish: the mighty lords of the heathen broke down its principal parts; they reached even to Jazer, they strayed to the wilderness; its branches are stretched out, they reached over the sea. 9. Wherefore I will bewail the vine of Sibmah as with the weeping of Jazer: I will water thee with my tears, O Heshbon and Elealeh; for upon thy summer-fruits, and thy harvest, the destroyer is fallen. 10. And joy and gladness is taken away from the fruitful field, and in the vineyards there shall be no singing, nor shouting: the treaders shall tread out no wine in their presses, their vintage shouting is ceased. 11. Therefore my bowels shall sound as an harp for Moab, and mine inward parts for Kir-haresh.

12. And when Moab shall be weary of the high



place, he shall come to his sanctuary to intercede; but he shall not prevail. 13. The Eternal spake this word concerning Moab long ago. 14. But now the Eternal hath spoken, saying, Within three years, as those of an hireling, Moab's glory shall be debased, in all his great multitude; and the remnant shall be few, small, and feeble.

## CHAP. XVII.

### SYRIA AND ISRAEL THREATENED.

THE oracle concerning Damascus. Behold, Damascus shall be no more a city, but a ruinous heap. 2. The cities are deserted for ever; they shall be for flocks to lie down, and none shall scare them away. 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and Syria's glory shall be as that of Israel, saith the Eternal God of hosts. 4. And Jacob's glory shall be diminished in that day, and his fatness shall become lean. 5. And it shall be as when the harvest-man gathers corn, and reaps the ears with his arm; or as the gleaner of ears in Rephaim's valley.

6. Yet gleaning-grapes shall be left in it, as in the shaking of the olive-tree, two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches, saith the Eternal, the God of Israel. 7. At that day shall a man look toward his Maker, and his eyes shall have respect to the Holy One of Israel. 8. And he shall not look to the altars dedicated to the work of his hands, nor shall he respect what his fingers made, neither the stoves, nor the sun images.

9. In that day shall his strong fenced cities be as a forsaken bough, which the Canaanites left, when the Israelites drove them out; and the land shall be a desolation: 10. Because thou hast forgotten the God of thy salvation, and not been

mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and set foreign strange shoots for others to take away. 11. In the day when thou shalt make thy plants to grow, and in the morning when thy shoots spring; even the harvest shall be removed in the day of possession, and there shall be hopeless sorrow.

12. Wo to the multitude of many peoples, who make a noise like that of the seas; and to the roaring of nations, that make a roaring like the roaring of mighty waters! 13. The nations shall roar like the roaring of many waters; but God shall rebuke them, and they shall flee away, and be driven as the chaff of the mountains before the wind, and like light down, before the whirlwind. 14. Behold at evening terror, and before the morning he is not. This is the portion of our spoilers, and the lot of our plunderers.

## CHAP. XVIII.

### GOD'S CARE OF HIS PEOPLE.

Ho! to the land of the winged cymbal, which borders on the rivers of Cush: 2. That sends ambassadors on the sea, and in vessels of papyrus on the waters, saying, Go, ye swift messengers, to a nation stretched out in length, and smoothed, to a people terrible from their beginning and hitherto; a nation meted out by line, and its seed trodden down, whose land the rivers have nourished. 3. Yea, all ye inhabitants of the world, behold, when the standard is lifted up on the mountains; and when the trumpet is blown, hear ye. 4. For the Eternal said to me, I will sit still, and regard my dwelling-place like a clear heat in sunshine after rain, and like a cloud of dew in a harvest day. 5. For before the harvest, when the bud is perfect, and the blossom is become a swelling grape, he shall both cut off the shoots with pruning-hooks,

and cut down the branches. 6. They shall be left together to the rapacious bird of the mountains, and to the wild beasts of the earth; and the bird of prey shall summer upon them, and all the wild beasts of the earth shall winter upon them.

7. At that time shall a present be brought to the Eternal God of hosts from a people stretched out in length, and smoothed, a people terrible from their beginning hitherto; a nation meted out by line, and its seed trodden down, whose (Egyptian) land the rivers have nourished, to the place of the Eternal God of hosts' name, the mount Zion.

## CHAP. XIX.

### EGYPT'S CONFUSION CONTINUED.

THE oracle concerning Egypt. Behold, the Eternal who rideth upon a swift cloud, shall come into Egypt; its idols shall be moved at his presence, and the Egyptian's heart shall melt in them. 2. I will set the Egyptians against one another; and every one shall fight against his brother, and his neighbour; city against city, and kingdom against kingdom. 3. And the spirit of Egypt shall fail within it; and I will confound its counsel; they shall seek to the idols, and to the speakers from the bowels, and to the necromancers, and to the magians. 4. And the Egyptians I will give up bound into the hands of cruel lords, and a fierce king shall rule over them, saith the Lord the Eternal God of hosts. 5. Then the waters shall fail from the sea, and the river shall be wasted and dried up. 6. And the streams shall become putrid, and the canals of Egypt shall be emptied and dried up; the reeds and flags shall wither. 7. The meadow by the canal, even at its mouth, and every thing sown by it, shall wither, be blasted, and be no more. 8. The fishers also shall mourn and lament, all that cast the hook into the river, and

that spread nets in the waters, shall languish. 9. And they that work fine flax, and they that weave net-works, shall be confounded. 10. And her stores shall be broken up, even of all that make a gain of pools for fish.

11. Surely the princes of Zoan are fools, the wise counsellors of Pharaoh are become brutish; how will ye boast to Pharaoh, I am the son of the wise, the son of ancient kings? 12. Where are they? where are thy wise men? let them tell thee now, and declare what the Eternal God of hosts hath purposed on Egypt. 13. Zoan's princes are become fools, Noph's are deceived; they caused Egypt to err, even the chief pillars of its tribes. 14. The Eternal mingled among them a spirit of giddiness, and they caused Egypt to err in every work, as a drunkard staggers in his vomit. 15. There shall be no work in Egypt, which the head or tail, (the great or small), branch or rush, may do. 16. In that day shall the Egyptians be fearful like women; and be afraid, and tremble at the shaking of the Eternal God of hosts hand over them. 17. And Judah shall be a terror to Egypt; if any mention it to them, they shall be afraid, because of the Eternal God of hosts counsel determined against Egypt.

18. In that day shall five cities in Egypt be of one accord with the inhabitants of Canaan, and swear to the Eternal God of hosts; one shall be called the city of Heres, (or the sun.) 19. In that day there shall be an altar to the Eternal in Egypt, and a pillar at its border to him. 20. It shall be for a sign and a witness to the Eternal God of hosts in Egypt; for they shall cry to him because of oppressors, and he shall send them a saviour, and a vindicator who shall deliver them. 21. And the Eternal shall be known to the Egyptians, for they shall know him in that day, and serve him with sacrifice and oblation; yea, they shall make a vow to

him and perform it. 22. He shall smite Egypt, and heal it again; they shall turn to the Eternal, and he shall be entreated of them, and heal them.

23. In that day there shall be an high way from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and they shall worship together. 24. In that day shall Israel be reckoned the third with Egypt and Assyria, even a blessing in the midst of the earth. 25. Whom the Eternal God of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

## CHAP. XX.

### ▲ PROPHETIC SIGN.

IN the year that Tartan came to Ashdod sent by Sargon king of Assyria, he fought against Ashdod and took it; 2. At that time the Eternal spake to Isaiah, son of Amoz, saying, Go, loose the sackcloth from thy loins, and put off thy shoes from thy feet. And he did so, walking without his robe and barefooted.

3. Then the Eternal said, As my servant Isaiah hath walked without his long robe and barefooted three years, for a sign and wonder upon Egypt and Cush; 4. So shall the king of Assyria lead away the Egyptian captives, the Cushite exiles, the young and old, naked and barefooted, even with their hinder parts discovered, to the shame of Egypt. 5. They of Ashdod, shall be afraid and ashamed of Cush their trust, and of Egypt wherein they gloried. 6. The inhabitants of this country shall say in that day, Lo, such is the object of our trust to whom we flee for help to be delivered from the king of Assyria; how then shall we escape?

## CHAP. XXI.

### BABYLON'S FALL.

THE oracle concerning the desert of the west.

Like as the southern tempests violently rush along, so Cyrus cometh from the desert, from a terrible country. 2. A dreadful vision is revealed to me; The plunderer is plundered, and the destroyer destroyed. Go up, O Elam; besiege, O Media: all the sighing that Babylon caused, I have made to cease. 3. Therefore my loins are pained, pangs seized me as the anguish of a parturient woman: I was amazed at hearing it; I was astonished at seeing it. 4. My heart panted, terrors affrighted me, the night for my pleasure he turned into horror, (Dan. v. 28). 5. The table is prepared, the watch is set, they eat and drink; arise ye princes (of Persia) and anoint the shield. 6. For thus saith the Eternal to me, Go set a watchman to declare to thee what he seeth. 7. He saw a chariot with two riders, one riding on an ass, and another on a camel, and he hearkened diligently with much attention. 8. He who looked out on the watch tower, cried aloud, O my Lord, I stand on the watch tower all the day long, and I continue on my ward every night. 9. And lo, here comes a man, one of the two riders who answering, saith, Babylon is fallen, it is fallen, and all the graven images of her gods are broken to the ground. 10. O my threshing, and the corn of my floor (my people chastised and purged) what I heard from the Eternal God of hosts, the God of Israel, I declared to you.

11. ¶ The oracle concerning Dumah. A voice crieth to me from Seir, Watchman, what of the night? Watchman, what troubles? 12. The watchman said, the morning is come and the night also; tho' ye inquire so impatiently ye shall certainly come again.

13. ¶ The oracle concerning Arabia. In the forest at even shall ye lodge, O ye travelling companies of Dedan. 14. The southern countries inhabitants bring water to him that is thirsty, with

bread 'prevent him that flees. 15. For they flee from the drawn sword, and the bent bow, and the grievous war. 16. For thus said the Eternal to me, yet within a year, as that of an hireling, and all Kedar's glory shall fail: 17. And the remainder of the number of the mighty bowmen of Kedar's sons shall be diminished; for the Eternal God of Israel said so.

## CHAP. XXII.

### THE ASSYRIAN'S INVASION.

THE oracle concerning Jerusalem, the valley of vision. What aileth thee now, that all thy people are gone up to the house-tops? 2. Thou that art full of noise, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle (but with fear.) 3. All thy leaders are fled together from the bow; all that are found in thee fled far away. 4. Wherefore I said, Look away from me; I will weep bitterly, labour not to comfort me; for the desolation of my people. 5. For it is a day of trouble and treading down and perplexity, the day of the Lord, the Eternal God of hosts in the valley of vision (*i. e.* Jewry) breaking down the walls, and crying to the mountains. 6. And Elam bears the quiver; with chariots and horsemen cometh the Syrian, and Kir uncovers the shield. 7. Thy choicest vallies shall be full of chariots, and the horsemen shall set themselves in array against the gate.

8. And the barrier of Judah shall be laid open; thou shalt then look toward the armour of the house built of cedars of the forest of Lebanon.

9. Ye shall see also the breaches of David's city are many; and ye shall collect the waters of the lower pool (Siloam, Gihon being higher), 10. And ye shall number the houses of Jerusalem, and ye shall break them down to fortify the wall, 11. Ye shall make also a lake between the two walls, for

the water of the old pool, but ye look not to him that disposed this, nor regard him that formed it of old. 12. And in that day, the Eternal Lord God of hosts called to weeping and mourning, and baldness, and girding with sackcloth: But lo, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die. 14. And it was revealed to mine ears by the Eternal God of hosts, Surely this your iniquity shall not be expiated till ye die, saith the Lord, the Eternal God of hosts.

15. Thus saith the Eternal God of hosts, Go, get thee to this treasurer, Shebna, who is over the household, and say to him, 16. What hast thou, and whom hast thou here, that thou hast hewed out a sepulchre for thyself? thou hewest out thy sepulchre on high, and gravest a habitation for thyself in the rock. 17. But the Eternal will carry thee away with a mighty captivity, and surely cover thee with shame. 18. He will violently toss thee away like a ball into a wide country; there shalt thou die, and there thy glorious chariots shall be the shame of thy lord's house. 19. And I will drive thee from thy station, and from thy state will I overthrow thee.

20. And in that day I will call my servant Eliakim, Hilkiah's son, 21. And clothe him with thy robe, and strengthen him with thy girdle, and commit thy government to him, and he shall be a father to Jerusalem's inhabitants and Judah. 22. And the key of David's house I will lay on his shoulder: so he shall open, and none shall shut: and shut, and none shall open. 23. And I will fasten him as a nail (for a hold) in a sure place; and he shall become a glorious settlement to his father's house. 24. And they shall hang on him all the glory of his father's house, the offspring of high and low degree, every small vessel, from the vessels of goblets, even to all the meaner vessels.



25. In that day, saith the Eternal God of hosts, shall the nail once fastened in the sure place be removed, and cut down and fall; and the burden that was upon it shall be cut off, for the Eternal hath spoken it.

### CHAP. XXIII.

#### THE RUIN OF TYRE.

THE oracle concerning Tyre. Howl, ye ships of Tarshish; for she is laid waste, both within and without, from the land of Chittim the tidings are brought to them. 2. Be silent ye inhabitants of the sea coast; thou whom Zidon's merchants that pass over the sea have crowded. 3. And growing from the product of the Nile's abundant waters, the harvest of the river is her revenue; and she is the mart of nations. 4. Be thou ashamed, O Zidon; for the seaport town hath spoken, even Tyre, the mighty fortress of the sea, saying, I am as if I had not travailed, nor brought forth children; and as if I had not nourished youths nor brought up virgins. 5. When the tidings shall reach Egypt, they shall be sorely pained at the tidings of Tyre. 6. Pass ye over to Tarshish; howl, O ye inhabitants of the sea coast. 7. Is this your triumphant city whose antiquity is of the earliest date? her-own feet shall carry her far off to sojourn. 8. Who purposed this against Tyre, who dispensed crowns, whose merchants were princes, whose traders were nobles of the land. 9. The Eternal God of hosts counselled it, to stain the pride of all beauty, and to bring into contempt all the nobles of the earth. 10. Pass thro' thy land like a river, O inhabitant of Tarshish; the mighty, as a mound, that kept in thy people as waters, is no more. 11. He stretched out his hand over the sea; he shook the kingdoms: the Eternal gave a command concerning Canaan to destroy her strong places. 12. And he said, thou shalt triumph no more, O thou vitiat-

ed virgin, daughter of Zidon: arise pass over to Chittim (Macedonia in Greece) there thou shalt have no rest. 13. Behold the habitation of the Chaldeans; this people was of no account till the Assyrians founded it for the inhabitants of the desert; they set up its watch towers, they raised its palaces, it is reduced to a ruin. 14. Howl, O ye ships of Tarshish; for your strong-hold is destroyed. 15. And at that time Tyre shall be forgotten seventy years, according to those of one king; after the end thereof Tyre shall sing as an harlot singeth. 16. Take thy lyre, go about the city, thou harlot that hast been long forgotten; make sweet melody, sing many songs that thou mayest again be remembered.

17. At the end of seventy years the Eternal will take account of Tyre, and she will return to her commerce, and shall have traffic with all the kingdoms of the world. 18. Then her merchandise and her gain shall be holy to the Eternal; it shall not be treasured nor laid up in store, for it shall be for them that dwell before the temple of the Eternal, for food sufficient, and for durable clothing.

## CHAP. XXIV.

### JUDGMENTS ON THE LAND.

Lo, the Eternal empties the land, and makes it waste; yea, he turns it upside down, and scatters abroad its inhabitants. 2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the usurer, so with the giver of usury. 3. The land shall be utterly emptied, and utterly spoiled; for the Eternal hath spoken this word. 4. The land mourns and withereth; the world languisheth and

withereth; the lofty people of the land do languish. 5. The land is even polluted under its inhabitants, because they transgressed the laws, changed the ordinances, broke the everlasting covenant. 6. Therefore a curse devoured the land, because they are guilty that dwell therein; therefore its inhabitants are destroyed, few being left. 7. The new wine mourns, the vine languisheth, all the merry-hearted sigh. 8. The mirth of tabrets, and the joyful sound of the harp ceaseth; the noise of them that rejoice endeth. 9. They shall no more drink wine with a song; the palm wine shall be bitter to its drinkers. 10. The city is broken down, and desolate; every house is shut up, that no man may enter. 11. There is a cry in the streets for wine; all joy is passed away, the mirth of the whole land is gone. 12. In the city desolation is left, and the gate is battered down with a great tumult. 13. Yea, thus it shall be in the land among the people, as the shaking of an olive, and as the gleaning when the vintage is finished. 14. But these escaped shall lift up their voice, they shall sing, the waters shall resound with the exultation of Jehovah. 15. Therefore, glorify ye the Eternal in the distant coasts, even the Eternal God of Israel's name, in the distant coasts of the sea.

16. From the uttermost part of the land we heard songs, even glory to the righteous. But I said, Alas! my wretchedness, my wretchedness; woe is me, the plunderers plunder, yea, the plunderers still continue their cruel plunderings! 17. The terror, and the pit, and the snare, are for thee, O inhabitant of the land. 18. And it shall be, that he who fleeth from the terror shall fall into the pit; and he that escapeth from the pit shall be taken in the snare: for the flood-gates from on high are open, and the foundations of the earth tremble. 19. The land is grievously shaken, it is utterly shat-

tered, the land is moved exceedingly. 20. The land shall reel to and fro like a drunkard, and be moved this way and that, like a lodger for a night; for its transgression is heavy upon it, and it shall fall, and not rise again. 21. And in that day the Eternal shall punish the low and the poor, with the high and the kings of the earth. 22. And they shall be gathered, as prisoners for the dungeon, and shall be close shut up in the prison, and after many days shall they be visited. 23. Then the worshippers of the moon shall be confounded, and those of the sun ashamed, when the Eternal God of hosts shall reign in mount Zion in Jerusalem, and before the elders (Rev. iv. 10.) shall be glorified.

## CHAP. XXV.

### PRAISE TO GOD FOR HIS WONDERS.

O ETERNAL, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old, and thy promises are immutably true. 2. For thou hast made of a city an heap; of the strongly fortified citadel a ruin; the place of the proud ones to be no more a city; it shall never be built. 3. Therefore shall the fierce people glorify thee, the city of the terrible nations shall fear thee. 4. For thou hast been a defence to the poor and needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible rages like a winter storm. 5. Thou shalt bring the tumult of the proud low as the heat in a parched land; as the heat by a thick cloud, the triumph of the terrible shall be humbled.

6. And in this mountain (of Zion) shall the Eternal God of hosts make to all peoples a (gospel) feast of delicacies, a feast of old wines, of delicacies very rich, of old wines perfectly refined.

(Matth. xxii. 4.) 7. And he will destroy on this mountain the covering of dark ignorance, that covered the face of all peoples, and the veil that was spread over all nations. 8. He will swallow up death in victory, (1 Cor. xv. 54.); and the Eternal will wipe away tears from off all faces; and the reproach of his people shall he remove from off all the earth: for the Eternal hath spoken it.

9. And it shall be said in that (gospel) day, Behold, this is our God; we trusted in him, and he will save us: this is the Eternal; we have waited for him, we will rejoice and triumph in his salvation: 10. For on this mountain shall the hand of the Eternal give rest, and Moab shall be threshed in his place, as straw is threshed under the cart wheels. 11. And he shall spread forth his hands in the midst thereof, as he that sinketh stretcheth out his hands to swim; but God shall bring down his pride with the sudden gripe of his hands. 12. And the bulwark of thy high walls shall he bring to the ground, and lay low in the dust.

## CHAP. XXVI.

### A GOSPEL SONNET.

IN that day shall this (gospel) song be sung; In Judah's land we have a strong city, (the church); salvation will God establish for walls and bulwarks. 2. Open ye the gates, that the righteous nation (the converted Jews) which keepeth the truth may enter. 3. Thou wilt keep them in perpetual peace, whose mind is stayed on thee; because they trusted in thee. 4. Trust ye in the Eternal for ever; for in the Eternal JAH is never failing protection.

5. For he humbled them that were high; the lofty city he laid low; he brought it down to the ground; he hath levelled it to the dust. 6. The foot shall trample upon it, even the feet of the poor,

and the steps of the needy. 7. The way of the just is uprightness; thou most uprightly makest plain the path of the just. 8. Even in the way of thy judgments, O Eternal, have we placed our confidence in thy name; our soul's desire is to the remembrance of thee. 9. With my soul I desired thee in the night; yea, with my inmost spirit in the morning I sought thee: for when thy judgments are in the earth, its inhabitants will learn righteousness. 10. Tho' mercy be shewn to the wicked, yet will he not learn righteousness; in the very land of rectitude will he deal perversely, and will not regard the Eternal's majesty. 11. O Eternal, when thy hand is lifted up, they will not see: but they shall see with confusion thy zeal for thy people; yea, the fire shall devour thine enemies.

12. O Eternal, thou wilt ordain for us peace; for thou hast performed all our mighty works for us. 13. O Eternal our God, other lords besides thee had dominion over us; but thee only, and thy name, henceforth will we mention. 14. They are deceased tyrants; they shall not rise to oppress: therefore thou hast visited and destroyed them, and made all their memorial perish. 15. Thou hast increased the nation, O Eternal: thou art glorified; thou hast extended far all the borders of the land. 16. O Eternal, in trouble we sought thee, we poured out a supplication when thy chastening rod was upon us. [17. Like as a pregnant woman, that draweth near the time of her delivery, is in anguish, and crieth out in her travail; so have we been in thy sight, O Eternal. 18. We devised, we have been in anguish, we have as it were brought forth vanity; we have not wrought any deliverance in the land, neither have the inhabitants of the evil world fallen.] 17. Thy dead shall live, my deceased they shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of the dawn: but the earth shall cast out the dead.

26. Come, my people, retire into thy secret chambers, and shut thy door after thee; hide thyself, for a little while, until the indignation pass away. 21. For, lo, the Eternal cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose the blood that is upon her, and shall no longer cover her slain.

## CHAP. XXVII.

### GOD'S CARE OF HIS VINEYARD.

IN that day the Eternal, with his well-tempered, great, and strong sword, shall punish leviathan the rigid serpent, even leviathan the winding serpent; and he shall slay the dragon that is in the sea (of nations, the oppressor and tyrant). 2. In that day sing ye to the beloved vineyard a song with replies. 3. (J.) I the Eternal keep my church, I will water it every moment, and keep it night and day, lest any hurt it. 4. (V.) I have no wall for my defence; O that I had one of briers and thorns, (human means). I (says Jehovah) would go against them, (hypocrites and evil men), and consume them. 5. Ah, let her rather take hold of my protection. (V.) May he make peace with me; he will make peace. 6. (J.) They that spring from Jacob's root shall flourish; Israel shall bud forth, and fill the face of the world with fruits (of gospel obedience).

7. Hath he smitten him, as he did those that smote him; or is he slain like the slaughter of them that slew him. 8. In just measure when thou correctest, wilt thou debate with it: even in the rough tempest, in the day of the east wind, will it be duly deliberate. 9. By this means, therefore, shall Jacob's iniquity be purged; and thus shall he have all the benefit of taking away his sin: if he makes all the stones of the idol altar as chalk-

stones beaten asunder, and if the groves and images stand no more.

10. But the fenced city shall be desolate, an habitation forsaken, and left like a wilderness: there shall the bullock feed, and lie down, and browse on the tender shoots thereof. 11. When the boughs are withered they shall be broken off: the women shall come and set them on fire: surely it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them, will shew them no favour.

12. In that day the Eternal shall gather his fruits from the channel of the river Euphrates to the stream of Egypt, and ye shall be gleaned up, one by one, O ye Israelites. 13. And in that day, the great trumpet shall be sounded, and they shall come who were perishing in Assyria, and the dispersed in Egypt, and shall worship the Eternal in the holy mount at Jerusalem.

## CHAP. XXVIII.

### EPHRAIM THREATENED.

Wo to the proud crown of Ephraim's drunkards, and to the fading flower of their glorious beauty, to those who are at the head of the rich vallies of them that are stupified with wine. 2. Behold the mighty and strong One, as a destructive tempest, as a storm of hail, as a flood of mighty waters pouring down, he shall dash them to the ground with his hand. 3. The proud crowns of Ephraim's drunkards shall be trodden under foot. 4. And the fading flower of their glorious beauty at the head of the rich valley, shall be as the early fruit before summer, which he that seeks plucks speedily; and as soon as it is in his hand, he swallows it.

5. In that day the Eternal God of hosts shall be for a glorious crown, and a beauteous diadem, to



the remnant of his people. 6. And for a spirit of judgment to them that sit in judgment, and for strength to them that repel the war to the gate of the enemy.

7. But even these erred thro' wine, and thro' strong drink they reeled: the priest and the prophet erred thereby, they are overwhelmed with wine, and are out of the way; they err in vision, they stumble in judgment. 8. For all their tables are full of the vomit of filthiness, so that no place is free.

9. Whom, say they, would he teach knowledge, and to whom would he give instruction? To them that are weaned from the milk, and kept back from the breast. 10. For it is precept upon precept, precept upon precept; line upon line, line upon line; a little here, and a little there. 11. Yea, verily, with a stammering lip, and a strange tongue, will he speak to this people. 12. For when he said to them, This is the true rest, to the weary give ye rest; and this is your refreshment: they would not hear. 13. Therefore shall the word of the Eternal be indeed to them precept upon precept, precept upon precept; line upon line, line upon line; a little here, and a little there; so that they will go on, and fall backward, and be broken, and suared, and taken.

14. Therefore hear ye the Eternal's word, ye scoffers of this people in Jerusalem, who utter laccenic speeches, 15. Saying, We have entered into a covenant with the destroyers, and from the grave we are secured; when the overflowing plague shall pass thro', it shall not reach us; for we have made falsehood our refuge, and under deceit have we hid ourselves.

16. Wherefore, thus saith the Eternal Lord, Behold I lay in Zion for a foundation, a stone, an approved stone, a precious corner stone, a sure foun-

dat on of salvation, he who trusts in him (viz. Messiah) shall not be confounded. 17. Judgment also I will mete out by rule, and strict justice by the plummet, to every one; the hail shall sweep away the refuge of falsehood, and the waters shall overwhelm the hiding place.

18. And your covenant with death shall be broken, and your treaty with the grave shall not stand; when the overflowing plague passeth thro' ye shall be beaten down by it. 19. As soon as it passeth through, it shall seize you; yea, morning after morning it shall pass over by day and by night, and it shall cause terror, only to hear the report. 20. For the bed is too short for one to stretch himself on it, and the covering too narrow for one to gather up himself under it, (their means of safety are not sufficient). 21. For the Eternal shall arise as in mount Perazim, (2 Kings v. 20.), he shall be wroth as in the valley of Gibeon, (Josh. x. 12.), that he may do his strange work, and execute his strange act. 22. Now, therefore, be ye no more scoffers, lest your correction be more severe; for I heard from the Eternal God the Lord of hosts a decision determined on the whole land.

23. Attend and hearken to my words. 24. Doth the plowman plow every day that he may sow, opening and breaking the clods of his field? 25. When he makes even the surface he casts abroad the dill, and scatters the cummin, and sows the wheat in due measure, and the barley and the rye hath its appointed place: 26. For his God rightly instructs him. 27. The dill is not beaten out with the corn drag, nor is the wain wheel turned upon the cummin, but that is beaten out with a staff, and this with the flail; 28. But the bread corn with the threshing wain, as he will not ever be threshing it, nor bruising it with the hoofs of his cattle. 29. This also proceeds from the Eternal

God of hosts, who is wonderful in counsel, and excellent in working.

## CHAP. XXIX.

### JERUSALEM THREATENED.

Wo to Ariel, the city (of the divine light and fire) where David dwelt; tho' ye add year to year in observing the round of festivals. 2. Yet I will bring distress on Ariel; there shall be constant mourning and sorrow, and it shall be to me as the hearth of the altar to devour. 3. I will encamp against thee around, and lay siege to thee with a mound, and erect towers against thee. 4. Thou shalt be brought low, and speak feebly as out of the ground; thy voice, as that of a necromancer out of the earth, shall give a small shrill sound. 5. But the multitude of the proud shall be like small dust, and that of the terrible as the moving chaff; yea, in an instant, suddenly. 6. There shall be a sudden visitation from the Eternal God of hosts, with thunder, and earthquake, and great noise with storm and tempest, and the flame of devouring fire.

7. And the multitude of all the nations that fight against Ariel, and all their armies and their towers, and those that distress her shall be as a dream and a night vision. 8. It shall even be as when one hungry dreams that he eats; but he awakes and his appetite is not satisfied; or as when one thirsty dreams that he drinks; but when he awakes, he is still faint, and his appetite craving; so shall it be with the multitude of all the nations which fight against mount Zion.

9. They are amazed; astonished and surprised; they are drunken, but not with wine; they stagger but not with strong drink. 10. For the Eternal poured out upon you the spirit of deep sleep, and closed your eyes: the prophets and your rulers,

and the seers he blindfolded. 11. So that all the vision is become to you as the words of a book that is sealed, which if one deliver to a learned man, saying, Read this, I pray thee : and he replies, I cannot, for it is sealed. 12. Or should the book be delivered to him that is not learned, saying, Read this, I pray thee ; and he replies, I know not letters.

13. Therefore the Eternal said, As this people draw near with their mouth, and with their lips honour me, while their heart is far from me, and their fear of me is vain, teaching the commands of men, 14. Therefore, I will again deal with them in a manner so wonderful and astonishing, that the wisdom of their wise men shall perish, and the prudence of their prudent men shall disappear. 15. Wo to them that seek deep to hide secret designs from the Eternal, whose deeds are in the dark, and they say, Who seeth us, or who knoweth us? 16. Perverse as ye are, shall the potter be esteemed as the clay ; shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17. Shall it not be but a very little while ere Lebanon become like Carmel, and Carmel appear a desert. 18. And in that (gospel) day the deaf shall hear the words of the book, and the eyes of the blind (Gentiles) shall see out of obscurity and darkness, which before covered them. 19. The meek shall increase their joy in the Eternal, and the poor shall rejoice in the Holy One of Israel. 20. For the terrible one faileth, and the scoffer is no more, and all that were vigilant in iniquity are destroyed, 21. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and with falsehood subvert the just. 22. Therefore, thus saith the Eternal, the God of Jacob, who redeemed Abraham ; Jacob shall no more be ashamed, nor shall his face be any more covered with

confusion. 23. For when his children see the work of my hands among them, they shall sanctify my name, they shall sanctify the Holy One of Jacob, and fear the God of Israel. 24. They also who were led astray by the spirit of error shall come to understanding, and the malignant shall attend to instruction.

## CHAP. XXX.

### THE PEOPLE THREATENED.

Wo to the rebellious ones, saith the Eternal, that form counsels, but not from me, who ratify covenants, but not by my Spirit, that they may add sin to sin. 2. That set forward to go to Egypt, but have not enquired of me, to strengthen themselves by Pharaoh, to trust in Egypt's shadow. 3. But the strength of Pharaoh shall be your shame, and your trust in Egypt's shadow your confusion. 4. Their princes were at Zoan, and their ambassadors came to Hanes. 5. They were all ashamed of a people that could not help nor profit them, but were a shame and a reproach to them. ¶ 6. The burden of the beasts going southward through a land of trouble and difficulty, from whence come the young and old lion, the viper and fiery flying serpent; they will carry their wealth on young asses shoulders, and their treasures on the bunches of camels, to a people that shall not profit them. 7. For Egypt is a mere vapour; in vain shall they help; therefore I have called her Rahab the inactive.

8. Go now, write it before them on a tablet, and record it in (letters on) a book, that it may be for future times, for a perpetual testimony. 9. For this is a rebellious people, lying children, and who will not hear the Eternal's law; 10. Who say to the seers, See not; and to the prophets, Prophecy not to us right things; speak to us smooth things, pro-

phcey deceits; 11. Turn aside from the way, and the straight path, remove our sight from the Holy One of Israel. 12. Wherefore thus saith the Holy One of Israel, Because ye rejected this word, and trust in fraud and perverseness, leaning thereon; 13. Therefore this iniquity shall be to you as a breach ready to fall, swelling out of a high wall, whose destruction cometh suddenly in an instant. 14. It shall be broken to pieces as the potter's vessel, for he shall not spare it; there shall not be found of it a sherd to take up fire from the hearth, or water out of the cistern. 15. Verily, Thus saith the Eternal Lord, the Holy One of Israel, By turning from your ways, and by quietness, shall ye be saved; and in pious confidence shall be your strength; but ye would not hearken. 16. Ye said, Nay, for we will flee on horses; therefore shall ye be made to flee: and, We will ride on swift coursers; therefore shall they that pursue you be swift. 17. A thousand shall flee at the rebuke of one; at the rebuke of five shall ten thousand flee; till ye be left as a standard on a mountain's top, and as a beacon on a high hill.

18. Yet for this will the Eternal wait to be favourable to you, even for this will he silently wait to have mercy on you; For the Eternal is a God of judgment; blessed are all that trust in him. 19. When a holy people shall dwell in Zion at Jerusalem, when thou shalt with weeping, implore him, he will be very gracious to thee; when he shall hear the voice of thy cry he will answer thee. 20. And though the Eternal give you the bread of adversity, and the water of affliction, yet the timely rain shall no more be restrained, but thine eyes shall see the timely rain. 21. And thine ears shall hear the word (of the Spirit's voice,) prompting thee behind, Saying, This is the way, walk ye in it; turn not aside to the right hand nor to the left. 22. And ye shall treat as defiled the covering of

your idols of silver, and the clothing of your molten images of gold: thou shalt cast them away as a polluted cloth; thou shalt say to them, Be gone from me. 23. Then shall he give rain for thy seed, which thou shalt sow on the ground, and bread of the increase of the earth shall be abundant and plenteous; then shall thy cattle feed in large pastures. 24. The oxen likewise, and the young asses that till the ground, shall eat clean provender, winnowed with the van and the sieve. 25. And there shall be upon every lofty mountain, and on every high hill, rills and streams of waters (of consolation) in the day of the great slaughter, when the mighty fall. 26. Moreover, the light of the moon to them shall appear in their joy as the light of the meridian sun; and the light of the sun shall appear to them seven-fold, as the light of seven days, in the day that the Eternal binds up the breach of his people, and heals the wound made by his stroke.

27. Behold, the Eternal's power appears after a long time; his wrath burns, and the flame thereof rages violently; his lips are filled with indignation, and his tongue as a devouring fire; 28. And his anger as an overflowing torrent shall reach to the midst of the neck, he shall sift the nations with the sieve of perdition; and there shall be a bridle in the people's jaws, to lead them astray. 29. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with the sound of the pipe, to the Eternal's mountain, to the Mighty One of Israel. 30. And the Eternal shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and a flame of devouring fire, with a violent storm, and rushing showers, and hail-stones. 31. For by the Eternal's voice shall the Assyrian be beaten down, who was ready to smite with a rod. 32. And

wherever the Eternal's correcting rod shall pass, which he shall lay upon him, it shall be with tabrets and harps (to his people), and in fierce battles will he fight against them. 33. For Tophet is ordained of old; yea, for the king it is prepared; he made it deep and large; its pyre is fire and much fuel; the Eternal's anger, like a stream of sulphur, kindles it, (Luke xvi. 23.)

## CHAP. XXXI.

### THE FOLLY OF FORSAKING GOD.

Wo to them that go to Egypt for help, and trust in horses and chariots, because they are many; and in horsemen because they are very strong; but look not to the Holy One of Israel, nor ask counsel of the Eternal. 2. But he in wisdom will bring trouble, and will not recall his words; but will arise against the house of evil-doers, and the helpers of them that work iniquity. 3. For the Egyptians are men, and not God; and their horses are flesh, and not spirit. When the Eternal shall stretch out his hand, both he that helpeth, and he that is helped shall fall, and be overthrown, and they shall all be destroyed together. 4. For thus the Eternal spoke to me, like as the lion growleth and the young lion roareth over his prey, when the multitude of shepherds are called together against him, he will not be afraid of their voice, nor humbled at their noise; so shall the Eternal God of hosts descend to fight for mount Zion, his own hill. 5. As the mother bird hovering over her young, so will the Eternal God of hosts protect Jerusalem, defending and delivering, passing forward and rescuing.

6. Return to him from whom ye, O Israel, have deeply revolted. 7. Verily in that day (with contempt) every man shall cast away his idols of silver, and of gold, the sin which their own hands made.



8. Then shall the Assyrian fall by the sword, not of a mortal man, which shall devour him; and tho' he shall flee from it, the courage of his chosen men shall fail. 9. And he shall pass beyond his strong-hold by fear, and his princes shall be terrified at his flight. Thus saith the Eternal, whose fire is in Zion, and his furnace in Jerusalem.

## CHAP. XXXII.

### THE BLESSINGS OF CHRIST'S KINGDOM.

BEHOLD (the Messiah), the king shall reign in righteousness, and his princes shall rule with equity; 2. And the man shall be a covert from the storm, as a refuge from the flood (of wrath), as rivers of water in a dry place, as the shadow of a great rock in a land fainting with heat. 3. And their eyes that see shall regard him, and their ears that hear shall hearken. 4. The heart also of the rash shall consider and acquire knowledge, and the stammering tongue shall speak readily and plainly. 5. The fool shall be no more called honourable, nor the niggard bountiful. 6. For the fool will still speak folly, and his heart will devise iniquity, to practise hypocrisy, and to speak wrong against the Eternal, to exhaust the soul of the hungry, and to deprive the thirsty of drink. 7. The instruments of the niggard are evil; he deviseth mischievous devices to destroy the poor with lying words, when he speaketh against them in judgment. 8. But the liberal deviseth liberal things; and he by his generous purposes shall be established.

9. Arise ye women that sit at ease; hear my voice ye careless and secure daughters; give ear to my speech. 10. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering of the fruits shall not come. 11. Tremble ye women that are at ease; be trou-

bled ye careless ones: strip ye, make ye bare, gird sackcloth on your loins and breasts. 12. Mourn ye for the pleasant fields, for the fruitful vine. 13. Over the land of my people shall come up thorns and briers; yea, over all joyful houses and the joyous city. 14. For the palaces shall be forsaken; the populous city shall be left desolate; Ophel and the watch-tower shall be dens for a long time, a joy of wild asses, a pasture of flocks.

15. Until the Spirit (of the gospel) be poured on us from on high, and the (pagan) wilderness be a fruitful field, and the fruitful field be counted a forest, 16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. 17. And the work of righteousness shall be peace: and the effect of righteousness perpetual quiet and security. 18. And my people shall dwell in a peaceable habitation, in secure dwellings, and in quiet resting places. 19. But the hail shall fall, and the forest be brought down, and the city shall be level with the plain. 20. Blessed are ye that sow in places well watered, that send thither the foot of the ox or the ass.

### CHAP. XXXIII.

#### JUDGMENTS ON THE CHURCH'S ENEMIES.

Wo to thee, thou spoiler, who wast not spoiled; and thou treacherous dealer, with whom they dealt not treacherously! when thou shalt cease to spoil, thou shalt be spoiled; and when thou art weary of plundering, they shall plunder thee.

2. O Eternal have mercy upon us, we trusted in thee; be thou our strength every morning, even our salvation in the time of trouble. 3. From thy terrible voice the peoples fled; at the raising up of thyself the nations were scattered.

4. But your spoil shall be gathered as the locust gathereth, as the caterpillar running to and fro, so shall they run and seize it.

5. The Eternal is exalted, yea, he dwells on high; he filled Zion with equity and righteousness. 6. And wisdom and knowledge shall be the stability of thy times, the possession of continued salvation: the fear of the Eternal shall be thy treasure.

7. Behold the valiant ones shall raise a grievous cry; the ambassadors of peace shall weep bitterly. 8. The high ways lie waste, the traveller ceaseth; he broke the covenant, he rejected the offered cities, he regards no man. 9. The land mourns and languisheth; Lebanon is ashamed and withered; Sharon is become like a wilderness; and Bashan and Carmel are stripped of their beauty.

10. Now I will arise, saith the Eternal; now will I lift myself on high, now will I be exalted. 11. Ye shall conceive chaff, ye shall bring forth stubble: and my Spirit shall devour you like fire. 12. And the peoples shall be burned as the burnings of lime; as thorns are cut up and burned in the fire.

13. Hear, ye that are far off, my doings, and ye that are near, acknowledge my power. 14. The sinners in Zion are afraid; terror seized the hypocrites: Who among us shall abide this devouring fire? who among us can abide everlasting burnings?

15. He that walks uprightly and speaks righteously, and despiseth the gain of oppression, that shaketh his hands from holding bribes, that stops his ears from proposals of blood, and shuts his eyes from seeing evil. 16. He shall dwell in his lofty fortress; in his high places shall be the munition of rocks; his bread shall be given him, his waters shall not fail. 17. Thine eyes shall behold the king (Messiah) in his beauty; thou shalt behold thine own land far extended. 18. Thine heart shall reflect on the past terror. Where is the accountant? where is the receiver of tribute? where is he that numbered the towers? 19. Thou shalt no more see that fierce people; a people of a deeper speech

than thou canst perceive; of a stammering tongue that thou canst not understand.

20. Thou shalt see Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, the tabernacle shall not be taken down, (in the millenium.) Its stakes shall never be removed, nor shall any of its cords be broken. 21. But there the glorious name of the Eternal will be to us a defence, as a place of broad rivers with many streams, wherein no galley with oars shall go, nor shall any mighty vessel go thro'. 21. For the Eternal is our Judge, the Eternal is our Lawgiver, the Eternal is our King; he will save us. 23. The tacklings are loosed; they could not strengthen their mast; they could not spread the ensign: then shall the prey of a great spoil be divided; even the lame shall sieze the prey. 24. And the inhabitant shall not say, I am sickly; the people that dwell therein shall be forgiven their iniquity. (Rev. xxi. 4.)

## CHAP. XXXIV.

### GOD REVENGETH HIS CHURCH.

COME near, ye nations, to hear; and hearken, ye peoples, let the earth hear, and all therein: the world, and all that springs from it: 2. For the Eternal's wrath is kindled against all nations, and his fury against all their armies; he hath utterly devoted them, he delivered them to the slaughter. 3. And their slain shall be cast out, and their stench shall arise from their carcasses, and the mountains shall be melted with their blood. 4. And all the host of heaven (the princes) shall be dissolved, and the heavens (of the state) shall be rolled together as a scroll; and all their host fall, as the withered leaf fallcth from the vine, and as a blighted fig from the fig tree. 5. For my sword shall be made bare in the heavens, lo, it shall come down on Idumea, and on the people by me justly devoted to perdition.

tion. 6. The sword of the Eternal is glutted with blood: it is pampered with fat, with the blood of lambs and goats, (chieftains) and with the fat of the reins of rams: for the Eternal hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. 7. And the unicorns shall fall down with them, and the bullocks together with the bulls; and their own land shall be drunken with their blood, and their dust shall be enriched with fat. 8. For it is the day of the Eternal's vengeance, and the year of recompences for Zion's controversy. 9. And her streams shall be turned to pitch, and her dust to brimstone, and her whole land shall become burning pitch, (as Sodom). 10. It shall not be quenched night nor day; its smoke shall ascend for ever; from age to age it shall lie waste; none shall ever pass through: 11. But the pelican and the porcupine shall possess it; the owl also and the raven shall dwell in it: and he shall stretch upon it the line of destruction, and the plummet of emptiness. 12. They shall no more boast the renown of the kingdom, and all her princes shall utterly fail. 13. And thorns shall come up in her palaces, nettles and brambles in her fortresses; and she shall be an habitation of dragons, and a court for the daughters of the ostriches. 14. The jackals (of the desert) shall also meet with the mountain cats, the (wild beasts of the island,) and the satyr shall cry to his fellow, there the screech owl also shall find for herself a place of rest. 15. There shall the night raven make her nest, and lay her eggs, and hatch them, and gather her young under her shadow: there shall the vultures also be gathered, every one with her mate.

16. Seek ye in the book of the Eternal, and read; not one of these shall be missed: none shall want her mate: for his mouth hath commanded, and his Spirit gathered them. 17. And he cast the lot for them, and his hand divided it to them

by line; they shall possess the land for ever, from age to age shall they dwell therein.

### CHAP. XXXV.

#### THE STATE OF CHRIST'S KINGDOM.

THE (Gentile) desert, and the solitary place, shall be glad (by the gospel;) and the wilderness shall rejoice, and flourish, like the rose. 2. It shall beautifully flourish, and the watered plain of Jordan shall rejoice; the glory of Lebanon shall be given to it, the beauty of Carmel and Sharon, they shall see the Eternal's glory, and our God's majesty.

3. Strengthen ye the weak hands, and confirm the feeble knees. 4. Say to the faint-hearted, Be ye courageous, fear not; behold your God's vengeance will come, the recompense of God, he himself will come and save you. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters (of consolation) break out, and streams in the desert. 5. And the glowing sand shall become a pool, and the thirsty soil springs of water; and in the habitation of the dragons shall be grass, with reeds and bulrushes. 8. And a highway shall be there, and it shall be called, The way of holiness; the unclean shall not pass through it; but God shall be with them, walking in the way; the ignorant shall not err therein. 9. No lion, nor any tyrannical beast shall be there; but the redeemed shall walk there. 10. And the ransomed of the Eternal shall return, and come to Zion with triumph and everlasting joy to crown their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

### CHAP. XXXVI.

#### SENNACHERIB INVADETH JUDAH.

IN the fourteenth year of king Hezekiah, Sen-

nacherib king of Assyria came up against all the fenced cities of Judah, and took them. 2. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a great body of forces; and he shewed himself at the conduit of the upper pool, in the high way that leads to the fuller's field. 3. Then came out to him Eliakim, Hilkiah's son, who was over the household, and Shebna the scribe, and Joah, Asaph's son, the recorder. 4. And Rabshakeh said to them, Say ye to Hezekiah, Thus saith the great king, the king of Assyria, What is the ground of thy confidence wherein thou trustest? 5. Thou hast said, (but they are but vain words,) I have counsel and strength sufficient for the war: now, in whom dost thou trust, that thou rebellest against me? 6. Thou certainly confidest in the support of this broken reed, Egypt; whereon if a man lean, it will pierce his hand, and go through it: so is Pharaoh king of Egypt to all that trust in him. 7. But if thou say to me, We trust in the Eternal our God; is it not he whose high places and altars Hezekiah hath taken away, and commanded Judah and Jerusalem to worship only before this altar? 8. Enter now, I pray thee, into an engagement with my master the king of Assyria, and I will give thee two thousand horses, if thou canst provide riders for them. 9. How then wilt thou repel the least captain of my master's servants (going against thee) trusting in Egypt for chariots and horsemen? 10. And am I now come without the Eternal against this land to destroy it? The Eternal said to me, Go, and destroy it.

Then said Eliakim, Shebna, and Joah, to Rabshakeh, Speak, we beseech thee, to thy servants in the Syrian language, for we understand it; and not in the Jew's language, in the hearing of the people on the wall.

12. But Rabshakeh said, Hath my master sent

me to thy master, and to thee, to speak these words, and not to the men that sit on the wall, destined to eat their own dung, and drink their own urine, together with you? 13. Then Rabshakeh stood and cried aloud in the Jews' language, Hear ye the words of the great king, the king of Assyria. 14. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you. 15. Neither let him persuade you to trust in the Eternal, saying, the Eternal will surely deliver us: this city shall not be delivered to the king of Assyria. 16. Hearken not to Hezekiah; for thus saith the king of Assyria, Make peace with me, and come out to me; then eat ye each of his vine, and of his fig-tree, and drink ye each one of the waters of his own cistern. 17. Until I come and take you to a land like your own, a land of corn and wine, of bread and vineyards. 18. Neither let Hezekiah seduce you, saying, The Eternal will deliver us. Hath any of the nations' gods delivered his land from the king of Assyria? 19. Where are the gods of Hamath, Arphad, and Sepharvaim? Have they delivered Samaria out of my hand? 20. Who among all the gods of these lands, delivered their land from my hand, that the Eternal should deliver Jerusalem? 21. But the people were silent, and answered him not a word: for the king's command was, Answer him not.

24. Then came Eliakim, Hilkiash's son, who was over the household, and Shebna the scribe, and Joah, Asaph's son, the recorder, to Hezekiah with their clothes rent, and told him Rabshakeh's words.

## CHAP. XXXVII.

### HEZEKIAH'S MOURNING.

WHEN king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and



went into the Eternal's house. 2. And he sent Eliakim, who was over the household, and Shebna the scribe, with the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz; 3. Who said to him, Thus saith Hezekiah, This day is a day of distress, and of rebuke, and of reproach; for we are not able to do what we have devised. 4. O that the Eternal thy God would reprove Rabshakeh's words, whom the king of Assyria his master sent to reproach the living God, and do thou offer up thy prayer for the poor remains of the people.

5. So king Hezekiah's servants came to Isaiah; 6. Who said to them, Say to your master, Thus saith the Eternal, Be not afraid of the words which thou hast heard, wherewith the king of Assyria's servants blasphemed me. 7. Behold, I will infuse a spirit into him, and he shall hear a rumour, and return to his own land, where I will cause him to fall by the sword.

8. But Rabshakeh returned, and found the king of Assyria besieging Libenah; for he heard that he was departed from Lachish. 9. And when Sennacherib heard concerning Tirhakah king of Cush, that he came to make war with him, he sent messengers again to Hezekiah, saying, 10. Speak thus to Hezekiah king of Judah, Let not thy God in whom thou trustest deceive thee, by assuring thee that Jerusalem shall not be given up to the king of Assyria. 11. Thou hast certainly heard what the kings of Assyria did to all lands, destroying them utterly, and shalt thou be delivered? 12. The gods of the nations delivered not them which my fathers destroyed, as Gozan, Haran, Rezeph, and they of Eden who were in Telassar. 13. Where are the kings of Hamath, and Arphad, and of the city of Sepharvaim, of Hena, and of Ivah?

14. Hezekiah received the letters from the messengers, and read them, and went up to the Eter-

nal's house, and spread them in the presence of the Eternal. 15. And Hezekiah prayed before the Eternal, saying, 16. O Eternal God of hosts, thou God of Israel, who art seated on the cherubs, thou art the God, even thou alone, of all the kingdoms of the earth: 17. Incline thine ears, O Eternal, and see: yea, hear all Sennacherib's words, which he sent to reproach the living God. 18. In truth, O Eternal, the kings of Assyria destroyed all the nations and their lands. 19. And cast their gods into the fire; for they were not gods, but the work of men's hands, wood and stone; therefore they destroyed them. 20. And now, O Eternal, our God, save us, we beseech thee, from him, that all the kingdoms of the earth may know that thou, JEHOVAH, art the only God.

21. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Eternal God of Israel, I heard thy prayer concerning Sennacherib king of Assyria. 22. The Eternal spoke this word concerning him, The virgin daughter of Zion despiseth thee, and laughs at thee; the daughter of Jerusalem hath shaken her head behind thee. 23. Whom hast thou reproached and reviled? against whom hast thou exalted thy voice, and lifted up thine eyes haughtily? even against the Holy One of Israel. 24. By thy messengers hast thou reproached the Eternal, saying, By the multitude of my chariots I am come up to the height of the mountains, the sides of Lebanon; and I will cut down his tall cedars, and his choice fir trees; and I will penetrate into his utmost retreats, his richest forests. 25. I have digged, and drunk strange waters, and with the soles of my feet have I dried up all the canals of the fenced places. 26. Hast thou not heard of old, that I disposed it? and of ancient times, that I formed it? Now I brought it to pass, that thou shouldst be to lay waste fenced cities, and warlike nations. 27. Therefore their inhabitants

were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb; as the grass on the house tops, and as corn blasted before it be grown up. 28. But I know thy abode, and thy going out, and thy coming in, and thy rage against me: 29. Because thy rage against me, and thine insolence, is come up into mine ears; therefore I will put my hook in thy nose, and my bridle in thy jaws, and I will turn thee back by the way in which thou camest. ¶ 30. And this shall be a sign to thee, Eat this year what grows of itself: and the second year what springs up of the same; and in the third year sow ye, and reap, and plant vineyards, and eat their fruit. 31. And the remnant that is escaped of Judah shall again take root downward, and bear fruit upward: 32. For out of Jerusalem shall go forth the remnant, and the part that escapes from mount Zion: the zeal of the Eternal God of hosts shall do this. 33. Therefore, thus saith the Eternal concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor present a shield before it, nor cast up a mound against it. 34. By the way that he came shall he return, saith the Eternal. 35. For I will defend and save this city, for mine own sake, and for my servant David's sake.

36. Then the Eternal's angel went forth, and smote in the Assyrians' camp an hundred and eighty-five thousand: and when the people arose in the morning, behold, these were all dead corpses.

37. Then Sennacherib king of Assyria decamped, and departed, and returned, and dwelt at Nineveh. 38. And as he was worshipping in the temple of Nisroch his god, Adrammelech and Shazrezer his sons smote him with the sword; and they escaped into Armenia: and Esar-haddon his son reigned in his stead.

## CHAP. XXXVIII.

## THE SHADOW GOETH BACKWARD.

At that time was Hezekiah seized with a mortal sickness. And Isaiah the prophet, the son of Amoz, came to him and said, Thus saith the Eternal, Give orders concerning thy family affairs; for thou must die, and not live. 2. Then Hezekiah turned his face toward the wall, and prayed to the Eternal, saying, 3. Remember now, O Eternal, I beseech thee, how I endeavoured to walk before thee in truth, and with a perfect heart, doing what is good in thy sight. And Hezekiah wept and lamented grievously.

4. Then (before Isaiah was gone out of the middle court) the word of the Eternal came to him, saying, 5. Go back, and say to Hezekiah, Thus saith the Eternal, the God of David, thy father, I heard thy prayer, and saw thy tears: lo, I will add to thy days fifteen years. 6. And will deliver thee and this city from the king of Assyria, and defend this city. 7. And this shall be a sign to thee from the Eternal, that he will do this; 8. Lo, I will bring back the shadow on the dial, on which the sun's light is gone down on the steps of Ahaz's sun dial, ten degrees (or hours). So the sun's light returned ten degrees backward, on the steps by which it had gone down.

9. The writing of Hezekiah king of Judah, when he was sick, and was recovered of his sickness; 10. I said, in the cutting off of my days, I shall go through the gates of the grave; I am deprived of the residue of my years. 11. I said, I shall no more see the Eternal in the land of the living; I shall behold man no more with the inhabitants of the world. 12. Mine age is departed, and removed from me as a shepherd's tent; my life is cut off, as a weaver cuts off his web from the loom, in a day wilt thou finish my web. 13. I roared till

morning; as a lion, so he will break all my bones; in the course of the day wilt thou make an end of me. 14. Like a crane or swallow, I chattered, I mourned as a dove; mine eyes fail with looking upward; O Eternal, I am oppressed, undertake for me. What shall I say? he both promised to me, and performed it; all my years will I reflect on the bitterness of my soul. 16. O Eternal, for these things men shall say that thou hast revived my spirit, that thou didst recover me to live. 17. Behold my anguish is changed to ease; thou hast delivered my soul from perdition; for thou hast cast all my sins behind thy back. 18. For the grave cannot praise thee; death cannot celebrate thee, they that go down to the pit cannot wait for thy truth. 19. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy faithfulness. 20. The Eternal was present to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the Eternal's house. 21. For Isaiah had said, Let them take a lump of figs, and lay it bruised for a plaster on the boil, and he shall recover. 22. As Hezekiah had said, By what sign shall I know that I shall go up to the Eternal's house?

## CHAP. XXXIX.

### THE BABYLONIAN CAPTIVITY FORETOLD.

At that time Merodach-Baladan, son of Baladan king of Babylon, sent letters (and ambassadors) with a present to Hezekiah: for he heard that he had been sick, and was recovered. 2. Hezekiah was glad of them, and shewed them his magazines, the silver, the gold, the spices, the precious ointment, all the house of his armour, and all that was contained in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3. Then came Isaiah the prophet to king Hezekiah, and said to him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a far country to me, even from Babylon. 4. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not shewed them. 5. Then said Isaiah to Hezekiah, Hear the word of the Eternal God of hosts: 6. Behold the days come, that all which is in thine house, and which thy fathers have treasured up until this day, shall be carried to Babylon; nothing shall be left, saith the Eternal. 7. And thy posterity shall they take away, to be eunuchs in the king of Babylon's palace (Dan. i.) 8. Then said Hezekiah to Isaiah, Good is the Eternal's word which thou hast spoken; for he said, there shall be peace in my days, according to his faithful promise.

## CHAP. XL.

### PROMULGATION OF THE GOSPEL.

COMFORT ye, comfort ye my people, saith your God. 2. Speak ye animating words to Jerusalem, and declare to her that her warfare is accomplished, that her iniquity is pardoned, that she shall receive from the Eternal, (in the millenium, gospel blessings) double to her troubles for all her sins, Job xlii. 12.

3. A voice crieth in the wilderness, Prepare ye the way of the Eternal, make straight in the desert a high way for our God, (by sincere repentance and righteousness, Luke iii. 4.) 4. Every valley shall be exalted, and every mountain and hill shall be brought low; (the humble shall be exalted, and the proud abased); and the crooked shall be made straight, and the rough places a smooth plain; (the wicked shall become upright and sober, and the way to heaven shall be easy.) 5. And the Eter-

nal's glory shall be revealed, and all flesh shall see together the salvation of God, for the mouth of the Eternal hath spoken it.

6. A voice saith, Proclaim: and I said, What shall I proclaim? All flesh is grass, and all its glory like the flower of the field; 7. The grass withereth, the flower fadeth, when the wind of the Eternal bloweth upon it; verily the people is as grass. 8. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

9. O thou that bringest glad tidings to Zion, go up upon a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say to Judah's cities, Behold your God. 10. Behold the Lord JEHOVAH will come against the strong one, and his arm shall prevail over him; lo, his reward is with him, and the recompence of his work before him. 11. He shall feed his flock like a shepherd, and gather the lambs in his arm, and bear them in his bosom, and gently lead the nursing ewes.

12. Who hath measured the waters in the hollow of his hand, and meted out the heavens by his span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13. Who directed the Eternal's Spirit, or, as one of his council, informed him? 14. Whom did he consult, that he should instruct him, and teach him the path of equity and science, and shew him the way of understanding? 15. Lo the nations are as a drop from the bucket, and are accounted as the small dust of the balance; lo, he taketh up the isles as an atom. 16. And Lebanon is not sufficient for the fire, nor its beasts for the burnt-offering. 10. All the nations are as nothing before him; they are esteemed by him as less than nothing and vanity.

18. To whom therefore will ye liken God? or

what model will ye compare him to? 19. The workman casteth an image, and the goldsmith overlayeth it with plates of gold, and casteth for it silver chains. 20. He who cannot afford a costly oblation chooseth a tree that will not rot; he seeketh a skilful workman to erect an image that shall not be moved. 21. Will ye not know? Will ye not hear? hath it not been declared to you from the beginning? have ye not understood it from the foundation of the earth? 22. It is he that sitteth upon the circle of the earth, and its inhabitants are to him as grasshoppers; that stretcheth out the heavens as a thin veil, and spreadeth them out as a tent to dwell in. 23. That reduceth princes to nothing: he maketh the judges of the earth mere inanity. 24. Yea, they shall not leave a plant behind them, they shall not be sown, yea, their trunk shall not take root in the earth: if he but blow upon them, they instantly wither, and the whirlwind shall bear them away as stubble. 25. To whom then will ye liken me, and to whom shall I be equalled, saith the holy One. 26. Look up, and behold who hath created these things, he draweth forth their host by number: he calleth them all by name; thro' the greatness of his might, and the strength of his power, not one faileth (to appear.) 27. Wherefore sayest thou then, O Jacob, and why speakest thou thus, O Israel, My way is hid from the Eternal, and my cause passeth unregarded by my God?

28. Hast thou not known, hast thou not heard, that the Eternal is the everlasting God, the Creator of the bounds of the earth, that he fainteth not, neither is weary, and that his understanding is unsearchable? 29. He giveth strength to the faint; and to the infirm he multiplieth force. 30. The young men shall be weary and faint, and the chosen youths shall stumble and fall. 31. But they who trust in JEHOVAH shall gather new strength, as the moulting ea-



gle renews its feathers; they shall run and not be weary; they shall march onward and not faint.

## CHAP. XLI.

### MERCIES TO THE CHURCH.

LET the distant nations repair to me (in Zion) with new force of mind: and let the peoples recover their strength, let them come near, then let them speak, let us enter into solemn debate together. 2. Who raised up the righteous man (Abram) from the east, and called him to attend his steps, and subdued nations before him, and gave him dominion over kings, making them as the dust before his sword, as driven stubble before his bow? 3. He pursued them, and passed safely by a way that he had not gone before. 4. Who performed and made these things, calling the several generations from the beginning? I the Eternal, the first, and with the last; I am still the same. 5. The distant nations saw and feared; the furthest parts of the earth were afraid, they drew near, and came together. 6. Each helped his neighbour; and said to his brother, Be of good courage. 7. The carver encouraged the goldsmith, and he that smooths with the hammer, him that smote on the anvil, saying, The soldering is good, and he fastened the idol with nails, that it should not move. 8. But thou Israel, art my servant, thou Jacob whom I chose, the seed of Abraham my friend. 9. Thou whom I led by the hand from the earth's limits; and called thee from its bounds, and said to thee, Thou art my servant; I have chosen thee, and will not reject thee.

10. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with my faithful right hand. 11. Lo, all that were incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing,

and shall perish utterly. 12. Thou shalt seek them, but not find them, even them that contended with thee: they that war against thee shall be as nothing, even as a mere nought. 13. For I the Eternal thy God will hold thy right-hand, (and foot) saying to thee, Fear not, I am thy helper. 14. Fear not, thou worm Jacob, and thou Israel, I am thy helper, saith the Eternal, and thine avenger is the Holy One of Israel. 15. Lo, I will make thee a new threshing instrument, armed with sharp teeth; thou shalt thresh the mountains (monarchs) and beat them small, and make the hills as chaff. 16. Thou shalt winnow them, and the wind shall carry them away, and the tempest shall scatter them; but thou shalt rejoice in the Eternal, and triumph in the Holy One of Israel. 17. The poor and needy seek water and there is none, and their tongue is parched by thirst; I the Eternal will hear them, I the God of Israel will not forsake them. 18. I will open rivers in high places, and fountains in the valleys; I will make the wilderness a standing pool, and the dry land streams of waters. 19. I will give in the wilderness, the cedar, the acacia, the myrtle and the oil-tree; I will plant in the desert the fir tree, the pine, and the box tree together; 20. That they may see, know, consider and understand at once, that the Eternal hath done this, and the Holy One of Israel hath created it.

21. Draw near, saith the Eternal; bring forth your cause and great (idol) powers, saith the King of Jacob. 22. Let them come and tell us what shall happen: let them tell the things that shall be first, that we may consider them, and know the event; or declare to us things to come hereafter. 23. Tell us the things that are to come in latter times, then we will know that ye are gods; yea, do good or do evil, then we will admire, or be terrified. 24. But lo, ye are less than nothing, and your work is less than nought; abhorred be he

that chooseth you. 25. I raised up one from the north; hence (the Chaldee) shall come; from the east shall (Cyrus) call on my name, and he shall trample on princes, as on mortar, even as the potter treadeth clay. 26. Who declared this from the beginning, that we may know it? and before hand, that we may say the prediction is true? There was none that foretold it; yea, there was none that declared it, yea, there was none that heard your words. 27. I first to Zion give the word; behold they are here: and I give to Jerusalem the messenger of good tidings. 28. But I beheld, and there was no man: and among the idols there was none that gave warning; when I asked them, none could answer a word. 29. Lo, they are all vanity; their works are nothing: their molten images are mere wind and emptiness.

## CHAP. XLII.

### THE OFFICE OF CHRIST.

BEHOLD my servant (the Mediator) whom I uphold, my chosen (Messiah) in whom my soul delights, I will make my Spirit rest upon him, and he shall publish judgment to the nations (Matth. xii. 18. Phil. ii. 7.) 2. He shall not cry aloud, nor raise a clamour in the public places. 3. The heart bruised for sin he shall not break (nor reject the weakest aims if sincere) tho' but like the dimly burning flax; he shall publish judgment, so as to establish it perfectly. 4. He shall not fail, nor be discouraged, till he set judgment in the earth: and the distant nations shall wait for his law.

5. Thus saith God, even the Eternal, who created the heavens and stretched them out; he that spread forth the earth, and its produce; he that giveth breath to the people on it, and spirit to them that walk thereon, 6. I the Eternal called thee for a righteous purpose, and I will hold thine

hand, and preserve thee, (Mal. iii. 1.) and give thee for a covenant to the people, for a light to the nations. 7. To open the blind eyes, to free the captives and slaves (of Satan and sin) and bring them that dwell in darkness out of the dungeon. 8. I am the Eternal; that is my name: and my glory I will not give to another, nor my praise to graven images. 9. Behold the former predictions are come to pass; and new events I now declare; before they spring forth I tell you them.

10. Sing to the Eternal a new song, his praise from the earth's limits, ye that go down to the sea, and all that is thereon, ye distant sea-coasts, and their inhabitants, 11. Let the wilderness and its cities cry aloud, the villages, and they that inhabit Kedar; let the rocky countries' inhabitants joyfully sing, let them shout aloud from the tops of the mountains. 12. Let them ascribe glory to the Eternal, and declare his praise among the distant nations.

13. The Eternal shall go forth as a hero, like a mighty warrior he shall rouse his wrath: he shall cry aloud, he shall shout amain, he shall prevail against his enemies. 14. I have long been silent; shall I keep silence for ever? shall I still refrain? I will cry like one in pangs; I will destroy and devour at once. 15. I will make barren the mountains and hills, and burn up all their grass; I will make the rivers dry deserts, and I will dry up the pools. 16. And I will bring the blind by a way they knew not (those ignorant of the gospel light) I will lead in paths (of peace) which they have not known, I will turn darkness into light before them, and the rugged ways (of evil) into a smooth plain (of good); these things I will do for them, and not forsake them. 17. They shall be turned back, they shall be utterly confounded that trust in graven images, that say to the molten images, Ye are our gods.

18. Harken ye deaf, and look attentively ye blind, that ye may hear and see. 19. Who is blind but my (professed) servant, or deaf (to instruction) as he to whom I sent my messenger? who is blind as he that (boasts) he is perfectly instructed, and deaf as the Eternal's servants (Israel.) 20. Thou seest many things, but thou regardest not; thine ears are open but thou wilt not hear. 21. Yet the Eternal was gracious to him for his truth's sake; he will magnify his own praise, and make it glorious. 22. But this is a people robbed and spoiled; all their chosen youths are taken in toils, and they are plunged in dark dungeons; they are for a prey, and none to deliver; for a spoil, and none saith, Restore. 23. Who among you will listen to this? who will hearken and attend to it for the time to come? 24. Who gave Jacob for a spoil, and Israel to the plunderers? did not the Eternal, he against whom they sinned? for they would not walk in his ways, nor obey his law. 15. Therefore he poured upon them the fury of his anger, and the violence of war; and it kindled a flame around him, yet he did not regard it, and it set him on fire, yet he did not consider it.

### CHAP. XLIII.

#### COMFORT TO THE CHURCH.

YET now thus saith the Eternal, who created thee, O Jacob, and formed thee, O Israel, Fear not, for I redeemed thee, I called thee by thy name; thou art mine. 2. When thou passest thro' the waters (of trouble) I will be with thee; and thro' the rivers they shall not overwhelm thee: when thou walkest thro' the fire thou shalt not be scorched; neither shall the flame take hold of thee. 3. For I am the Eternal thy God, the holy One of Israel, thy Redeemer; I gave Egypt for thy ransom, Cush and Seba in thy stead. 4. Because thou wast precious in my sight, thou wast honour-

ed, and I loved thee: therefore will I give men instead of thee, and peoples instead of thy life. 5. Fear not; for I am with thee: I will bring thy offspring from the east, and gather thee from the west: 6. I will say to the north, Give up; and to the south, Withhold not: bring my sons from far, and my daughters from the boundaries of the earth (at the millenium,) 7. Every one that is called by my name: whom I created for my glory, whom I formed; yea, whom I made.

8. Bring forth the people who have eyes, but see not, and who have ears but hear not, (being inattentive.) 9. Let all the nations be gathered, and let the peoples be assembled; who among them will declare this, and tell us what shall be first? let them bring forth their witnesses, that they may be justified; or let them hear in their turn, and say, This is truth. 10. Ye are my witnesses, saith the Eternal, even my servants whom I chose; that ye may know and believe me, and understand that I am God alone; before me there was no god formed, neither shall any exist after me. 11. I myself, am the Eternal; and besides me there is no Saviour. 12. I declared my purpose, and saved, and I shewed it when there was no strange god among you; therefore ye are my witnesses, saith the Eternal, that I am God. 13. Even before time was, I am he; and there is none that can deliver out of my hand; I work, and who shall mar it?

14. Thus saith the Eternal your Redeemer, the holy One of Israel, For your sake I sent to Babylon, and will bring down all her strong bars, and the Chaldeans exulting in their ships. 15. I am the Eternal, your holy One, the Creator of Israel, your King. 16. Thus saith the Eternal, who makes a way in the sea, and a path in the mighty waters; 17. Who brings forth the rider and horse, the army and the warrior; they lay down together,

and they did not rise: they are extinct, and quenched as tow.

18. Remember ye not the former things, nor consider the things of old. 19. Behold, I make a new thing; even now it shall spring forth; will ye not regard it? I will even make a way in the wilderness, and rivers in the (pagan) desert. 20. The wild beasts (or wicked ones) of the field shall glorify me, the dragons and ostriches: because I give waters in the wilderness, and rivers in the desert, to give drink to my chosen people. 21. This people whom I formed for myself, who shall recount my praise.

22. But thou hast not invoked me, O Jacob; nor on my account hast thou laboured, O Israel. 23. Thou hast not brought me the lamb of thy burnt-offerings, nor honoured me with thy sacrifices; I burdened not thee with exacting offerings, nor wearied thee with (demands) of incense. 24. Thou hast bought me no sweet cane with money, nor satiated me with the fat of thy sacrifices; but thou hast burdened me with thy sins, thou hast wearied me with thine iniquities. 25. I myself am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. 26. Put me in remembrance of thy plea; let us plead equally; declare thine own cause, that thou mayest justify thyself. 27. Thy chief leader sinned, and thy public teachers revolted from me. 28. Thy princes profaned my sanctuary, therefore will I give up Jacob for a devoted thing, and Israel to reproach.

## CHAP. XLIV.

### THE CHURCH COMFORTED.

BUT hear now, O Jacob my servant; and Israel whom I have chosen: 2. Thus saith the Eternal that made and formed thee from the bowels, who will help thee; Fear not, O Jacob, my servant; and

thou upright Jeshurun, whom I have chosen. 3. For I will pour water on the thirsty, and flowing streams on the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring; 4. And they shall spring up as the grass among the waters, as willows by the water courses. 5. One shall say, I belong to the Eternal; and another shall be called by the name of Jacob; and another shall inscribe with his hand to the Eternal, and shall be surnamed by the name of Israel.

6. Thus saith the Eternal the King of Israel, and his Redeemer the Eternal God of hosts, I am the first, and I am the last; and besides me there is no God. 7. And who is like me, that can call forth this event and tell it before hand, and set it in order for me, since I appointed this people of old? and the things that are coming, and shall come, let them declare to us. 8. Fear not, nor be afraid: I told it thee from the first, and declared it before hand; and ye are even my witnesses. Is there a god besides me? yea, there is no other sure protector. I know not any.

9. They who make a graven image are all vanity; and their most curious works shall not profit; yea, their works are witnesses to them, that they see not nor understand, that they may be ashamed.

10. Who hath formed a god; or set up a graven image, which profiteth not? 11. Lo, all his associates shall be ashamed; and the workmen themselves blush; let them all be gathered and stand up; they shall fear, and be ashamed together.

12. The smith cuts a portion of iron, he works it in the coals, and forms it with hammers, and exerts on it the strength of his arms; yea, he is hungry, and his strength fails; he drinks no water, and is faint. 13. The carpenter stretches his line, he marks out its form with red ochre, he works it with the sharp tool, he marks it out with the compass, and makes it in a man's figure, after the



beauty of the human form, that it may remain in the house. 14. He hews down cedars for his use, and takes the pine and the oak; and lays in good store of forest trees, he plants the ash, and the rain nourishes it. 15. That it may be for man's use to burn, for he takes thereof to warm himself, yea, he heats the oven and bakes bread, he makes also a god and worships it; even a graven image, and bows down thereto. 16. He burns part thereof, he dresseth flesh with part thereof and eats, he roasts meat, and his hunger is satisfied, he also warms himself, and saith, Aha, I am warm; I have enjoyed the fire: 17. And the rest thereof he makes a god, an image to worship, and prays to it, saying, Deliver me; for thou art my god. 18. They know not nor understand, verily their eyes are closed up, that they cannot see; and their hearts, that they cannot rightly discern. 19. None considers in his heart, nor discerns to say, I burnt part of it; yea, also I baked bread on its coals; I roasted flesh and ate it: and shall I make the rest an abomination? shall I bow myself to the stock of a tree? 20. He feeds on ashes: a deluded heart leads him aside, so that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21. Remember these things, O Jacob and Israel; for thou art my servant: I formed thee: O Israel, thou shalt not be forgotten by me. 22. I made to vanish away as a cloud, thy transgressions, and as a vapour thy sins; return to me, for I redeemed thee. 23. Sing, O ye heavens, for the Eternal hath done it: shout (for joy) ye depths of the earth; break forth into singing, ye mountains; thou forest, and every tree therein: for the Eternal redeemed Jacob, and will be glorified in Israel. 24. Thus saith the Eternal thy Redeemer, even he that formed thee at first; I am the Eternal that makes all things, that stretched forth the heavens alone; that spreads the firm earth by myself: 25. That

frustrates the tokens of impostors, and makes diviners mad, (Delphic, &c. oracles); that overturns wise men's devices, and infatuates their knowledge.

26. Who establishes his servant's word, and performs his messenger's counsel; who saith to Jerusalem, Thou shalt be inhabited, and to Judah's cities, ye shall be built, and I will restore their desolate places. 27. That saith to the deep, Be thou wasted; and I dry up thy rivers; 28. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; who saith to Jerusalem, Thou shalt be rebuilt, and to the temple, Thy foundations shall be laid again.

### CHAP. XLV.

GOD CALLETH CYRUS.

THUS saith the Eternal to Cyrus his anointed, whose right hand I hold fast to subdue nations before him; I will ungird the loins of kings, to open before him the valves, and the gates shall not be shut, 2. I will go before thee, and make the mountains level: I will break in pieces the gates of brass, and cut down the bars of iron. 3. And I will give thee treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Eternal, who called thee by thy name, am the God of Israel. 4. For Jacob my servant's sake, and Israel my chosen, I have even called thee by name, I surnamed thee, tho' thou knowest me not (200 before he was born.)

5. I am the Eternal, and there is none else? there is no God besides me: I will gird thee, tho' thou hast not known me. 6. That they may know from the springing out of the sun's light and from the west, there is none beside me: I am the Eternal, and there is none else. 7. I form the light and create darkness; I make peace and create affliction, I the Eternal do all these things. 8. Drop down, ye heavens (the dew) from above, and let

the clouds shower down righteousness; let the earth open (her bosom,) and let salvation bring forth (her fruit,) and let righteousness spring up together; I the Eternal created it. 9. Wo to him who contends with his Maker! the potsherd with the moulder of the clay: Shall the clay say to the potter, What makest thou, and to the workman thou hast no hands?—[10. Wo to him that saith to his father, What begettest thou? or to his mother, What hast thou brought forth?—11. Thus saith the Eternal, the Holy One of Israel, and he who forms things to come; Do ye ask me concerning my children, and concerning the work of my hands do ye direct me? 12. I made the earth and created man upon it: my hands stretched out the heavens, and to all their host I give command. 13. I raised him up in righteousness, and I will make level all his ways; he shall rebuild my cities, and release my captives, not for price nor reward, saith the Eternal God of hosts. 14. Thus saith the Eternal, the wealth of Egypt, and the merchandise of Cush and the Sabeans, tall of stature, shall come over to thee, and be thine; they shall follow thee, in chains they shall pass along; and they shall bow down to thee; and make supplication to thee, saying, Surely, in thee alone is God, and there is no God whatever beside. 15. Verily thou art a God that hidest thy counsels, O God of Israel the Saviour. 16. All his adversaries shall be ashamed and confounded; the makers of idols shall retire in confusion. 17. But Israel shall be saved in the Eternal with an everlasting salvation; ye shall not be ashamed nor confounded to the ages of eternity. 18. For thus saith the Eternal who created the heavens, he is God that formed the earth and made it, and established it, he created it not in vain, for he formed it to be inhabited; I am the Eternal, and there is none else. 19. I spoke not in secrets, (as pagan oracles) in a dark

place of the earth; I said not to Jacob's race, Seek ye me in vain. I am the Eternal who speaks truth, who gives direct answers.

20. Assemble yourselves and come; draw near together ye that are escaped from among the nations; they have no knowledge that carry about the wood of their graven image, and pray to a god that cannot save. 21. Publish it abroad and bring them near; and let them consult together: who declared this from the first, and made it known long before? have not I the Eternal? and there is no God else besides me; a God (that utters truth and grants salvation,) a Saviour, and there is none else.

22. Look to me, and be ye saved, all the ends of the earth, for I am God, and there is none else.

23. I swear by myself, the truth proceeded from my mouth, and it shall not be revoked, that to me every knee should bow, and every tongue shall swear; 24. Saying, only to JEHOVAH belongs salvation and power; to him shall men come; and all that are incensed against him shall be ashamed.

25. In the Eternal shall all the upright seed of Israel be justified, and glory.

### CHAP. XLVI.

#### GOD SAVES HIS PEOPLE.

BEL bows down, Nebo crouches, their idols are laid upon the beasts, and their cattle: their burdens were heavy, a grievous weight to the weary beast. 2. They stooped, they bowed together; they could not deliver their own charge, even they themselves are gone into captivity.

3. Harken to me, O Jacob's race, and all ye the remnant of Israel, who are upheld by me from the birth, and carried from the first. 4. And to your old age I am the same, yea, even to grey hairs will I carry you; I made, and I will bear and carry, and deliver you.

5. To whom will ye liken me, and equal me, or compare me, that we may be like? 6. Ye that lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he makes it a god; they fall down before him, and worship him. 7. They bear him on the shoulder, they carry him about, and set him in his place, and he stands; he shall not remove; yea, they shall cry to him, but he cannot answer, nor deliver from distress. 8. Remember this, and shew yourselves men; consider it again, O ye apostates. 9. Remember the former things of old: verily I am God, and there is none else; I am God, and there is none like me; 10. From the beginning making known the end, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all that I propose. 11. Calling a ravenous bird from the east, the man that executes my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I purposed it, and I will do it.

12. Hearken to me, O ye stubborn of heart, ye that are far from deliverance. 13. I bring near my promised deliverance, it shall not be far off, and my salvation shall not be delayed; and I will give in Zion salvation, to Israel I will give my glory.

## CHAP. XLVII.

### JUDGMENTS ON BABYLON, &c.

DESCEND, and sit in the dust, O virgin daughter of Babylon; sit on the bare ground, without a throne, O daughter of the Chaldeans; for thou shalt no longer be called the tender and the delicate. [2. Take the handmill and grind thy corn; uncover the hair of thy locks, make bare thy leg, wade thro' the rivers. 3. Thy nakedness shall be uncovered; even thy shame shall be seen: I will take vengeance, and not suffer man to intercede with me.] 4. Our avenger is the Eternal God of

hosts, the holy One of Israel is his name. 5. Go into darkness, and sit thou silent, O daughter of the Chaldeans; for thou shalt no longer be called, The lady of the kingdoms.

6. I was angry with my people; I polluted mine inheritance, giving them into thine hand; thou shewedst them no mercy; even on the aged hast thou very heavily laid thy yoke.

7. And thou saidst, I shall be a lady for ever; for thou didst not consider these things, nor think how bad would be thy latter end. 8. But hear now this, thou that art given to pleasures, that dwellest securely, that sayest in thine heart, I am, and there is none else; I shall not sit a widow, nor know the loss of children; 9. Yet these two things shall come upon thee suddenly, in one day, in a moment, the loss of children, and widowhood; notwithstanding the multitude of thy sorceries, and the great strength of thine enchantments.

10. But thou hast trusted in thy wickedness, thou saidst, None sceth me; thy wisdom and knowledge hath perverted thy mind, so that thou saidst in thine heart, I am, and there is none beside me. 11. Therefore evil shall come upon thee, and thou shalt not know how to escape it; and mischief shall fall upon thee, and thou shalt not be able to put it off; and desolation shall come upon thee suddenly, of which thou shalt have no apprehension, (Dan. v. 7.)

12. Stand now with thine enchantments, and the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, and prevail by them. 13. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the new moon prognosticators stand up and save thee, that tell thee what shall come upon thee. 14. Lo, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the

flame; there shall not be left of them a coal to warm at, nor fire to sit before it. 15. Thus shall they be to thee with whom thou hast dealt, thy negociators from thy youth; they shall turn aside every one to his own business; none shall save thee.

### CHAP. XLVIII.

#### PROPHECIES REVEALED.

HEAR this, O Jacob's race, that are called by the name of Israel, and flow from the fountain of Judah; who swear by the Eternal's name, and publicly acknowledge the God of Israel, but not in sincerity and truth; 2. Who take their name from the holy city, and lean themselves for support on the God of Israel; the Eternal God of hosts is his name. 3. The former things I declared from the beginning; I did them suddenly, so they came to pass. 4. Because I knew that thou wert obstinate, and thy neck is as an iron sinew, and thy brow as brass; 5. Therefore I from the beginning declared them to thee; before they came to pass I told thee them: lest thou shouldest say, Mine idol did them, my graven image and my molten image directed them. 6. Thou heardest it before hand, now it is all fulfilled; and will ye not acknowledge it? from this time I tell thee new things, even hitherto secret, so thou hast not known them. 7. They are produced now, and not of old; and before his day thou heardest them not; lest thou shouldest say, Lo, I knew them. 8. Yea, thou heardest not; yea, thou knewest not; yea, from the first thine ear was not open to receive them: for I knew thou wouldest deal very falsely, and wast called Apostate from thy birth.

9. For my name's sake I will defer mine anger, and for the sake of my praise I will restrain it from thee, that I may not utterly cut thee off. 10. Lo, I have refined thee in the fire, but not as silver; I

tried thee in the furnace of affliction. 11. For mine own sake I will do it; for how would my name be blasphemed? and I will not give my glory to another.

12. Hearken to me, O Jacob, my servant, and Israel whom I called; I am he; I am the first, and I am the last. 13. Yea, mine hand laid the earth's foundation, and my right hand spanned the heavens; when I call to them they present themselves together. 14. Assemble yourselves all, and hear; who among you foretold these things? He whom the Eternal loved will do his will on Babylon, and display his power on the Chaldeans. 15. I myself have spoken; yea, I called him; I brought him, and his ways shall prosper.

16. Come near to me, and hear ye this: From the beginning I have not spoken in secret, as pagan oracles; before the time that it was, I decreed it; and now the Eternal God hath sent me with his Spirit. 17. Thus saith the Eternal, thy Redeemer, the holy One of Israel; I am the Eternal thy God who teacheth thee what is for thy profit, who directeth thee in the way thou shouldest go. 18. O that thou hadst attended to my commands! then had thy prosperity been like the river, and thy blessedness as the floods of the sea: 19. And thy seed had been as the sand, and the issue of thy bowels like the gravel thereof; thy name should not be cut off from before me.

20. Come ye forth from Babylon, flee ye from the Chaldeans, with a voice of singing declare ye and publish this, utter it forth even to the earth's end; say ye, The Eternal redeemed his servant Jacob.

21. They thirsted not when he led them thro' the deserts: he caused the waters to flow out of the rock for them; yea, he clave the rock, and the waters gushed out. 22. There is no peace, saith the Eternal to the wicked.



## CHAP. XLIX.

## CHRIST TO BE SENT TO THE GENTILES.

HEARKEN to me, (saith the Messiah,) ye distant isles; and attend ye people from afar. The Eternal called me from my birth, from my mother's bowels he mentioned my name. 2. He made the word of my mouth a sharp sword; in the shadow of his power he concealed me, yea, he made me a polished shaft, and in his quiver he reserved me. 3. And said to me, Thou art my servant Israel, in whom I will be glorified. 4. And I said, I laboured in vain, I spent my strength for nought, and for vanity; yet surely my cause is with the Eternal, and the reward of my work with my God.

5. And now, thus saith the Eternal, that formed me from the bowels to be his servant, to bring back Jacob again to him, and that Israel may be gathered to him, and I may be glorious in the Eternal's eyes, and my God may be my strength. 6. (But he said,) It is a small thing for thee to be my servant, to raise up Jacob's tribes, and to restore Israel's branches; I will also give thee for a light to the Gentiles, to be my salvation to the earth's end. 7. Thus saith the Eternal, Israel's Redeemer, his Holy One, To him whose person is despised, whom the nation abhors, to the subject of rulers, kings shall see him and rise up, princes, and they shall worship him, for the sake of the Eternal that is faithful, and of the Holy One of Israel, for he hath chosen thee. 8. Thus saith the Eternal, In the season of acceptance I heard thee, and in the day of salvation I succoured thee; I will preserve thee, and give thee for a covenant for the people, to restore the land, to give possession of the desolate heritages; 9. That thou mayest say to the bounden, Go forth; and to those in darkness, Appear: they shall feed beside the ways, and their

pastures shall be on all the eminences. 10. They shall not hunger nor thirst; nor shall the heat nor sun smite them: for he that hath compassion on them shall lead them, even to the springs of water shall he guide them. 11. And I will make all my mountains an even way, and my causeys shall be raised high. 12. Lo, these shall come from far, from the north and the west; and these from the land of Sinim.

13. Sing aloud, O heavens; and rejoice, O earth; and break forth into singing, O mountains: for the Eternal comforted his people, and will have compassion on his afflicted. 14. But Zion said, The Eternal hath forsaken me, and my Lord hath forgotten me. 15. Can a woman forget her sucking child, not to have compassion on her own babe? Yea, they may forget; but I will not forget thee. 16. Behold, I delineated thee on the palms of my hands; thy walls are continually in my sight. 17. They that destroyed thee shall soon become thy builders; and they that laid thee waste, shall be for an offspring to thee.

18. Look around, and see; all these assemble, they come to thee. As I live, saith the Eternal, thou shalt surely clothe thee with them all, as with an ornament, and bind them about thee as a bride doeth (her jewels.) 19. For thy waste and desolate places, and thy land laid in ruins, shall even now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far away. 20. The children of which thou wast bereaved, shall say again in thine ears, This place is too strait for me; make room to me that I may dwell. 21. Then shalt thou say in thine heart, Who produced me these, seeing I lost my children, and am solitary, a captive, and an outcast? and who nursed these? Lo, I was abandoned and alone, where then were these? 22. Thus saith the Lord JEHOVAH, Lo, I will lift up mine hand to the Gentiles, and set up

my signal to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders (to thy land at the millenium.) 23. And kings shall be thy foster fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Eternal: for they shall not be ashamed that trust in me.

24. Shall the prey be taken from the mighty, or the spoil seized by the terrible be rescued? 25. Yea, thus saith the Eternal, Even the captives of the mighty shall be taken back, and the prey of the terrible shall be rescued; for I will contend with him that contends with thee, and I will deliver thy children. 26. And I will gorge thine oppressors with their own flesh: and they shall be drenched with their own blood as with new wine: and all flesh shall know that I the Eternal am thy Saviour, and that thy Redeemer is the mighty One of Jacob.

## CHAP. L.

### CAUSE OF THE JEWS REJECTION.

THUS saith the Eternal, Where is the bill of your mother's divorcement, by which I put her away? or to which of my creditors sold I you? Lo, for your iniquities are you sold, and for your transgressions is your mother put away. 2. Wherefore, when I came, there was no man? when I called, there was none to answer? Is then my hand so greatly shortened, that I cannot redeem? and have I no power to deliver? Lo, at my rebuke I dry up the sea; I make the rivers a desert; their fish is dried up because there is no water, and dieth for thirst. 3. I clothe the heavens with blackness, and make sackcloth their covering.

4. The Lord JEHOVAH hath given me the tongue of the learned, that I should know how to speak a

seasonable word to the weary; morning by morning, he wakeneth mine ear to hear as a learner.

5. The Lord JEHOVAH opened mine ear, and I was not rebellious, nor turned backward. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

7. For the Lord JEHOVAH will help me; therefore I shall not be confounded; therefore I set my face like a flint, and I know that I shall not be ashamed. 8. He is near that justifieth me, who will contend with me? let us stand forth together; who is mine adversary? let him come on to the contest. 9. Lo, the Lord JEHOVAH is my advocate; who shall condemn me? lo, they all shall wax old as a garment; the moth shall consume them.

10. Who among you fears the Eternal, let him hearken to his servant's voice, that walks in darkness, having no light? let him trust in the name of the Eternal, and rest himself on the support of his God. 11. Lo, all ye that kindle a fire, and encompass it with fuel; walk in the light of your fire, and of the fuel ye kindled; this ye shall have of mine hand, ye shall lie down in sorrow, (for your corrupt inventions.)

## CHAP. LI.

### CHRIST SAVES HIS PEOPLE.

HEARKEN to me, ye that follow after righteousness, ye that seek the Eternal: look to the rock whence ye are hewn, and to the hollow of the cave whence ye are digged. 2. Look to Abraham your father, and to Sarah your mother; for I called him alone, and blessed him, and increased him. 3. Thus, therefore, the Eternal shall comfort Zion, and all her desolations; and will make her wilderness like Eden, and her desert like the garden of the Eternal; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4. Hearken to me, O ye peoples, and give ear O ye nations; for a gospel law shall proceed from me, and I will restore my judgment for a light to the peoples. 5. My mercy is at hand, my salvation goeth forth, and mine arm shall save the peoples, the distant lands shall expect me, and to mine arm shall they look with confidence. 6. Look to the heavens, and to the earth beneath; verily the heavens shall dissolve like smoke, and the earth shall wax old like a garment, and its inhabitants shall perish like the vile insect: but my salvation shall be for ever, and my righteousness shall not decay. 7. Hearken to me, ye that know righteousness, the people in whose heart is my law; fear not ye the reproach of wretched men, nor be ye cast down by their revilings. 8. For the moth shall consume them like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from age to age.

9. Awake, awake, clothe thyself with strength, O arm of the Eternal; awake, as in the ancient ages, in the days of old. Art thou not the same that smote Egypt, and wounded the dragon (king?) 10. Art thou not the same which dried up the sea, the waters of the great deep; that made the depths of the sea a path for the ransomed to pass over? 11. Thus the Eternal's redeemed ones, shall return with shouting into Zion; and everlasting joy shall crown their heads, as they shall obtain joy and gladness, and sorrow and sighing shall flee away.

12. I myself am your comforter; why art thou afraid of wretched man that shall die, and of the son of man who shall become as grass; 13. And forgettest the Eternal thy Maker, who stretched out the heavens, and founded the earth; thou hast feared continually every day the oppressor's fury, as if he were just ready to destroy? and where is now his fury? 14. He marches speedily who comes to set free the captive, that he die not in the dungeon,

and that his bread fail not. 15. For I am the Eternal thy God, who stilleth at once the sea, tho' the waves roar; The Eternal God of hosts is his name. 16. I put my words in thy mouth, and covered thee with the shadow of mine hand, to stretch out the heavens, and to lay the earth's foundations, and to say to Zion, Thou art my people.

17. Awake, rouse thyself, arise, O Jerusalem, which hath drunk from the Eternal's hand the cup of his fury, even the dregs of the cup of trembling, and wrung them out. 18. There is none to lead her among all the sons she brought forth, nor any of all the sons she brought up to support her by the hand. 19. These two things have befallen thee; who shall bemoan thee? desolation and destruction, the famine and the sword? who shall comfort thee? 20. Thy sons lie astounded, they are cast down at the head of all the streets, as an oryx taken in a net, drenched to the full with the Eternal's fury, thy God's rebuke.

21. Wherefore hear now this, thou afflicted, and drunken, but not with wine; 22. Thus saith thy Lord the Eternal, and thy God who avengeth his people, Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again: 23. But I will put it into their hand that oppress thee; who say to thee, Bow down thy body, that we may go over; and thou hast laid down thy back as the ground, and as the street, to them that pass along.

## CHAP. LII.

### CHRIST'S FREE REDEMPTION.

AWAKE, awake; be clothed with thy strength, O Zion; clothe thyself with thy beautiful garments, O Jerusalem, thou holy city; for henceforth there shall no more come into thee the uncircumcised or

the polluted, (in the millenium.) 2. Shake thyself from the dust; ascend thy lofty seat, O Jerusalem; loose the bands of thy neck, O captive daughter of Zion. 3. For thus saith the Eternal, Ye sold yourselves for nought; and ye shall be redeemed without money. 4. For thus saith the Lord JEHOVAH, My people went to Egypt at the first to sojourn there; and the Assyrian at the last oppressed them.

5. Now, therefore, what have I more to do, saith the Eternal, seeing my people is taken away for nought, and they that rule over them make their boast of it; and my name continually every day is exposed to contempt. 6. Therefore my people shall know my name in that day: for I am JEHOVAH; lo, it is I that promised.

7. How beautiful appear on the mountains his footsteps that bring good tidings of joy; that publisheth peace and salvation; that saith to Zion, Thy God reigneth! 8. All thy watchmen lift up their voice—together shall they shout; for they shall see face to face, when the Eternal shall return to Zion.

9. Break forth into joy, shout together, ye ruins of Jerusalem—for the Eternal comforted his people, he redeemed Israel. 10. The Eternal stretched out his holy arm before all the nations; and all the ends of the earth have seen the salvation of our God.

11. Depart ye, depart ye; go ye out from thence, touch no polluted things; be ye clean that bear the Eternal's vessels. 12. Verily, ye shall not go forth with haste, nor by flight; for the Eternal will go before you, and the God of Israel will bring up your rear.

13. Behold, (Messiah) my servant, shall prosper, be exalted, and extolled, and be very highly magnified. 14. As many were astonished at him, (his visage was so marred more than that of any man, and his form than that of the sons of men); 15.

So shall he be admired by many nations; kings shall shut their mouths before him; for what had not been told them before, they shall see, and what they have not heard, they shall attentively consider.

### CHAP. LIII.

#### THE BENEFITS OF CHRIST'S PASSION.

Who hath believed our report (of him?) and to whom is the Eternal's arm manifested? 2. For he shall grow in their sight as a tender plant, and as a root out of a dry ground; he hath no form, no comeliness that we should regard him, nor is his visage such that we should desire him. 3. He is despised and not prized as a man; a man of sorrows and acquainted with grief: as one that hides his face from us, being despised, and we esteemed him not.

4. Surely he hath borne our infirmities and carried our sorrows; yet we thought him (judicially) stricken, smitten of God and afflicted. 5. But he was wounded for our transgressions, he was smitten for our iniquities; the chastisement whereby our peace was (procured, was laid) upon him; by his bruises we are healed. 6. We all like sheep went astray; we all turned aside to our own ways, and the Eternal made to light on him the iniquity of us all. 7. It was exacted, and he was made answerable; and he opened not his mouth: as a lamb is led to the slaughter, and as a sheep before her shearers is dumb, so he was silent. 8. He was taken off by an oppressive manner of judgment; and who would declare his life? for he was cut off from the land of the living: for my people's transgression, was he smitten to death. 9. Tho' his grave was appointed with the wicked, yet with the rich man was his tomb, altho' he had done no wrong, nor was any guile in his mouth.

10. Yet it pleased the Eternal to crush him with



affliction; his soul shall make a propitiatory sacrifice, he shall see a seed, (a church) which shall prolong their days, and the Eternal's gracious purpose will prosper in his hand. 11. He shall see the fruit of his soul's travail, and be satisfied; by faith in my righteous servant shall many be justified, for he shall bear (the punishment of) their iniquities. 12. Therefore will I distribute to him the many as his portion, and the mighty people shall he share for his spoil; because he poured out his soul to death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors.

## CHAP. LIV.

### COMFORT TO THE GENTILES.

SHOUT for joy, O (Gentile that was) barren; break forth into singing, and cry aloud, thou that didst not travail with converts: for more are the children of the desolate, than of the married woman, (the Jewish church) saith the Eternal. 2. Enlarge the place of thy tent, and let the canopy of thy habitation be extended; spare not, lengthen thy cords, and firmly fix thy stakes: 3. For thou shalt break forth (with increase,) on the right hand and on the left; and thy seed shall inherit the nations, and they shall inhabit the desolate cities. 4. Fear not, (nor blush) for thou shalt not be confounded nor put to reproach: for thou shalt forget the shame of thy youth, and no more remember the reproach of thy widowhood (after the dispersion, Gen. xi.) 5. For thy Maker is thine husband, (by being thy God) the Eternal God of hosts is his name; and thy Redeemer is the Holy One of Israel: the God of the whole earth shall he be called. 6. For the Eternal hath recalled thee as a woman forsaken and deeply afflicted, and as a wife wedded in youth, but afterwards rejected, saith thy God. 7.

In a little anger I forsook thee, but with great mercies will I receive thee again. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Eternal thy Redeemer. 9. For the same will I do now as in the days of Noah, when I swore that the waters should no more pass over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10. For the mountains shall be removed, and the hills be overthrown, but my kindness shall not be removed from thee, nor shall the covenant of my peace be overthrown, saith the Eternal, who hath the most tender affection for thee. 11. O thou afflicted and tossed, beaten with the storm, and without consolation, lo, I will lay thy stones in cement of vermillion, and thy foundations with sapphires. 12. And I will make thy battlements of rubies, and thy gates of carbuncles, and the whole circuit of thy walls shall be of precious stones. 13. And all thy children shall be taught by the Eternal, and great shall be their prosperity. 14. In righteousness thou shalt be established; thou shalt be far from oppression, yea, thou shalt not fear it, and terror shall not come near thee. 15. Lo, they shall be leagued together, but not by my command; whoever is leagued against thee shall come over to thy side. 16. Lo I created the smith that bloweth the coals into a fire, and brings forth an instrument according to his work; and I created the waster to destroy.

17. No weapon formed against thee shall prosper, and against every tongue that contends with thee, thou shalt obtain thy cause; this is the heritage of the Eternal's servants, and their justification is from me, saith the Eternal.

## CHAP. LV.

### GOSPEL BENEFITS.

Ho, every one that thirsts (for happiness) come

to the waters (of life) and ye that have no money, come, buy and eat (the bread of life) yea, come, buy it, as wine and milk, without money and without price. 2. Why spend ye money for what is not bread, and your riches for what satisfy not? Hearken diligently to me, and eat what is truly good, and let your soul feast itself with the richest delicacies. 3. Hearken and come to me, attend and your soul shall live, and I will make an everlasting covenant with you, I will give you the gracious promises made to David (in Christ) never to fail. 4. Lo, I have given him for a witness to the peoples; a leader and a lawgiver to the nations. 5. Lo, thou shalt call a nation thou knowest not; and nations that knew not thee, shall run to thee, for the sake of the Eternal thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Eternal while he may be found, call ye upon him while he is near. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Eternal, for he will receive him with compassion; and to our God, for he aboundeth in forgiveness.

8. For my thoughts and my ways are not as yours, saith the Eternal. 9. For as the heavens are higher than the earth, so are my ways and my thoughts higher than yours. 9. Verily like as the rain descends, and the snow from heaven, and returns not thither, but waters the earth, and makes it (generate and) bring forth increase, to give seed to the sower, and bread to the eater, 11. So the words which proceed from my mouth, shall not return to me fruitless; but will accomplish what I willed, and will make the purpose succeed for which I sent it. 12. Surely ye shall go on with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field clap their hands. 13. Instead of the thorny bushes shall grow the fir-tree,

and instead of the bramble the myrtle tree, which shall be to the Eternal for a memorial, for a perpetual sign not to be abolished.

## CHAP. LVI.

### THE CALAMITIES BY BLIND WATCHMEN.

THUS saith the Eternal, maintain ye equity, and practise righteousness, for my salvation is ready to come, and my righteousness to be revealed. 2. Blessed is every one that doeth this and holds it fast; that keeps the Sabbath, and profaneth it not, and restraineth his hand from doing any evil.

3. And let not the stranger that cleaveth to the Eternal say, The Eternal hath utterly separated me from his people; nor let the eunuch say, Lo I am a dry tree.

4. For thus saith the Eternal to the eunuchs that keep my sabbaths, and choose what pleases me, and stedfastly maintain my covenant. 5. To them I will give in my house, a memorial, and a name better than that of sons and daughters; an everlasting name that shall not be cut off. 6. And the strangers sons that cleave to the Eternal, and love his name to be his servants, every one that keeps the sabbath and profanes it not, and that stedfastly maintains my covenant, 7. Them I will bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and sacrifices shall be accepted on mine altar; for my house shall be called the house of prayer for all the peoples. 8. Thus saith the Eternal God who gathers the outcasts of Israel, I will yet gather others to him, besides those already gathered.

9. O all ye beasts of the field, come to devour (my people's enemies) O all ye beasts of the forest. 10. His watchmen are all blind and ignorant, they are all dumb dogs, that cannot bark; dreamers, sluggards, loving to slumber. 11. Yea, they are greedy dogs never satisfied, shepherds that cannot

understand: they all turn aside to their own way, every one for his gain, from the highest (to the lowest.) 12. Come ye, say they, let us provide wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.

## CHAP. LVII.

### THE BLESSED DEATH OF THE RIGHTEOUS.

THE righteous perish, and none considers, and merciful men are taken away, and none understand that the righteous is taken away because of the evil. 2. The upright shall go in peace and rest as in his bed, who walks in the straight path.

3. But draw near ye sorcerers, ye adulterous whorish race. 4. Of whom make ye sport, a mock and a scorn? are ye not apostate children, a false seed? 5. Burning with the lust of idols under every green tree, slaying children in the vallies under the clefts of the rocks? 6. Among the smooth stones of the valley is thy (idolatrous) portion; these are thy (idol) lot, even to these thou hast poured out thy drink-offering, and offered a meat-offering, can I see these with acquiescence? 7. Upon a lofty high mountain hast thou set thy bed; even thither thou wentest to offer sacrifice. 8. Behind the door and the door posts thou hast set up thy memorial; thou hast departed from me, and gone thither; thou hast enlarged thy bed and made a covenant with them; thou lovedst their bed, thou hast provided a place for it. 9. And thou visitedst the idolatrous king with a present of oil, and didst increase thy perfumes, and send thy messengers afar to debase thyself even to hell. 10. Thou art wearied with the length of thy journeys; thou saidst not there is no hope: thou hast found the support of thy life by thy labour; therefore thou hast not utterly fainted. 11. And whom

hast thou so terrified as to falsify and not remember me, nor lay it to heart? is it not because I was silent even of old, that thou fearest me not? 12. But I will declare my righteousness, and thy works shall not profit thee.

13. When thou criest, let thine associates deliver thee: but the wind shall carry them all away; a breath shall take them off, but he that puts his trust in me shall inherit the land, and possess my holy mountain; 14. Then shall I say, Cast ye up, cast ye up (the causey,) prepare the way: remove every stumbling block out of the road of my people. 15. For thus saith (JEHOVAH) the high and lofty One that inhabits Eternity, and whose name is the Holy One, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to the heart of the contrite ones. 16. For I will not contend for ever, nor be always wroth, for the spirit would be overwhelmed before me, and the souls which I made. 17. Because of his iniquity, for a short time, I was wroth, and smote him, hiding my face in anger; and he departed, turning back in the way of his heart. 18. I have seen his ways, and will heal him, and be his guide, and restore comforts to him, and his mourners. 19. I create the fruit of the lips, (praises,) for peace to him that is near, and peace to him that is afar off, (to both Jew and Gentile) saith the Eternal; and I will heal him. 20. But the wicked are like the troubled sea, which cannot rest, whose waters work up mire and dirt. 21. There is no peace, saith my God, to the wicked.

### CHAP. LVIII.

#### HYPOCRISY REPROVED.

Cry aloud, spare not; lift up thy voice like a trumpet, shew my people their transgressions, and Jacob's race their sins. 2. Yet they seek me dai-

ly, and delight to know my ways, as a nation that did righseousness, and forsook not the ordinance of their God: they enquire of me concerning the ordinances of justice—they delight in approaching to God.

3. They say, Why fasted we, and thou regardedst not? why afflicted we our souls, and thou takest no notice? Lo, in your fast-day ye enjoy your pleasure, and exact all your labours.

4. Lo, ye fast for strife and contention, and to smite with the fist the poor. Why fast ye thus to me, to make your voice be heard on high? 5. Is it such a fast as I have chosen, that a man afflict his soul for a day? is it to bow down his head as a bulrush, and to spread sackcloth and ashes for his couch? wilt thou call this a fast, and an acceptable day to the Eternal? 6. Is not this the fast that I have chosen? to dissolve the bands of wickedness, to loosen oppressive burdens, and to set free those crushed by violent oppression, and to break every yoke. 7. Is it not to deal thy bread to the hungry, and to bring the wandering poor to thy house? when thou seest the naked, to clothe him, and not to hide thyself from thine own flesh?

8. Then thy light shall break forth as the morning, and thy wounds speedily be healed; and thy righteousness shall go before thee: and the Eternal's glory shall bring up thy rear. 9. Then shalt thou call, and the Eternal shall answer; thou shalt cry, and he shall say, Lo, I am here. If thou remove from thee the yoke, the pointing of the finger, and speaking injuriously; 10. And if thou give out thy bread to the hungry, and satisfy the afflicted soul; then shall thy light arise in obscurity, and thy darkness shall be as the noon-day, (in the millennium.) 11. Then the Eternal shall guide thee continually, and satisfy thy soul in the severest drought, and renew thy strength; and thou shalt be like a watered garden, and like a flowing

spring, whose waters fail not. 12. And thy race shall build the ancient ruins on the foundations of old times; and thou shalt be called, The Repairer of the breach, The Restorer of paths, to be frequented with inhabitants.

13. If thou restrain thy foot on the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy festival of the Eternal, honourable; and thou shalt honour it, by refraining from thine own pursuits, and from thine own pleasure, and speaking vain words: 14. Then shalt thou delight thyself in the Eternal; and I will cause thee to ride on the high places of the earth, and feed thee on the inheritance of Jacob thy father: for the Eternal hath spoken it.

## CHAP. LIX.

### CALAMITY IS FOR SIN.

Lo, the Eternal's hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear: 2. But your iniquities have separated between you and your God, and your sins have made him hide his face from you, that he will not hear. 3. For your hands are polluted with blood, and your fingers with iniquity; your lips spoke falsehood, your tongue mutters wickedness. 4. None pursueth justice, nor any pleadeth in truth, they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity: 5. They hatch cockatrice-eggs and weave the spider's web; he that eats their eggs dies, and what is crushed breaks out into a viper. 6. Their webs shall not be made garments, nor shall they cover themselves with their works: their works are works of iniquity, and the deed of violence is in their hands. 7. Their feet run swiftly to evil, and make haste to shed innocent blood: their thoughts are devices of iniquity; destruction and calamity are in their paths. 8. The way of peace



they know not; and there is no equity in their ways: they have made to themselves crooked paths; whoever goeth therein shall not know peace.

9. Therefore judgment is far from us, neither doth justice overtake us: we look for light, but behold darkness; for brightness, but we walk in obscurity. 10. We grope for the wall like the blind, and wander as if we had no eyes: we stumble at noon day as in the twilight; we are in desolate places, (in the midst of delicacies,) as among the dead. 11. We groan all like bears, and moan constantly like doves: we look for judgment, but there is none; for salvation, but it is far from us. 12. For our transgressions are multiplied before thee, and cleave fast to us, our sins testify against us, and our iniquities we acknowledge; 13. By rebelling and lying against the Eternal, and by returning backward from our God, speaking injury and devising revolt, meditating from the heart lying words. 14. Judgment is turned away backward and justice stands afar off; for truth hath stumbled, is fallen in the open street, and equity cannot enter. 15. And truth is utterly lost; and he who shuns evil exposes himself to be plundered; the Eternal saw it, and it displeased him that there was no judgment.

16. He saw there was no man pure, and wondered there was none to interpose; then his own arm brought salvation, and his righteousness sustained him. 17. And he put on righteousness as a breastplate, and (hope) the helmet of salvation on his head, and the garments of vengeance for clothing, and was clad with zeal as a cloak. 18. According to their deeds, he that is mighty to recompence, will repay fury to his adversaries, recompence to his enemies; to the distant coasts he will return a recompence. 19. They from the west shall fear the Eternal's name, and his glory from the rising

of the sun's light, when he shall come like a river, straitened in its course, which a strong wind drives along. 20. For the Redeemer shall come to Zion, and turn away iniquity from Jacob, saith the Eternal. 21. And this is the covenant which I will make with them, saith the Eternal, My Spirit that is upon thee, and my words which I put in thy mouth, shall not depart out of it, nor out of thy seed's, nor thy seed's seed, saith the Eternal, from henceforth and for ever.

## CHAP. LX.

### THE GLORY OF THE GOSPEL CHURCH.

ARISE, be thou enlightened; for thy light is come, and the glory of the Eternal is risen upon thee. 2. For lo, darkness shall cover the earth, and a thick vapour the nations: but the Eternal shall arise on thee, and his glory shall be seen upon thee. 3. And the Gentiles shall walk in thy light, and kings in the brightness of thy sun's springing light. 4. Look around and see; they all gather themselves, they come to thee; thy sons shall come from afar, and thy daughters be carried at the side. 5. Then thou shalt see and overflow with joy, thine heart shall fear and be enlarged, when the riches of the sea shall be poured in upon thee, when the wealth of the Gentiles shall come to thee. 6. An inundation of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come, bringing gold and incense; and shall proclaim the praises of the Eternal. 7. All Kedar's flocks shall be gathered to thee; the rams of Nebaioth shall minister to thee: they shall come up with acceptance on mine altar, and I will beautify the house of my glory. 8. Who are these that fly as a cloud, and as the doves upon the wing? 9. Verily the distant nations shall wait for me, and the ships of Tarshish (among the) first to bring thy sons from afar, their silver and

their gold with them, because of the Eternal thy God's name, and of the Holy One of Israel; for he hath glorified thee. 10. The sons of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath I smote thee, but in my favour I will have tender mercy on thee. 11. And thy gates shall be open continually, day and night; that men may bring to thee the wealth of the Gentiles, and that their kings may be (pompously) brought. 12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly desolated. 13. The glory of Lebanon shall come to thee, the fir tree, the pine tree, and the box together, to adorn the place of my sanctuary; and I will make the place of my footstool glorious. 14. The sons also of thine oppressors shall come bending before thee; and all that rejected thee scornfully shall bow themselves to the soles of thy feet; and they shall call thee, The city of **JEHOVAH**, The Zion of the Holy One of Israel.

15. Instead of being forsaken and hated, so that no man went thro' thee, I will make thee a perpetual boast, a subject of joy, for perpetual generations. 16. And thou shalt suck the milk of the nations, thou shalt be fostered even at the breast of kings, and thou shalt know that I the Eternal am thy Saviour, and that thy Redeemer is the mighty One of Jacob. 17. Instead of brass and iron I will bring gold and silver, and instead of wood and stone, brass and iron, and I will make thine inspectors peace, and thine exactors righteousness. 18. Violence shall no more be heard in thy land, nor destruction and calamity within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day, (nor by night) the moon for brightness, (or chief delight;) for the Eternal shall be to thee an everlasting light, and thy God thy glory.

20. The sun (of joy) shall no more go away: nor shall thy moon wane: for the Eternal shall be thine everlasting light, and the days of thy mourning shall be ended. 21. And thy people shall be all righteous (in the millennium) they shall inherit the land perpetually, the branch of my planting, the work of my hands, that I may be glorified. 22. The little one shall become a thousand, and the small one a strong nation; I the Eternal will hasten it in due time.

## CHAP. LXI.

### THE BLESSINGS OF THE CHURCH.

THE Spirit of JEHOVAH is upon me, (says Messiah,) for he anointed me to publish glad tidings to the meek, he sent me to heal the broken-hearted, to proclaim liberty to the captives, and to them that are bounden, perfect liberty. 2. To proclaim the year of acceptance with the Eternal, and the day of our God's vengeance, to comfort all that mourn; 3. To impart gladness to the mourners in Sion, to give them a beautiful crown for ashes, the oil of gladness instead of sorrow, the garment of praise for the spirit of heaviness; that they might be called Trees approved, The planting of the Eternal, for his glory.

4. And thy (offspring) shall build the old ruins, they shall raise up the ancient desolations, and they shall repair the waste cities, the desolations of many generations, (before the millennium.) 5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. 6. But ye shall be called the Eternal's Priests, our God's ministers; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7. For your shame ye shall have an inheritance doubled, and for your ignominy ye shall rejoice in their portion; for in their land, ye shall possess a

double share, and everlasting joy shall ye possess. 8. For I the Eternal love judgment, I hate rapine and iniquity, I will reward their work with faithfulness, and make an everlasting covenant with them. 9. And their seed shall be illustrious among the Gentiles, and their offspring in the midst of the peoples; all that see them shall acknowledge that they are the seed which the Eternal hath blessed. 10. I will greatly rejoice in the Eternal, my soul shall exult in my God; for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments of a priestly crown, and as a bride adorneth herself with her costly jewels. 11. Surely as the earth brings forth her bud, and as the garden causeth its seeds to spring up; so the Eternal God will cause righteousness and praise to spring forth before all the nations.

## CHAP. LXII.

### GOD'S PROMISES TO THE CHURCH.

FOR Zion's sake I will not keep silence, and for Jerusalem's sake I will not rest, till her righteousness go forth as a strong light, and her salvation as a blazing torch. 2. And at (the millennium,) the Gentiles shall see thy righteousness, and all the kings thy glory: and thou shalt be called by a new name, which the mouth of the Eternal shall fix upon thee. 3. Thou shalt be a beautiful crown in the Eternal's hand, and a royal diadem in thy God's. 4. Thou shalt no more be termed, Forsaken; nor thy land be termed, Desolate; but thou shalt be called the object of my delight, and thy land the wedded matron; for the Eternal delighteth in thee, and thy land shall be joined as in marriage. 5. For as a youth weddeth a virgin, so shall thy Restorer wed thee: and as the bridegroom re-

joiceth over his bride, so shall thy God rejoice in thee.

6. I set watchmen on thy walls, O Jerusalem, who shall never keep silence day nor night: O ye that proclaim the Eternal's name, keep not silence yourselves. 7. Nor let him rest in silence till he establish and render Jerusalem a praise in the earth.

8. The Eternal sware by his right hand, and his powerful arm, I will no more give thy corn to be meat for thine enemies, and the strangers sons shall not drink thy wine, for which thou labouredst. 9. But the harvest reapers shall eat it, and praise the Eternal; and the vintage gatherers shall drink it in my sacred courts.

10. Pass ye, pass through the gates; prepare the way for the people; cast ye up, cast ye up the causey; clear it of the stones; lift up on high a standard to the nations. 11. Lo, the Eternal hath thus proclaimed to the world's end, Say ye to Zion's citizens, Lo, thy Saviour comes with his reward, and the recompence of his work. 12. And they shall be called, The holy people, The Eternal's redeemed, and thou shalt be called the much-desired, the city unforsaken.

## CHAP. LXIII.

### THE LAST DESTRUCTION OF JERUSALEM.

*Church.* Who is this that comes from Edom, with garments deeply dyed, from Bozrah? magnificent in his apparel, subduing by his great power? *M.* I (Messiah) who publish righteousness, and am mighty to save. 2. *C.* Why is thine apparel red, and thy garments like his that treads in the wine vat? 3. *M.* I trode the vat alone; and none of the peoples was with me: and I trode them in mine anger, and trampled them in mine indignation; and their blood was sprinkled on my garments, and I stained all my

raiment. 4. For the day of vengeance was in my heart, and the year of my redeemed was come. 5. I looked and there was none to help; and I was astonished there was none to uphold: therefore mine own arm wrought salvation for me, and mine indignation itself sustained me. 6. I trode down the peoples in mine anger, and I crushed them in mine indignation, and I spilled their life blood on the ground.

7. I will record the Eternal's mercies, and his praises according to all that he bestowed upon us, and the greatness of his goodness to the true Israel, which he bestowed on them thro' his tenderness and great kindness. 8. For he said, Surely they are my people, children that will not prove false; and he became in all their distress their Saviour.

9. It was not an envoy, nor angel of his presence that saved them; thro' his love and his indulgence he himself redeemed them; and he took them and bare them, all the days of old. 10. But they rebelled and grieved his holy Spirit, so that he became their enemy, and fought against them. 11. And he remembered the days of old, Moses his servant; saying, How he brought them up from the sea with the shepherd of his flock? how he put his holy Spirit into him? 12. Making his glorious arm attend Moses at his right hand in his march, cleaving the waters before them, to make himself an everlasting name? 13. That led them thro' the deep like a courser in the plain, without obstacle. 14. As the herd descendeth to the valley; the Eternal's Spirit conducted them: so didst thou lead thy people, to make thyself an illustrious name.

15. Look down from heaven thy holy and glorious habitation: where is thy zeal and thy mighty power; the yearning of thy bowels, and thy tender affections? are they restrained from us? 16. Verily, thou art our Father, tho' Abram knows us not, and

Israel acknowledge us not: thou, O Eternal, art our Father, O deliver us for thy name's sake.

17. O Eternal, why hast thou suffered us to err from thy ways, to harden our hearts from thy fear? Return, for thy servant's sake, for the tribes of thine inheritance. 18. Is it little that they have taken possession of thy holy mountain; that our adversaries trode down thy sanctuary? 19. We have long been as those whom thou hast not ruled, who have not been called by thy name.

## CHAP. LXIV.

### THE CHURCH PRAYS FOR MIRACLES.

OH rend the heavens and descend, let the mountains dissolve at thy presence; 2. As the fire kindles the dry fuel, and causeth the waters to boil; to make known thy name to thine adversaries, that the nations may tremble at thy presence! 3. When thou didst wonderful things which we expected not, thou descendedst, the mountains dissolved at thy presence. 4. For men never heard, nor hath eye seen a god beside thee, who doth such things for them that trust in thee. 5. Thou meetest with joy those that work righteousness; those that remember thee in thy ways: lo, thou art wroth, because of our sinful deeds, for we were rebellious. 6. And we are all as a polluted thing, and all our righteousnesses are as a rejected garment, and we all fade as a leaf; and our iniquities, like the wind carried us away. 7. None calls on thy name, nor stirs up himself to lay hold on thee: therefore thou hast hid thy face from us, and delivered us to our iniquities. 8. But thou, O Eternal, art our Father; we are the clay, and thou hast formed us, and we are all thy handy-works.

9. Be not wroth to the uttermost, O Eternal, nor remember iniquity for ever; O behold and look upon us, we are all thy people. 10. Thy holy cities



are become a wilderness, Zion is a desert, Jerusalem is desolate. 11. Our holy and glorious temple wherein our fathers praised thee is utterly burnt; and all the objects of our desire are laid waste. 12. Wilt thou contain thyself at these things, O Eternal? wilt thou keep silence, and still grievously afflict us?

## CHAP. LXV.

### THE GENTILES CALLED.

I AM made known to those that asked not for me; I am found of them that sought me not: I said, Behold me, here I am, to the nation that never called upon my name. 2. I stretched out my hands all the day to a rebellious people, which walk in an evil way, after their own devices. 3. A people that provokes me continually to my face; that sacrifice in gardens, and burn incense on the tyles. 4. Who remain in the sepulchres, and lodge in the (caverns of) monuments; who eat swine's flesh, and broth of abominable meats is in their vessels; who say, Stand by thyself, come not near me; for I am holier than thou. 5. These kindle mine anger into a fire that burns all the day long; 6. Lo, this is written before me; I will not keep silence, but will certainly recompence unto their bosom, 7. Their iniquities, and those of their fathers together, saith the Eternal, who burnt incense on the mountains, and dishonoured me on the hills, therefore I will pour the full measure of their former works into their bosom.

8. Thus saith the Eternal, As when one finds a good grape in the cluster, and saith, Destroy it not, for a blessing is in it; so, for my servant's sake, I will not destroy them all. 9. So will I produce a seed from Jacob, and from Judah an inheritor of my mountain; and my chosen shall inherit the land, and my servants shall dwell there. 10. And Sharon shall be a fold for the flock, and Achor's valley

a resting place for the herd, for my people that sought after me.

11. But ye forsake the Eternal, and forget my holy mountain, and prepare a table for fate and fortune, and furnish the drink-offering to the moon. 12. I will number you for the sword, and ye shall all bow down to the slaughter; because when I called ye answered not; when I spake ye would not hearken; but did evil in my sight, and choosed that wherein I delighted not. 15. Wherefore, thus saith the Lord JEHOVAH, Lo, my servants shall eat and drink, but ye shall be hungry and thirsty; and rejoice, but ye shall be confounded: 14. And sing aloud for gladness of heart, but ye shall cry for grief of heart, and howl in the anguish of a broken spirit. 15. And ye shall leave your name for an execration to my chosen; and the Lord JEHOVAH shall slay thee, and call his servants by another name. 16. Whoso blessed himself on the earth, shall do so in the God of truth; and he that sweareth on the earth shall do so by the God of truth: because the former provocations are forgotten and are hid from mine eyes.

17. For lo, I created (a new state of things, like to) a new heaven and a new earth; and the former ones shall not be remembered any more. 18. But ye shall be glad and rejoice in the age to come, which I create; for, lo, I create Jerusalem a subject of rejoicing, and her people of gladness. 19. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping or of a distressful cry shall no more be heard in her. 20. No more shall be there an infant short-lived, nor an old man that hath not fulfilled his days, for he who dies at an hundred years shall die a boy, and the sinner that dies at an hundred years old, shall be deemed accursed. 21. And they shall build houses and inhabit them; and plant vineyards and eat their fruit. 22. They shall not build and another inhabit; nor plant and

another cat; for as the days of a tree, shall be the days of my people; and they shall wear out the works of their own hands. 23. My chosen shall not labour in vain, nor bring forth a short-lived race; for they shall be a seed blessed of the Eternal, and their offspring with them. 24. And before they call I will answer; they shall be yet speaking, and I shall have heard. 25. The wolf and the lamb shall feed together (as at first) and the lion shall feed like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Eternal. (In the millenium.)

## CHAP. LXVI.

### THE FAITHFUL COMFORTED.

THUS saith the Eternal, The heaven is my throne, and the earth is my footstool: where is the house that ye build for me? and where is the place of my rest? 2. For all those things mine hand made, and they are mine, saith the Eternal: but to the man I will look that is humble, and of a contrite spirit, and revereth my word. 3. Without which, he that kills an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offers an oblation, as if he offered swine's blood; and he that burns incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delights in their abominations. 4. I also will choose their calamities, and bring what they fear upon them; because when I called, none answered; when I spake, they would not hear: but did evil in my sight, and chose that in which I delighted not.

5. Hear the Eternal's word, ye that revere his word: (Say ye to) your brethren that hate you, and cast you out for my name's sake, The Eternal will be glorified: he shall appear to your joy, and

they shall be confounded. 6. A voice of tumult from the city, a voice from the temple, the Eternal's voice that renders recompence to his enemies. 7. Before Zion travailed she brought forth; before her pain came she was delivered of a male. 8. Who heard such a thing? who hath seen such things? Shall a country be brought forth in one day? or shall a nation be born in an instant? For as soon as Zion was in travail she brought forth her children, (converts.) 9. Shall I bring to the birth, and not cause to bring forth? saith the Eternal: shall I cause the production, and restrain the birth? saith thy God. 10. Rejoice ye with Jerusalem, and be glad on her account, all ye that love her; be very joyful with her, all ye that mourn over her; 11. That ye may suck, and be satisfied from the breasts of her consolations; that ye may draw forth the delicious nourishment from her abundant stores. 12. For thus saith the Eternal, Behold, I will extend prosperity over her like the great river, and the wealth of the Gentiles like the overflowing stream; then shall ye suck, ye shall be carried at the side, and be dandled on the knees. 13. As one whom his mother comforts, so I will comfort you; and ye shall receive comfort in Jerusalem. 14. And when ye see this, your heart shall rejoice, and your bones shall flourish like the green herb; and the Eternal's hand shall be manifested toward his servants, and his indignation will be moved against his enemies.

15. For, behold, the Eternal will come as a fire, and his chariot as a whirlwind, to render his anger with fury, and his rebuke in flames. 16. For by fire shall JEHOVAH execute judgment, and by his sword upon all flesh: and the slain of the Eternal shall be many. 17. They that sanctify and purify themselves in the gardens, one after another, in the midst of them that eat swine's flesh, and the a-

bomination, and the mouse, together shall they perish, saith the Eternal.

18. For I know their works, and their thoughts; and I come to gather all nations and tongues together, to see my glory. 19. And I will set a sign among them, and send those that escape of them to the nations, to Tarshish, Pul, and Lud, that draw the bow, Tubal and Javan, the distant coasts, that have not known my name, nor seen my glory, which they shall declare among the Gentiles. 20. And they shall bring all your brethren (Rom. xv. 16.) out of all nations, for an offering to the Eternal, on horses, and in chariots, and in litters, and on mules, and on dromedaries, to my holy mountain Jerusalem, saith the Eternal, as the Israelites bring an offering in pure vessels into the Eternal's house. 21. And I will also take of them for priests and Levites, saith the Eternal. 22. For like as the new heavens and the new earth, which I will make, shall remain (continually) before me, saith the Eternal, so shall your seed and your name remain. 23. And from one new-moon, and one sabbath to another, shall all flesh come to worship before me; saith the Eternal. 24. And they shall go forth, and behold the men's carcasses that transgressed against me: for their worm shall not die, nor their fire be quenched; and they shall be an abhorrence to all flesh. (Mark ix. 44.)

## THE BOOK OF THE PROPHET JEREMIAH.

A. C. 630.

### CHAP. I.

#### JEREMIAH'S VISIONS.

THE words of Jeremiah the son of Hilkiah, one of the priests who dwelt at Anathoth in the land of Benjamin; 2. To whom the Eternal's commission came in the thirteenth year of the reign of Josiah, Amon's son, king of Judah. 3. And also in the days of Jehoiakim, son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah, son of Josiah, king of Judah, (during fifty years,) until the captivity of Jerusalem, in the fifth month, (2 Kings xxv. 8.)

4. Then the Eternal's commission came to me, saying, 5. Before I formed thee in the bowels, I knew thee, and before thou wast born I consecrated thee; thus I ordained thee a prophet to the nations. 6. Then I said, Alas, O Lord JEHOVAH! lo, I know not how to speak; for I am a child.

7. But the Eternal said to me, Say not, I am a child; for to whomsoever thou shalt go, I send thee, and whatever I command thee thou shalt speak. 8. Be not afraid of their faces; for I am with thee to protect thee, saith the Eternal. 9. Then the Eternal putting forth his hand, touched my mouth; saying to me, Lo, I have put my words in thy mouth. 10. See, I have this day set thee over the nations and the kingdoms, (prophetically,) to root out, and pull down, and destroy, and to demolish; and to build, and plant.

11. Moreover, the Eternal's commission came to me, saying, Jeremiah, what seest thou? Then I said, I see a rod of an almond tree. 12. Then

he said to me, Thou hast rightly seen; for I will hasten to perform my word, (like as the almond nut is soon ripe.) 13. And the Eternal's commission came to me the second time, saying, What seest thou? And I said, I see a seething-pot, with its mouth from the north. 14. Then the Eternal said to me, Out of the north an evil shall break forth on all the inhabitants of the land. 15. For, lo, I will call all the families of the northern kingdoms, saith the Eternal; and they shall come, and each shall set his throne at the entering of Jerusalem's gates, and around all its walls, and also at all Judah's cities. 16. Thus I will display my judgments against them for all their wickedness, who have forsaken me, and burnt incense to other gods, and worshipped their own hand's work.

17. Therefore gird up thy loins, and go speak to them all that I command thee: be not afraid of them, lest I suffer thee to be confounded before them. 18. For, lo, I have made thee this day like a fortified city, and an iron pillar and a brazen wall, against the whole land; and the kings of Judah, the princes, the priests, and the people of the land. 19. And they shall fight against thee, but they shall not prevail; for I am with thee, to defend thee, saith the Eternal.

## CHAP. II.

### SIN BRINGS MISERY.

MOREOVER, the Eternal's commission came to me, saying, 2. Go and cry in the hearing of Jerusalem, Thus saith the Eternal, I will remember for thee the kindness shewn thee in thy youth, the love of thine espousals (by covenant) when thou wentest after me in the wilderness, in a land not sown. 3. Israel was separated from the idolatrous nations, as holy to the Eternal, as the first fruits of

mankind; all that devour him shall be sacrilegious; evil shall come on them, saith the Eternal.

4. Hear ye the Eternal's commission, O house of Jacob, even all the families of Israel; 5. Thus saith the Eternal, What injustice found your fathers in me, that they forsook me, and have gone after idols, and are become vain, (as idolaters?) 6. Neither said they, Where is the Eternal that brought us out of Egypt, that conducted us thro' the wilderness, a desert land with pits, a land dry and dismal as the shadow of death, a land where no man passed nor dwelt? 7. And I brought you into a plentiful country, to eat its fruits, and its goodness; but when ye entered ye polluted my land, and made mine heritage abominable, (by idolatry.) 8. The priests said not, Where is the Eternal? and they that handle the law knew me not; the rulers (of the church or state) also transgressed against me, and the prophets prophesied by Baal, going after things unprofitable.

9. Therefore saith the Eternal, I will yet plead with you, and your children's children. 10. For pass over unto the countries of Chittim, (Europe west) and see; and send to Kedar, (Arabia east) and consider thoroughly, if there be such a thing as this: 11. Whether any nation hath changed their gods, tho' they are no gods? but my people hath changed their glory for what cannot profit. 12. Be astonished, O ye heavens at this, be horribly afraid, and shocked exceedingly, (by thunders and tempests) saith the Eternal. 13. For my people have committed two evils; they have forsaken me the fountain of living waters; and hewed them out broken cisterns, that can hold no water.

14. Is Israel a servant, or if a child of the household, why is he a prey? 15. The (kings like) young lions uttering their voice, roar upon him, and made his land waste, his cities are burnt, being without inhabitant. 16. The people also of Noph



and Tahpanes (thine allies,) have broken the crown of thy head, (stripped the strong and rich.) 17. Hast thou not procured this for thyself by forsaking the Eternal thy God, when he conducted thee in the way?

18. And now what hast thou to do in the way to Egypt, to drink the waters of the Nile, or in the way of Assyria, to drink the waters of the Euphrates, (to seek aid of any but God.) 19. Thine own calamity shall convict thee of thy backslidings, and correct thee: know, therefore, and see, that thy forsaking the Eternal thy God is an evil and bitter thing, and that my fear is not in thee, saith the Eternal God of hosts. 20. Thou long ago hast broken the yoke, and burst thy bonds; and saidst I will not be subject, for upon every high hill, and under every green tree, will I prostitute myself, committing idolatrous whoredom. 21. Tho' I planted thee a choice vine wholly a right seed, thou art changed into the degenerate plant of a strange vine? 22. For though thou wash thee with nitre, (natrum, a soapy earth) and much soap, yet thine iniquity is marked with a blot before me, saith the Lord JEHOVAH. 23. How canst thou say, I am not polluted, I have not gone after Baalim? Behold, thy (idolatrous) ways in the valley (of Hinnom) acknowledge what thou hast done; like a swift dromedary, traversing her ways, 24. With a wild ass used to the wilderness, that snuffeth the wind, (from the distant male) in the desire of her soul; in her occasion who can restrain her, they who seek her need not weary themselves, in her month they may find her. 25. Keep thy foot from being naked, and thy throat from thirst (for idols,) but thou saidst, It is past remedy, it cannot be; for I have loved strangers, and after them I will go. 26. As a thief is ashamed when taken, so Israel is ashamed (of their idols,) they, their kings, their princes, and their priests, and their prophets, 27. Saying to

a stock, Thou art my father; and to a stone, Thou broughtest me forth; for they have turned the back to me, and not the face; but in the time of their trouble, they will come and say, Save us. 28. But (then will I answer,) where are thy gods thou madest thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. 29. Why will ye plead with me, as ye have all transgressed against me, saith the Eternal. 30. In vain have I smitten your posterity; they would not receive correction: your own sword hath devoured your prophets like a destroying lion.

31. O ye of this generation, Behold ye the cause of the Eternal: Have I been a wilderness to Israel, or a land of darkness? Why say my people, (when I sufficed them) We are our own masters, we will come no more to thee. 32. Does a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. 33. Why directest thou thy way to seek beloved idols and allies? Therefore thou hast also taught the wicked ones thy ways. 34. In thy skirts also is found the blood of the lives of the poor innocents: I found it not by secret search, but openly it is seen on every oak. 35. Yet thou sayest, because I am innocent, surely his anger shall turn from me: behold I will bring thee to judgment, because thou sayest, I have not sinned. 36. Why debasest thou thyself so much to repeat again thy ways? Thou shalt also be ashamed of Egypt, as thou wast ashamed of Assyria. 37. Thou shalt also come out of it sorrowful with thine hands on thine head; for the Eternal hath rejected thy ground of confidences, and thou shalt not prosper in them.

### CHAP. III.

#### GOSPEL PROMISES TO THE PENITENT.

It is said, If a man put away his wife, and she

then become another man's, if he shall return to her again, shall not that land be greatly polluted? But though thou hast played the harlot with many (idol) lovers, yet return again to me, saith the Eternal. 2. Look to the high places (of idols,) and see where thou hast not been polluted; in the ways thou hast waited for them, like the Arabian in the wilderness; and thou hast polluted the land with thy (idol) whoredoms, and thy wickedness. 3. Therefore the showers were restrained, and there hath been no latter rain; yet thou hast a harlot's forehead, thou refusest to be ashamed. 4. Wilt thou not henceforth cry to me, My father, thou art the guide of my youth? 5. Will he retain his anger for ever? will he mark iniquity to the end? lo, thou hast spoken and done as evil things as thou couldst.

6. The Eternal said also to me, in the days of king Josiah, Hast thou seen what revolting Israel hath done? she went up on every high mountain, and under every green tree, and there played the harlot (with idols.) 7. Yet I said, after she had done all these things, Turn to me; but she returned not. And her treacherous sister Judah saw it. 8. And when I had put away backsliding Israel for all these circumstances, wherein she committed adultery, giving her a bill of divorce, I saw that her treacherous sister Judah feared not, but went and played the harlot also (with idols.) 9. And through the wantonness of her whoredom she polluted the land, committing adultery with stones and stocks. 10. And yet for all this, treacherous Judah her sister turned not to me with her whole heart, but feignedly, saith the Eternal. 11. Then the Eternal said to me, Revolted Israel hath justified herself more than faithless Judah.

12. Go and proclaim these following words northward, Return, thou backsliding Israel, saith the Eternal, and I will not cause mine anger to

fall on you: for I am merciful, saith the Eternal, and I will not keep anger for ever; 13. Only acknowledge thine iniquity, that thou hast transgressed against the Eternal thy God, and dispersed thy venerations to strangers (idols) under every green tree, and ye obeyed not my voice, saith the Eternal. 14. Return, O backsliding people, saith the Eternal, for I have been as an husband to you, (to be your covenanted God,) I will take you one of a city and two of a tribe, and bring you again to Zion. 15. And I will give you pastors according to mine heart, who shall rule you with knowledge and discretion. 16. In those (gospel) days also, when ye are multiplied and increased in the land, saith the Eternal, they shall say no more, The ark of the Eternal's covenant, nor shall it come to mind, or be remembered to be visited, nor shall it be any more. 17. In those days (of the millennium) they shall call Jerusalem the Eternal's throne, to which all nations shall resort in the Eternal's name: neither shall they walk any more after the lusting of their evil heart. 18. In those days the family of Judah shall walk with that of Israel, and they shall come together from the north country, to the land that I made your fathers inherit. 19. But I said, How shall I put thee among the children, and give thee the pleasant land, the goodly possession of the hosts of the nations? Then I said, Thou shalt call me, My father; and not turn away from me.

20. Surely as a wife treacherously departeth from her husband, so ye dealt treacherously with me, O house of Israel, saith the Eternal. 21. A voice was heard on the high places, weeping and supplication of the Israelites, for they had perverted their way, and they had forgotten the Eternal their God. 22. Return, ye backsliding children, and I will heal your backslidings, (Say,) Behold we come to thee, for thou art the Eternal our

God. 23. Surely in vain is salvation hoped for from the hills, and the multitude of mountains, (idols or kings;) Surely in the Eternal our God is the salvation of Israel. 24. For (our sin causing) shame hath devoured (the fruits of) our fathers labour from our youth; their flocks and their herds, their sons and their daughters. 25. We ly down in our shame, and our confusion covereth us; because we ourselves sinned against the Eternal our God, as well as our fathers, from our youth even to this day, and have not obeyed the Eternal our God's voice.

## CHAP. IV.

### PROMISES AND THREATENINGS.

IF thou wilt return, O Israel, saith the Eternal, (thou mayest) return to me; for if thou wilt put away thine abominations out of my sight, thou shalt not remove. 2. But thou shalt swear, By the Eternal's living in truth, in judgment, and in righteousness; and the nations shall be blessed in him, and glory in him.

3. For thus saith the Eternal to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns (of idolatry and vice.) 4. Circumcise yourselves to the Eternal, taking away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my wrath come forth like fire, and burn that none can quench it, because of your evil doings. 5. Declare ye in Judah, and publish in Jerusalem, saying, Sound ye the trumpet in the land; proclaim, saying, Assemble yourselves, and let us go into the fortified cities. 6. Set up a standard in Zion; get together, stay not; for I will bring evil from the north, and a great destruction. 7. The lion (Babylonish king) is come up from his thicket, and the destroyer of nations is on his way from his place, to make

thy land desolate; and thy cities waste without inhabitant. 8. For this gird you with sackcloth, lament and howl; because the Eternal's fierce anger is not turned from us. 9. On that day, saith the Eternal, the king's courage shall perish, and the heart of thy princes: and the priests shall be astonished, and the prophets shall wonder. 10. Then said I, Ah, Eternal God, surely thou hast suffered this people, and Jerusalem, to be greatly deceived by false prophets, saying, Ye shall have peace, whereas the sword reacheth to the very life. 11. At that time it shall be said to this people and Jerusalem, A burning wind from the high places in the wilderness toward the daughter of my people, not to fan, nor to purify. 12. Even a wind full (of scorching evil) from those places shall come; now also I will pass sentence upon them. 13. Behold the (enemy) shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Wo to us! for we are spoiled. 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy wicked thoughts lodge within thee? 15. For a voice declareth from Dan, and published affliction from mount Ephraim. 16. Proclaim ye to the nations; lo, publish against Jerusalem, that besiegers come from a far country, and utter their voice against the cities of Judah. 17. As keepers of a field they encompass her; because she hath rebelled against me, saith the Eternal. 18. Thy wickedness hath procured thee these things, even a curse to thee; it is so bitter a plague that it reacheth to thine heart.

19. O my bowels, my bowels! I am pained at my very heart, my heart is troubled within me; I cannot be silent, since thou heardest, O my soul, the trumpet's sound, the alarm of war, 20. Destruction is come fast upon destruction; for the whole land is spoiled; suddenly are my tents spoil-

ed, and my curtains in a moment. 21. How long shall I see the standard, and hear the trumpet's sound? 22. For my people are foolish, they know not me; they are infatuated, having none understanding: they are well-skilled to do evil, but have no knowledge to do good. 23. I beheld our land disordered and unsettled; and our heavens having no light. 24. I beheld the mountains, (the mighty,) trembling, and all the hills shaking. 25. I beheld, and, lo, there was no man, and all the fowls of the air were fled. 26. I beheld the fruitful field a wilderness, and all its cities broken down at the Eternal's presence, by his fierce anger. 27. For the Eternal said, The whole land shall be desolate; yet I will not make a full end. 28. For this shall the land mourn, and the heavens above be black: because I spoke it, I purposed it, and will not repent, or turn from it. 29. At the shout of the horsemen and bowmen, every city shall flee, and go into thick woods, and climb on the rocks: every city shall be forsaken without inhabitant. 30. And when thou shalt be wasted what wilt thou do? Tho' thou clothest thyself with crimson, and deckest thee with ornaments of gold, tho' thou tearest thine eyes with painting, in vain shalt thou make thyself comely: thy doters will despise thee and seek thy life. 31. For I heard a voice like that of a (parturient) woman, anguish like her that brings forth a first-born; the voice of Zion's inhabitants bewailing her, spreading her hands, saying, Wo is me now! for my life is exhausted with murderers.

## CHAP. V.

### GOD'S JUDGEMENTS ON THE JEWS.

Go about in Jerusalem's streets, look now, and seek its broad ways, and know, if ye can find any man that doth justice, and seeks the truth, and I

will pardon her. 2. Tho' they say, As the Eternal liveth, yet they swear falsely. 3. O Eternal, are not thine eyes on the truth? thou hast smitten them, but they grieved not; thou hast consumed them, but the rest refused to receive correction: they made their faces harder than a rock; and refused to return. 4. Therefore I said, surely these are poor, (being wicked) or foolish: as they consider not the Eternal's way, nor their God's judgments. 5. Then I said, I will go to the great men, and speak to them; for they have known the Eternal's ways, and their God's judgment, but these have altogether broken the yoke (of the law) and burst its bonds. 6. Therefore a (Babylonish) lion of the forest shall slay them, and the evening wolf shall spoil them, a leopard shall watch over their cities; every one that goes out shall be torn in pieces; because their transgressions are many, and their backslidings are increased.

7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods; when I fed them to the full they committed whoredom, and assembled themselves in the harlot's houses. 8. They were libidinous as fed horses in the morning, every one neighed after his neighbour's wife. 9. Shall I not punish for these things, saith the Eternal; and my soul be avenged on such a nation as this?

10. Ascend her walls, and destroy, but make not a full end; take away her battlements; for they are not the Eternal's. 11. For Israel and Judah have dealt very treacherously against me, saith the Eternal. 12. They denied the Eternal, saying, It is not he; no evil shall come upon us, we shall neither see sword nor famine. 13. But the false prophets shall be as wind, for the word (of God) is not in them; to say thus shall it be done to them. 14. Therefore thus saith the Eternal God of hosts, Because ye speak this word, behold I will make



my words in thy mouth as fire, to devour this people as wood. 15. Lo, I will bring a nation upon thee from afar, O Israel, saith the Eternal: a mighty and ancient nation, whose language thou knowest not. 16. Their quiver is as an open sepulchre, they are all mighty men. 17. And they shall consume thine harvest, and thy bread, thy sons and thy daughters, thy flocks and thine herds; thy vines and thy fig trees; they shall impoverish thy fortified cities, wherein thou trustedst, with the sword. 18. But yet, in those days, saith the Eternal, I will not make a full end of you.

19. And when they shall say, Why doth the Eternal our God all these things to us? then thou shalt answer, Like as ye have forsaken him, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. 20. Declare in Jacob's house, and publish in Judah, saying, 21. Hear this now, O foolish people, without understanding; who have eyes but will not see; and ears but will not hear; 22. Will ye not fear me, saith the Eternal, and tremble at my presence, who placed the sands for the sea's boundary by a perpetual decree, that it cannot pass over it; tho' its waves toss and roar, yet they cannot prevail nor pass over it. 23. But this people hath an unruly and rebellious heart; they are revolted and gone away. 24. Neither say they in their heart, Let us now fear the Eternal our God, that giveth both the former and the latter rain in its seasons, who reserves to us a sufficiency of the appointed things of the harvest.

25. Your iniquities have turned away these things, and your sins have withholden good things from you. 26. For among my people wicked men are found: they lay wait as the fowler setteth snares, setting a trap, they catch men. 27. As a cage is full of birds, so are their houses full of deceit; whereby they are become great and rich. 28. They

are waxen fat, they shine, yea, they surpass the deeds of the wicked (heathens;) they support not the cause of the fatherless, nor the right of the needy to make it prosper; 29. Shall I not punish for these things? saith the Eternal: shall not my soul be avenged on such a nation as this?

30. An astonishing and horrible thing is committed in the land: 31. The prophets prophesy falsely, and the priests concur with them; and my people love to have it so; and what will ye do in the end thereof?

## CHAP. VI.

### MISERY FOLLOWS SIN.

O YE of Benjamin, assemble to flee out of Jerusalem, sound the trumpet at Tekoa, and set up a fire signal in Bethhaccerem; for evil appears out of the north; even a great destruction. 2. I doomed to perdition Zion's citizens in their abode, a delicate place; 3. To which the shepherds with their flocks shall come and pitch their tents by it around, and feed each in his place. 4. Prepare ye war against it; arise, and let us go up at noon. Wo to us! for the day goes away, the evening shadows are stretched out. 5. Arise, let us go by night, and destroy her palaces.

6. For thus the Eternal God of hosts said, Hew ye down trees, and raise a mount against Jerusalem; this is the city ready to be visited, all kinds of oppression is within it. 7. As a fountain sends out its waters, so doeth she her wickedness; violence and spoil is heard in it; before me continually is sickness by wounds. 8. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9. Thus saith the Eternal God of hosts; They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into

the baskets. 10. To whom shall I speak and give warning, that they may hear? Lo, their ear is uncircumcised, they cannot hearken; behold, the word of the Eternal is to them as nothing; they have no delight in it. 11. Therefore I am full of the fury of the Eternal; I am weary of refraining to pour it out on the youths in the street, and on the young men consulting together: for even the husband with the wife shall be taken, and the aged with the very old. 12. And their houses shall be turned to others, together with their fields and wives; for I will stretch out mine hand upon the land's inhabitants, saith the Eternal. 13. For from the least even to the greatest of them, every one is devoted to lust; and from the prophet even to the priest, every one acts falsely. 14. They healed also the breach of my people slightly, saying, Peace, peace, when there is no peace. 15. Were they ashamed when they committed abomination? No, not at all, neither could they blush; therefore, they shall fall one after another: when I visit them they shall be cast down, saith the Eternal. 16. Thus saith the Eternal, stand ye in the ways and look, and ask for the old paths, where is the good way, and walk therein, and ye shall have rest for your souls. But they said, We will not walk therein. 17. Also I set watchmen over you, saying, Harken to the trumpet's sound. But they said, We will not hearken.

18. Therefore hear, ye nations, and know, O congregation, what shall be upon them. 19. Hear, O earth! behold I will bring evil on this people, even the fruit of their imaginations, because they hearkened not to my words, nor my law, but rejected it. 20. To what purpose cometh incense to me from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices pleasant to me. 21. Therefore, thus saith the Eternal, Lo, I will lay stumbling-blocks be-

fore this people, and the fathers with the sons shall stumble at them: the inhabitant and his companion shall perish. 22. Thus saith the Eternal, Lo, a people comes from the north country, and a great nation shall be raised from the distant parts of the earth. 23. They shall handle bow and spear; they are cruel, having no mercy; their voice roars like the sea, and they ride on horses, set in array, as men for war, against thee, O citizen of Zion. 24. We heard the report thereof; our hands wax feeble; anguish had seized us, and pain, as of a parturient woman. 25. Go not into the field, nor walk by the high way; for the enemy's sword and fear is on every side.

26. O my people, gird thee with sackcloth, and roll thyself in ashes; make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us. 27. I set thee for a refiner among my people, that thou mayest know and try their way. 28. They are all very unruly, walking about with slanders; they are like brass and iron; they are all corrupters. 29. The bellows are burnt by the fire, the lead consumed, the founder melteth in vain; for the wicked are not cleared away. 30. Refuse of silver shall they be called; because the Eternal hath rejected them.

## CHAP. VII.

### A CALL TO TRUE REPENTANCE.

THE word that came to Jeremiah from the Eternal, saying, 2. Stand at the gate of the Eternal's house, and proclaim there this word, saying, Hear the Eternal's word, all ye of Judah, that enter in at these gates to worship him. 3. Thus saith the Eternal God of hosts, the God of Israel, Amend your ways and your doings, and I will dwell among you in this place. 4. Trust ye not false speakers, saying, The Eternal's temple, the Eternal's tem-

ple, the Eternal's temple, (will save the place and us in it). 5. For if ye wholly amend your ways and your doings, and fully execute justice between a man and his neighbour; 6. If ye oppress not the stranger, and fatherless, and the widow, and shed not innocent blood in this place, nor go after other gods to your hurt; 7. Then I will dwell with you in this place, in the land I gave your fathers, from age to age.

8. Lo, ye trust in falsehoods that cannot profit. 9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods who ye know not; 10. And come to stand before me in this house called by my name, and say, Deliver us that we may do all these abominations? 11. Is this house, which is called by my name, become a den of robbers in your sight? Even I indeed have seen it, saith the Eternal. 12. But go ye now to Shiloh, where I set the ark for my name at first, and see what I did to it for Israel's wickedness. 13. And now, because ye have done all these works, saith the Eternal, when I spake to you early, but ye would not hearken; and I called you, but ye answered not; 14. Therefore, I will do to this house called by my name, wherein ye trust, and to the place which I gave you and your fathers, as I have done to Shiloh. 15. And I will cast you out of my presence, as I cast out all your brethren, even the whole seed of Ephraim. 16. Therefore pray not at all for this people, nor cry, nor supplicate, nor make intercession to me for them: for I will not hearken to thee.

17. Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? 18. The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to (the moon) the queen of heaven, and to pour out drink-offerings to other gods, to provoke me to an-

ger, 19. And debase themselves to the confusion of their own faces. 20. Therefore thus saith the Lord JEHOVAH, Lo, mine anger and my fury shall be poured out on this place, on man and beast, and the trees of the field, and the fruit of the ground; it shall burn, and not be quenched.

21. Thus saith the Eternal God of hosts, the God of Israel, You put your burnt-offerings to your sacrifices, and eat their flesh. 22. For I spake not (first) to your fathers, nor commanded them in the day I brought them out of Egypt, concerning burnt-offerings or sacrifices, (as the chief thing.) 23. But this is the thing I commanded them (first,) saying, Obey my voice, and I will be your God, and ye shall be my people; and walk in all the ways I command you, that it may be well with you. 24. But they hearkened not, nor inclined their ear, but walked in the counsels and imagination of their evil heart, and went backward, and not forward. 25. Since the day your fathers came out of Egypt to this day, I even sent to you all my servants the prophets, and that daily, rising early. 26. Yet they hearkened not to me, nor inclined their ear, but hardened their neck; they did worse than their fathers. 27. When thou shalt speak all these words to them they will not hearken to thee; when thou shalt also call them, they will not answer thee. 28. But thou shalt say to them, This is a nation that obeyeth not the voice of the Eternal their God, nor receives correction; truth is perished, being cut off from their mouth.

29. Cut off thine (Nazarite's) hair, (thy ornament) O Jerusalem, and cast it away, and take up a lamentation on the high places; for the Eternal hath rejected and forsaken the generation of his wrath. 30. For Judah's posterity hath done evil in my sight, saith the Eternal; they set their abominations in the house called by my name, to pollute it. 31. And built the high places of Tophet in

the valley of Hinnom's son, to burn their sons and their daughters in the fire (to Moloch,) which I strictly forbade them.

32. Therefore, behold the days come, saith the Eternal, that it shall no more be called Tophet, nor, The valley of Hinnom's son, but, The valley of Slaughter: for they shall bury in Tophet till there be no room. 33. And the carcases of this people shall be meat for the fowls of heaven, and the beasts of the earth; and none shall fright them away. 34. Then I will cause to cease from Judah's cities, and from Jerusalem's streets, the voice of mirth and gladness, of the bridegroom and the bride; for the land shall be desolate.

### CHAP. VIII.

#### THE JEWS CALAMITY FOR THEIR SINS.

AT that time saith the Eternal, they shall cast the bones of the kings of Judah, and those of his princes, and those of the priests, and of the prophets, and of the inhabitants of Jerusalem, out of their graves; 2. And leave them spread before the sun, the moon, and all the host of heaven, whom they loved, and served, and followed, and sought, and worshipped: they shall not be gathered, nor be buried, but be for dung on the face of the earth. 3. And death shall be chosen rather than life by all that remain of this evil family, in all the places whither I have driven them, saith the Eternal God of hosts.

4. Moreover thou shalt say to them, Thus saith the Eternal, Shall they that fall, not arise? shall he that turns away, not return? 5. Why then hath this people of Jerusalem revolted, by a perpetual backsliding? they hold fast deceit, they refuse to return. 6. I hearkened attentively, but they spake not aright: no man repented of his wickedness, saying, What have I done? every one turned away speedily, as the horse rusheth into the

battle. 7. Even the stork in the heavens knows her seasons, and the turtle, the crane, and the swallow, observe the time for their coming; but my people discerned not the judgment of the Eternal. 8. How say ye, We are wise, and the law of the Eternal is with us? certainly in vain he made it (for you;) the (false) pen of the scribes changed it into falsehood. 9. The wise men are ashamed, dismayed and taken: lo, they rejected the word of the Eternal; and what wisdom is in them? 10. Therefore I will give their wives and their fields to others that shall inherit them; for every one, from the least even to the greatest, is devoted to his lust, from the prophet even to the priest, every one acts falsely. 11. For they healed the breach of my people slightly, saying, Peace, peace; when there is no peace. 12. Were they ashamed when they committed abomination? No, not at all, neither could they blush; therefore shall they fall one after another: in the time of their visitation, they shall be cast down, saith the Eternal.

13. I will surely consume them, saith the Eternal: there shall be no grapes on the vine, nor figs on the fig-tree, even the leaf shall fade; even these things I appointed to pass away from them. 14. Why sit we still? assemble, and let us enter into the fortified cities and wait silent there; for the Eternal our God hath silenced us, and given us water of gall to drink, because we sinned against him. 15. We looked for peace, but no good came; and for a time of healing, and behold trouble! 16. The snorting of his horses was heard from Dan; the whole land trembled at the neighing of his steeds: for they are come, and have devoured the land, with all that is in it; the city, with those that dwell therein. 17. For, lo, I will send serpents, cockatrices, among you, which cannot be charmed, and they shall bite you, saith the Eternal.



18. My sorrow is past remedying, my heart is faint in me. 19. Behold, the voice of the cry of my people, because of them that dwell in a far country. Is not the Eternal in Zion? is not her King in her, (saying,) Why have they provoked me with their graven images, and with the vanities (of strangers?) 20. The harvest is past, the summer is ended, and we are not delivered. 21. For the breach of my people I am heart-broken, I mourn, astonishment hath seized me. 22. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

## CHAP. IX.

### THE JEWS SIN AND MISERY LAMENTED.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of my people! 2. Oh that I had in the wilderness a traveller's lodge, that I might leave my people, and retire from them! for they are all adulterers, an assembly of treacherous dealers. 3. By falsehood and not according to truth, are they become mighty in the land, for they bend their tongue like a bow for lies: for they proceed from evil to evil, and know not me, saith the Eternal. 4. Let every one be aware of his companion, and trust not in any brother: for every brother will utterly defraud, and every neighbour will walk about to overreach. 5. And they will delude every one his neighbour, and not speak truth: they have used their tongue to speak lies, and weary themselves committing iniquity. 6. Thine habitation is in the midst of deceit; thro' deceit they refuse to know me, saith the Eternal. 7. Therefore thus saith the Eternal God of hosts, Behold I will try them, and prove them; for what shall I not do for my people? 8. Their tongue is as a murder-

er's arrow; it speaks deceit: when one speaks peaceably to his neighbour, in his heart he resolves to surprise him.

9. Shall I not punish them for these things? saith the Eternal; shall not my soul be avenged on such a nation as this? 10. Upon the mountains I will take up a weeping and wailing, even on the pastures of the plain, a lamentation, because they are burnt up, so that none pass thro' them; neither can any hear the voice of the cattle; both the fowls of the air and the beasts are fled away. 11. And I will make Jerusalem heaps, and a den of dragons; and the cities of Judah desolate, without inhabitants.

12. Who is a wise man, to understand this? and to whom the Eternal hath spoken, that he may declare for what the land perisheth and is burnt up like a wilderness, that none passeth thro'? 13. For the Eternal saith, Because they have forsaken my law I set before them, and not obeyed my word, nor walked therein; 14. But walked after the imaginations of their own heart, and after Baalim, (idols) which their fathers taught them; 15. Therefore thus saith the Eternal God of hosts, the God of Israel, Behold I will feed this very people with wormwood, and give them water of gall to drink. 16. I will scatter them also among the heathen, whom neither they nor their fathers knew; and send a sword after them, till I have consumed them.

17. Thus saith the Eternal God of hosts, Consider, and call the mourning women, and send for wise ones; 18. Let them also haste, and begin a lamentation for us; let our eyes also pour out tears, and our eye-lids waters. 19. For a voice of wailing is heard from Zion, How are we spoiled! we are greatly confounded because we have forsaken the land, as our dwellings are cast down. 20. Now hear the word of the Eternal, ye women, and

let your ear receive it from his mouth, and teach your daughters wailing, and every one her neighbour lamentation: 21. For death is come up into our windows, and entered into our palaces, to cut off at once the children from the streets, and the young men from the broad places. 22. Say, Thus saith the Eternal, Even the carcases of men shall fall as dung on the open field, and as the handfuls after the reapers, and none shall gather them.

23. Thus saith the Eternal, Let not the wise man glory in his wisdom, nor the mighty in his might, nor the rich in his riches; 24. But let him that glories, glory in this, that he understands and knows me, that I am the Eternal who exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Eternal.

25. Behold, the days come, saith the Eternal, that I will punish all who are circumcised with the uncircumcised: 26. Egypt, and Judah, and Edom, the Ammonites, Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all Israel are uncircumcised in heart.

## CHAP. X.

### COMPARISON OF GOD AND IDOLS.

HEAR the Eternal's word to you, O house of Israel; 2. Thus saith the Eternal, Learn not the heathen's way, and be not dismayed at the signs of heaven; tho' the heathen are dismayed at them. 3. For the customs of those people are vain; for one cuts a tree in the forest, the work of an artist's hand with an axe. 4. They deck it with silver and gold, they fasten its parts with nails and hammers, that it may not totter. 5. They are straight as the palm-tree, but cannot speak; they must needs be carried, because they cannot walk. Fear them

not, for they cannot hurt, neither also is there any power in them to do good. 6. There is none like to thee, O Eternal; thou art great, and thy name is great in might. 7. Who would not fear thee, O King of nations! in approaching to thee; for among all the wise men of the nations, in all their kingdoms, there is none like to thee. 8. But they are altogether senseless and stupid, the very wood itself being a rebuker of vain follies. 9. Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the artist's and of the founder's hands; blue and purple is their clothing; they are all the work of artful men. 10. But the Eternal is the living and true God, and the everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11. Thus shall ye say to them (in the Chaldean language,) The gods that made not the heavens and the earth, shall perish from the earth, and from under these heavens. 12. He made the earth by his power, he established the world by his wisdom, and stretched out the heavens by his understanding. 13. When he uttereth his thundering voice there is a noise of waters in the heavens, he causeth the vapours to ascend from the borders of the earth; he makes the lightnings with rain, and brings forth the winds out of his treasures. 14. Every man is brutish to acknowledge; every founder is ashamed thro' gravings an image; for his molten image is a falsehood, there being no breath in them. 15. They are vanity, and the work of errors; in the time of their visitation they shall perish. 16. The Portion of Jacob is not like them; for he is the Framer of all things; and Israel is the tribe of his inheritance; the Eternal God of hosts is his name.

17. Gather thy wares out of the land, O inhabitant of the fortress: 18. For thus saith the Eternal, Behold I will sling out the land's inhabitants, at

this time, and distress them, that they may be taken.

19. Woe is me, for my bruise! my wound is grievous: but I said, Truly, tho' this is an affliction, I must bear it. 20. My tabernacle is spoiled, and all my cords are broken: my children are gone out of me, and are no more; there is none to pitch my tent any more, or to set up my curtains. 21. For the pastors are become brutish; they sought not the Eternal: therefore they shall not prosper, and all their flocks shall be scattered. 22. Lo, the noisy report is come, even a great commotion from the north country, to make Judah's cities desolate, and a habitation of dragons.

23. I know that the Eternal's way is not like man's; not like man doth he walk to direct his steps. 24. O Eternal, correct me, but with measure; not in thine anger, lest thou crush me to atoms. 25. Thou wilt pour out thy fury on the heathen that know thee not, and on the families that call not on thy name; for they have devoured and consumed Jacob, and made his habitation desolate.

## CHAP. XI.

### GOD'S COVENANT PROCLAIMED.

THE word that came to Jeremiah, from the Eternal, saying, 2. Hear ye the words of this covenant, and speak to the men of Judah, with the inhabitants of Jerusalem, 3. Saying to them, cursed is the man that obeyeth not the words of the covenant, 4. Which I commanded your fathers at the time I brought them out of Egypt, from the iron furnace, saying, Obey my voice, and do all which I command you: so shall ye be my people, and I will be your God; 5. That I may perform the oath I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, saying, So let it be, O Eternal. 6. Then

the Eternal said to me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. 7. For I fully testified to your fathers, the day I brought them out of Egypt even to this day, diligently admonishing, and saying, Obey my voice. 8. Yet they obeyed not, nor inclined their ear, but walked every one after the lusts of their evil heart; therefore I will bring upon them all the threatenings of this covenant which I commanded them to do, Deut. xxviii. but they did them not. 9. The Eternal said also to me, A combination is found among the men of Judah, and the inhabitants of Jerusalem. 10. They are turned back to the iniquities of their forefathers, who refused to hearken to my words; and went after other gods to serve them: Israel and Judah have broken my covenant I made with their fathers.

11. Therefore thus saith the Eternal, Lo, I will bring evil upon them, which they shall not be able to escape; and tho' they cry to me, I will not hearken to them. 12. The cities of Judah and the inhabitants of Jerusalem, may then go and cry to the gods, to whom they offer incense; but they shall not save them at all in the time of their trouble. 13. For thou hast as many gods as cities, O Judah: and in every street of Jerusalem ye set up altars to burn incense to that shameful thing (Baal;) 14. Therefore pray not thou for this people, nor put up a cry or supplication for them; for I will not hear them when they cry to me in their trouble. 15. What hath my beloved nation to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh (of victims) is passed from thee (to idols)? when thou art wicked, then shalt thou rejoice. 16. The Eternal called thy name A green olive-tree, fair, with goodly fruit: with the noise of a great tumult, he kindled fire on it, and its branches are consumed. 17. For the Eternal

God of hosts, that planted thee, hath pronounced evil against thee, for the sins of Israel and of Judah, which they did of themselves to provoke me to anger, by offering incense to Baal.

18. And the Eternal made me know it, thou then shewedst me their doings. 19. But I am like a sheep or an ox, brought to the slaughter; as I knew not that they devised thus against me, saying, Let us destroy the tree with the fruit (the words) thereof, and let us cut him off from the land of the living, that his name may be no more mentioned. 20. But, O Eternal God of hosts, that judgest righteously, that triest the reins, and the heart, (thou wilt) let me see thy vengeance on them; for to thee I have discovered my cause. 21. Wherefore, thus saith the Eternal concerning the men of Anathoth that seek thy life, saying, Prophesy not in the Eternal's name that thou die not by our hand; 22. For thus saith the Eternal God of hosts, Lo, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine; 23. And there shall be no remainder of them; for I will bring evil on the men of Anathoth, in the year of their visitation.

## CHAP. XII.

### THE WICKED'S PROSPERITY THEIR RUIN.

RIGHTEOUS art thou, O Eternal, tho' I should plead with thee; yet, let me speak to thee of thy judgments; Why doth the wicked's way prosper? why are they fortunate that deal very treacherously? 2. Thou hast planted them, yea, they have taken root: they grow, yea, they have fruits, thou art near in their mouth, but far from their reins. 3. But thou, O Eternal, knowest me, and hast tried and found mine heart toward thee; thou wilt pull them out like sheep for the slaughter, and prepare them for the day of slaughter. 4. How long shall the land

mourn, and the grass of every field wither, for their wickedness that dwell therein? the beasts are consumed, and the birds; because they say, He shall not see our last end.

5. If thou hast run with the footmen, and they wearied thee, how canst thou contend with horses? and tho' in a land of peace, thou mayest have confidence, how wilt thou do in the swelling of Jordan? 6. For even thy brethren, and thy father's house dealt treacherously with thee; yea, they cried aloud after thee; believe them not though they speak friendly to thee.

7. I have forsaken mine house, I left mine heritage; I have given the (nation) once dearly beloved of my soul, into the hand of her enemies. 8. Mine heritage is to me as a lion in the forest; it crieth out against me; therefore I hated it. 9. Yea, it is to me as the ravenous hyena, the ravenous beasts are around her; come, assemble all you wild beasts, to devour. 10. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they made my pleasant portion a desolate wilderness. 11. And being desolate, it mourns to me; the whole land is made desolate, yet no man regards it. 12. The spoilers are come on all high places thro' the wilderness, for the Eternal's sword shall devour from the one end of the land to the other, no flesh shall have peace.

13. They sowed wheat, but reap thorns: they possessed, but shall not profit; and ye shall be disappointed of your crops, because of the Eternal's fierce anger.

14. Thus saith the Eternal concerning all mine evil neighbours, that molest the inheritance I gave my people Israel, I will pluck them out of their land, and pluck the house of Judah from among them; 15. And after I have plucked them out I will again have compassion on them, and bring each of them again to his heritage, and his land.



16. If they will diligently learn my people's ways, to swear by my name, As the Eternal liveth; (as they taught my people to swear by Baal;) then shall they be built up among my people. 17. But if they will not comply, I will utterly pluck up and destroy that nation, saith the Eternal.

### CHAP. XIII.

#### FIGURES OF FUTURE EVILS.

Thus saith the Eternal to me, Go and get thee a linen girdle, and put it on thy loins, without letting it come into water. 2. And I did so. 3. Then the Eternal's commission came to me the second time, saying, 4. Go with thy girdle to Euphrates, and hide it there in a hole of the rock. 5. So I went and hid it by Euphrates. 6. And after many days, the Eternal said to me, go to the Euphrates, and take the girdle from thence. 7. So I went, and digged, and took it from the place where I hid it; and, lo, it was spoiled and useless. 8. Then the Eternal's commission came to me, saying, 9. Thus saith the Eternal, After this manner will I spoil Judah's pride, and Jerusalem's great pride. 10. This wicked people, who refuse to obey my words, who walk in the lusts of their heart, and go after other gods, to serve and worship them, shall even be as this girdle, which is good for nothing. 11. For as a girdle is close to a man's loins, so I caused to be close to me all Israel and Judah, saith the Eternal; to be to me for a people, and a renown, and a praise, and an ornament; but they hearkened not.

12. Therefore thou shalt speak this word to them, Thus saith the Eternal God of Israel, Every bottle shall be filled with wine; and when they say to thee, Do we not certainly know that every bottle shall be filled with wine? 13. Then thou shalt say, Thus saith the Eternal, Behold, I will fill all!

the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all Jerusalem's inhabitants, with drunkenness. 14. And I will dash them one against another, even the fathers and the sons together, saith the Eternal; I will not pity, nor spare, nor have mercy, but destroy them.

15. Hearken ye, and consider; be not haughty: for it is the Eternal who speaks. 16. Render glory to the Eternal your God, before he cause darkness (of trouble,) and before your feet stumble upon the dark mountains, (as fugitives,) and while ye look for light, he turn it into the shadow of death, making it gross darkness. 17. But if ye will not hearken to this, my soul shall mourn in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Eternal's flock is carried into captivity. 18. Say to the king and the queen, Humble yourselves, sit down: for from your heads your fine crown shall fall down. 19. The southern cities shall be shut up, and none shall open them; Judah shall be wholly carried away captive, it shall be carried away captive (at two times.) 20. Look up, and behold them that come from the north; where is the flock that was given thee, thy beautiful sheep? 21. What wilt thou say when he shall punish thee? (since thou hast taught the rulers to be chief against thyself;) shall not sorrow seize thee as a parturient woman?

22. And if thou say in thine heart, Why come these things upon me? for the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. 23. Can the (black) Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. 24. Therefore will I scatter them as the stubble passeth before the wind of the wilderness. 25. This is thy lot, the portion of thy ways from

me, saith the Eternal: because thou hast forgotten me, and trusted in falsehood. 26. Therefore I will discover thy skirts upon thy face, that thy shame may appear. 27. Thine adulteries, and thy neighings, the lewdness of thy whoredom, are upon the hills and in the fields, I see thine abominations. Wo to thee, O Jerusalem! wilt thou not be made clean? how long hence shall it be?

## CHAP. XIV.

### A GRIEVOUS FAMINE.

THE Eternal's word came to Jeremiah because of the drought. 2. Judah mourns, and its gates languish; they are sad for the land; and Jerusalem's cry is gone up. 3. When their nobles sent their little ones to the waters; they came to the pits, but found none; they returned with their vessels empty: they were ashamed and confounded, and covered their heads. 4. Because the ground is mouldered, (for there was no rain on the earth,) the plowmen were ashamed, they covered their heads. 5. Yea, the hind also calved in the field, and forsook it, because there was no grass. 6. And the wild asses stood in the high places, they snuffed up the wind like dragons; their eyes failed, because there was no grass.

7. O Eternal, though our iniquities testify against us, do thou act for thy name's sake; for our backslidings are many; we sinned against thee. 8. O thou Hope of Israel, their Saviour in time of trouble, why art thou as a stranger in the land, and as a traveller that turns aside to lodge a night.

9. Why art thou as one tired, as a man that cannot save? since thou, O Eternal, art among us, and we are called by thy name; leave us not.

10. Thus saith the Eternal concerning this people. They love so to wander, they have not refrained their feet; therefore the Eternal being not

pleased with them, will now remember their iniquity, and punish their sins. 11. Then said the Eternal to me, Pray not for this people for their good. 12. When they fast, I will not hearken to their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, famine, and pestilence.

13. Then I said, Alas, O Lord JEHOVAH! behold, the (false) prophets say to them, Ye shall not see the sword, nor have famine; but I will give you assured peace in this place. 14. Then the Eternal said to me, The prophets prophesy falsely in my name; I sent them not, nor commissioned them, nor spake to them; they prophesy to you a false vision and divination, and vanity, and the guile of their own heart. 15. Therefore thus saith the Eternal concerning the prophets that prophesy in my name, tho' I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. 16. And the people to whom they prophesy shall be cast out into the streets of Jerusalem, by means of the famine and the sword, and they shall have none to bury themselves, nor their wives, nor their sons, nor their daughters: for I will pour out upon them their wickedness.

17. Therefore thou shalt say this word to them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. 18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that pine with famine! yea, both the prophet and the priest go about into a land that they know not. 19. Hast thou utterly rejected Judah? hath thy soul abhorred Zion? why hast thou smitten us, that there is no healing for us? we looked for peace, but there

is no good, and for the time of healing, and behold trouble! 20. We acknowledge, O Eternal, our wickedness, and the iniquity of our fathers; for we sinned against thee. 21. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. 22. Are there any among the vanities of the Gentiles that can cause rain? or can the heaven itself give showers? Art thou not he, O Eternal our God, (who dost it?) therefore we will wait upon thee; for thou madest all these things.

## CHAP. XV.

### THE JEWS MANY JUDGMENTS.

THEN the Eternal said to me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: send them from my presence, and let them depart. 2. And when they say to thee, Whither shall we depart? thou shalt tell them, Thus saith the Eternal, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. 3. I will also set over them four kinds (of perdition,) saith the Eternal; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. 4. And I will cause them to be removed into all kingdoms of the earth. because of Manasseh, son of Hezekiah, king of Judah, for what he did in Jerusalem. 5. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask for thy welfare? 6. Thou hast forsaken me, saith the Eternal, thou art gone backward; therefore I will stretch out my hand against thee, and destroy thee; I am weary of forbearing. 7. And I will scatter them with a fan by the whirlwind; I will bereave the land of

children, I will destroy my people, since they return not from their ways. 8. Their widows are increased above the sand of the seas: I brought against the mother and the young men, a spoiler at noon day; I cause him to fall upon the city suddenly with terrors. 9. She that hath born seven, languisheth and expires; her sun's light is departed while it was yet day; she hath been ashamed and confounded, and their remnant I will deliver to the sword before their enemies, saith the Eternal.

10. Wo is me, my mother, (said Jeremiah,) that thou hast born me a man of strife and contention to the whole land! I neither lent on usury, nor have men lent to me so, yet every one revileth me.

11. The Eternal said, Verily it shall be well with thee; verily I will cause the enemy to treat thee well in the time of adversity and affliction. 12. Shall (Judean) iron break the (Chaldean) northern iron and the steel? 13. Thy wealth and treasures I will give to be a prey without price, and that for all thy sins, even in all thy borders. 14. And I will make thee go with thine enemies into a land thou knowest not: for the fire kindled in mine anger shall burn upon you.

15. O Eternal, thou knowest, and thou wilt remember and visit me, and avenge me of my persecutors; in thy long displeasure take me not away; know how for thy sake I suffered reproach. 16. When thy words were found, I entertained them, and thy commission was to me the joy and rejoicing of my heart: for I am called by thy name, O Eternal God of hosts. 17. I sat not in the assembly of the mockers, nor exulted because of thy hand; I sit alone as thou hast filled me with indignation. 18. Why is my grief perpetual, and my wound mortal, which refuseth to be healed? wilt thou be wholly to me as failing waters that are not sure.

19. Therefore thus saith the Eternal, If thou wilt return, I will bring thee back; thou shalt stand before me; and if thou take out the precious truths from the vile flatteries thou shalt be as my mouth; let them return to thee, but return not thou to them. 20. And I will make thee to this people as a fortified brazen wall; so that though they fight against thee, they shall not prevail: for I am with thee, to save and deliver thee, saith the Eternal. 21. Yea, and I will deliver thee from the power of the wicked, and redeem thee from that of the violent ones.

## CHAP. XVI.

### THE JEWS RUIN FORETOLD.

THE Eternal's word came also to me, saying, 2. Thou shalt not take thee a wife nor have sons or daughters in this place. 3. For thus saith the Eternal concerning those born in this place, and their mothers and fathers, 4. They shall die grievous deaths, and be neither lamented nor buried; but be as dung on the face of the earth, they shall be consumed by the sword, and famine; and their carcases shall be meat for the fowls of heaven, and the beasts of the earth. 5. Thus saith the Eternal Enter not into the house of the mourning, (feast,) neither go to lament or bemoan them; for I have taken away my peace from this people, saith the Eternal, even loving-kindness and tender mercies. 6. Both great and small shall die in this land; they shall not be buried nor lamented, nor shall any cut themselves, nor be made bald for them, 7. Nor break bread for them in mourning, (in order) to comfort them for a dead friend; neither shall men give them a cup to drink for consolation for their father, or for their mother. 8. Nor shalt thou go into the house of feasting, to sit with them to eat and to drink. 9. For thus saith the Eternal God of hosts, the God of Israel, Lo, I will cause to cease

out of this place, in your days, and in your sight, the voice of mirth and of gladness, of the bridegroom and the bride.

10. And when thou declarest to the people all these things, and they say to thee, Why hath the Eternal pronounced all this great evil against us? or what is our iniquity? or our sin that we committed against the Eternal our God? 11. Then thou shalt say to them, Because your fathers have forsaken me, saith the Eternal, and followed other gods, serving and worshipping them, and have not kept my law; 12. And ye have done worse than your fathers; for lo, ye follow each the lust of his evil heart, and hearken not to me; 13. Therefore I will cast you out of this land, into a land that neither ye nor your fathers have known, where ye shall serve other gods day and night, as I will shew you no favour.

14. Afterward behold the days will come, saith the Eternal, that it shall no more be said, As the Eternal liveth who brought up Israel out of Egypt: 15. But as the Eternal liveth who brought them from the north, and all the lands whither he had driven them; for I will bring them again into the land that I gave to their fathers.

16. Lo, I will send for many fishers, saith the Eternal, that shall fish them; and after that I will send for many hunters, and they shall hunt them from every mountain, and every hill, and out of the holes of the rocks. 17. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18. And I will doubly recompense their iniquity and sin, because they polluted my land, they filled mine inheritance with the vileness of their detestable abominable practices. 19. O Eternal, my strength, my fortress, and my refuge in the day of affliction, let the Gentiles come to thee from the ends of the earth, and say, Surely our fathers possessed falsehood and van-



ity, and things unprofitable. 20. Shall men make gods to themselves, when they are not gods? 21. Therefore behold I instructing them, will at this time cause them know mine hand and my power. So they shall know that my name is the Eternal.

## CHAP. XVII.

### DECEIVERS CANNOT DECEIVE GOD.

THE sin of Judah is written (as it were) with an iron pen, and with a diamond's point, it is engraven on the tablet of their heart, as well as on the horns of their altars; 2. Whilst their children remember their altars and groves by the green trees on the high hills. 3. O Jerusalem my mountain, thy substance in the field, and all thy stores, and strong-holds, I will suffer to be plundered, because of sins, in all thy borders. 4. And I will dismiss thee from the heritage that I gave thee, for I will cause thee to serve thine enemies in the land which thou knowest not: as a fire is kindled in mine anger, which shall burn continually.

5. Thus saith the Eternal, The man is cursed that trusts in man, and makes flesh his arm, and whose heart departs from the Eternal: 6. For he shall be like a blasted tree in the desert, and shall not see when good cometh, but shall inhabit the scorched places in the wilderness, in a barren land not inhabited. 7. Blessed is the man that trusts in the Eternal, and whose hope the Eternal is: 8. He shall be like a tree planted by the waters, that spreads out its roots by the river, and fears not when heat comes, but its leaf is green; and is not troubled in the year of drought, neither ceases from yielding fruit.

9. The heart is deceitful above all things and desperately wicked, who can know it? 10. I the Eternal, search the heart, and try the reins, to

give every man according to his ways, and the fruit of his doings. 11. As the partridge hatcheth eggs it did not lay; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12. The place of our sanctuary has been from the beginning a glorious high throne. 13. O Eternal, the hope of Israel, all that forsake thee shall be ashamed, and be written in the earth for apostates, because they have forsaken the Eternal, the fountain of living waters. 14. Heal me, O Eternal, and I shall be healed; save me, and I shall be saved: for thou art the subject of my praise.

15. Behold they say to me, Where is the word of the Eternal? let it come now. 16. I hasted not to outrun thy guidance, nor desired the fatal day? thou knowest what came from my lips was right before thee. 17. Be not a terror to me, thou art my refuge in the day of evil. 18. They will be confounded that persecute me, but let me not be confounded; they will be dismayed, but let not me be dismayed: thou wilt bring upon them the evil day, and destroy them with manifold destruction.

19. Thus said the Eternal to me, Go and stand at the gate of the people, through which the kings of Judah go in and out, and at all the gates of Jerusalem; 20. And say to them, hear the word of the Eternal, ye kings of Judah, and all Judah itself, and all the inhabitants of Jerusalem, that enter in at that these gates: 21. Thus saith the Eternal, Take heed to yourselves, and bear no burden on the sabbaths, nor bring it in at Jerusalem's gates. 22. Nor carry a burden out of your houses on the sabbath, nor do any work; but hallow the sabbath as I commanded your fathers. 23. But they hearkened not nor inclined their ear, but stiffened their neck, not to hearken nor receive instruction. 24. Now, if ye will at all hearken to me, saith the Eternal,

to bring no burden through the gates of this city on the sabbath, but hallow it, and do no work therein; 25. Then shall kings and princes enter into the gates of this city, sitting on David's throne, riding in chariots, and on horses, with their chiefs: tains the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. 26. They shall also come from the cities of Judah, the places about Jerusalem, the land of Benjamin, the plain, the hills and the south, bringing burnt-offerings, sacrifices, meat-offerings, and incense, as also thank-offerings to the Eternal's house. 27. But if ye will not hearken to me to hallow the sabbath, and not to bear a burden, in entering in at the gates of Jerusalem on it, I will kindle a fire in the gates of it, which shall devour Jerusalem's palaces, and it shall not be quenched.

### CHAP. XVIII.

#### THE FIGURE OF A POTTER.

THE Eternal's commission to Jeremiah saith, 2. Go down to the potter's house, and there I will cause thee hear my words. 3. Then I did so, and behold he was making a work on the frames. 4. But the vessel that he made of clay was spoiled in the potter's hand; so he made it again another vessel as it seemed good to him. 5. Then the Eternal's commission came to me, saying, 6. O house of Israel, cannot I do with you as the potter does saith the Eternal? Behold, as the clay is in the potter's hand, so are ye in mine hand. 7. Whenever I shall speak against a nation, or a kingdom to pluck up, or to pull down and to destroy it: 8. If that nation, turn from their iniquity, I will relent of the evil I thought to do to them. 9. And at what instant I shall speak concerning a nation, or a kingdom, to build and to plant it: 10. If it do evil in my sight, and obey not my voice, then I will

avert the good wherewith I said I would benefit them.

11. Now, therefore, go and speak to the men of Judah, and the inhabitants of Jerusalem, saying, Thus saith the Eternal, Behold, I frame evil, and devise a device against you: unless ye return now every one from his evil way, and amend your ways and your doings. 12. But they said, it is past hope; for we will walk after our own devices, and each will follow the lust of his evil heart. 13. Therefore thus saith the Eternal, Ask ye now among the heathen, who hath heard such things? Israel hath done a very horrible lewdness. 14. Will a man leave my fields for a rock, or, for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters? 15. For my people have forgotten me, they have burnt incense to vanity, and they have caused others to stumble in their ways, erring from the ancient paths, to walk in bye paths in a way not cast up; 16. To make their land desolate and a perpetual hissing; every one that passeth thereby shall be astonished and shake his head. 17. I will scatter them as with an east wind before the enemy; I will shew them the back and not the face, in the day of their calamity.

18. Then they said, Come, and let us devise devices, against Jeremiah; for the law shall not fail from the priest, nor counsel from the wise, nor the word from the prophet; come, and let us smite him for the tongue, and not regard any of his words. 19. Give heed to me, O Eternal, and listen to the voice of my enemies. 20. Shall evil be rendered for good? for they digged a pit for my life. Remember that I stood before thee to intercede for them, and to turn thy wrath away from them. 21. Therefore (thou wilt) deliver up their children to the famine, and pour out their blood by the sword; and let their wives

be childless, and be widows; and let their men die of pestilence, and let their young men be slain by the sword in battle. 22. And let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. 23. But thou, O Eternal, knowing all their counsel against my life, (wilt not) forgive their iniquity, nor blot out their sin from thy sight; but let them be overthrown before thee, and deal thus with them in the time of thine anger.

## CHAP. XIX.

## A FIGURE OF THE JEWS RUIN.

Thus saith the Eternal, Go and get a potter's earthen vessel, and take some of the elders of the people, and of the priests, 2. And go to the valley of the son of Hinnom, by the entry of the gate Harsith, and proclaim there the words that I shall tell thee; 3. Saying, Hear the words of the Eternal, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Eternal God of hosts, the God of Israel. Lo, I will bring evil on this place, which, whoever heareth, his ears shall tingle. 4. Because they have forsaken me, and made this place strange, and burnt incense in it to other gods, whom neither they nor their fathers, nor the kings of Judah have known, and have filled it with the blood of innocents; 5. They built also the high places of Baal, to burn their sons for burnt-offerings to Baal, which I commanded not. 6. Therefore, behold the days come, saith the Eternal, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but, The valley of Slaughter. 7. And I will defeat the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives, and their carcases I will give to be meat to the fowls of

heaven, and the beasts of the earth. 8. And I will make the city desolate, and an hissing: every one that passeth by shall be astonished and hiss, because of all its plagues. 9. Nay, I will cause them to eat the flesh of their sons, and that of their daughters; and every one shall eat the flesh of their friends in the siege and distress wherewith their enemies, and they that seek their lives shall straiten them. 10. Then thou shalt break the pot in the sight of them that go with thee, 11. And say to them, Thus saith the Eternal God of hosts, I will break this people, and this city, as one breaks a potter's vessel, that cannot be made whole again; and they shall bury in Tophet till there be no place to bury. 12. Thus I will do to this place, saith the Eternal, and its inhabitants, and even make this city as Tophet; 13. And the houses of Jerusalem, and of the kings of Judah, shall be defiled as the place of Tophet, together with all the houses upon whose roofs they burned incense to all the hosts of heaven, and poured out drink-offerings to other gods. 14. Then Jeremiah came from Tophet, whither the Eternal had sent him to prophesy; and stood in the court of the Eternal's house, and said to all the people, 15. Thus saith the Eternal God of hosts, the God of Israel, Behold, I will bring upon this city, and all its towns, all the evil that I pronounced against it; because they have stiffened their necks, that they might not hearken to my words.

## CHAP. XX.

### PASHUR'S DOOM IN HIS NEW NAME.

BUT when Pashur, the son of Immer the priest, chief governor in the Eternal's house, heard Jeremiah prophesying these things, 2. He smote the prophet and put him in the stocks, at the high gate of Benjamin, by the Eternal's house. 3. But the next day when he brought him out of the

stocks, Jeremiah said to him, The Eternal hath called thy name not Pashur, but Fear round about. 4. For thus saith the Eternal, Lo, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the king of Babylon's hand, and he shall carry them captive to Babylon, and slay them with the sword. 5. Moreover I will deliver all the strength of this city, and all the labours and precious things thereof, and all the treasures of the kings of Judah into their enemies hand, who shall plunder them, and take them and carry them to Babylon. 6. And thou, Pashur, with all that dwell in thine house, shall go into captivity to Babylon, and die there, and be buried there, and all thy friends to whom thou hast prophesied falsely.

7. O Eternal, thou didst persuade me, and I was persuaded, thou encouragedst me and fortified me; I am in derision daily, every one scoffs at me. 8. For as often as I speak, if I cried violence or wasting, the Eternal's word is made a reproach and a derision to me daily. 9. When I said I will not make mention of him, nor speak any more in his name, then it was in mine heart, like a burning fire pent up in my bones, so I was weary with refraining, and could not. 10. Tho' I heard the defaming of many, fear being on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Perhaps he will be persuaded, and we shall prevail against him, and take our revenge on him. 11. But the Eternal is with me, as a mighty terrible one; therefore my persecutors shall stumble, and not prevail, but be greatly ashamed: for they shall not succeed, their everlasting confusion shall never be forgotten; 12. But O Eternal God of hosts, that triest the righteous, and seest the reins and the heart, I shall see thy vengeance on them: for to thee I have dis-

covered my cause. 13. Sing to the Eternal, praise ye him; for he delivered the soul of the poor from the power of evil-doers. 14. ¶ Let the day be cursed wherein I was born, and not blessed. 15. Let the man be cursed who brought tidings to my father, saying, A male child is born to thee, making him very glad. 16. Let him be as the cities which the Eternal overthrew, and repented not, (Gen. xiv. 25.) hearing the cry (of woe) in the morning, and the alarm at noon-tide; 17. Because he slew me not at my birth; or that my mother might have been my grave, and been always pregnant with me. 18. Why came I forth to see labour and sorrow, that my days should be consumed in shame? (He means it was an unlucky day. See Job iii.)

## CHAP. XXI.

### JEREMIAH FORETELLS A HARD SIEGE.

THE word which came to Jeremiah from the Eternal, when king Zedekiah sent to him Pashur, son of Melchiah, and Zephaniah, son of Maaseiah the priest, \*saying, 2. Entreat, I pray thee, the Eternal for us, for Nebuchadnezzar king of Babylon makes war against us, if so be that the Eternal will deal with us according to all his wondrous works, that the enemy may go from us.

3. Then said Jeremiah to them, Say to Zedekiah, 4. Thus saith the Eternal God of Israel, Lo, I will turn back the weapons of war in your hands, wherewith ye fight against the king of Babylon, and the Chaldeans, who besiege you without the walls, and will bring them into the midst of this city. 5. And I myself will fight against you with an outstretched hand, and a strong arm, even in anger and fury, and in great wrath. 6. For I will smite this city's inhabitants, both man and beast; they shall die of a great pestilence. 7. And afterwards, saith the Eternal, I will deliver Zedekiah



king of Judah, with his servants, and the people, even such as are left in this city from the pestilence, the sword and the famine, to Nebuchadnezzar king of Babylon, and to their enemies, even to those that seek their life: and he shall smite with the sword; and not pity, nor spare, nor have mercy.

8. And to this people thou shalt say, Thus saith the Eternal, Lo, I set before you the way of life, and of death. 9. He that abides in the city shall die by the sword, the famine, and the pestilence: but he that goeth out and surrenders to the Chaldeans that besiege you, shall live, and have his life as a prey 10. For I have set my face against this city for evil, and not for good, saith the Eternal; it shall be given into the hand of the king of Babylon, who shall burn it with fire.

11. And concerning the king of Judah's house, say, Hear ye the Eternal's words. 12. O house of David, Thus saith the Eternal, judge ye, searching out right, and deliver him that is spoiled out of the oppressor's hands; lest my fury go out like fire, and burn that none can quench it, because of your evil doings. 13. Lo, I am against thee that inhabitest the levelled hollow of a rock, saith the Eternal; who say, Who shall come against us, or enter into our habitations? 14. But I will punish you according to your doings, saith the Eternal; and kindle a fire in the forest thereof, which shall devour all things around.

## CHAP. XXII.

### PROMISES AND THREATENINGS.

Thus saith the Eternal, Go to the king of Judah's house, 2. And say, Hear the Eternal's words, O king of Judah, that sittest on David's throne, thou, and thy servants, and thy people that enter in by these gates; 3. Thus saith the

Eternal, do justice and righteousness, and deliver the spoiled out of the oppressor's hand, neither wrong the stranger, the fatherless, nor the widow, do no violence, neither shed innocent blood in this place. 4. For if ye do thus indeed, then there shall enter in by the gates of this house kings sitting on David's throne, riding in chariots, and on horses, each with his servants, and his people. 5. But if ye will not obey these words, I swear by myself, saith the Eternal, that this house shall become a desolation. 6. For thus saith the Eternal to the kings of Judah's house, Tho' thou the head of Lebanon wert as Gilead to me; yet surely I would make thee a wilderness, and thy cities not inhabited. 7. For I will prepare destroyers against thee, each with his weapons, who shall cut down thy choice cedars, and cast them into the fire. 8. Then shall many nations pass by this city, and say one to another, Why hath the Eternal done thus to this great city? 9. And the others shall answer, Because they have forsaken the Eternal their God's covenant, worshipping other gods, and serving them.

10. Weep ye not for the dead, (Josiah,) nor bemoan him; but weep sore for him who goeth away; for he shall return no more, nor see his native country. 11. For thus saith the Eternal concerning Shallum, son of Josiah, king of Judah, who reigned in his father's stead, who went out of this place, He shall return thither no more; 12. But he shall die in the place of his captivity, and see this land no more.

13. Wo to him that builds his house by injustice and wrong; that useth his neighbour's service without wages; 14. That saith, I will build me a large house, with lofty chambers, and also cutteth him out windows; and it is ceiled with cedar, and painted with vermillion. 15. Shalt thou reign because thou inclosest thyself with cedar? Did not

thy father eat and drink, and do right and justice, and then it was well with him? 16. He vindicated the afflicted and poor; then it was well with him: was not this to know me? saith the Eternal. 17. But thine eyes and thy heart are upon nothing but thy covetousness, and to shed innocent blood, and oppress, and do violence. 18. Therefore thus saith the Eternal concerning Jehoiakim, son of Josiah king of Judah, They shall not lament for him, saying, Ah, my brother! or, (for his wife,) Ah, my sister! or saying, Ah, lord! or, Ah, her dignity! 19. He shall be buried with the burial of an ass, drawn out, and cast forth beyond Jerusalem's gates.

20. Go up to Lebanon, and cry also on Baashan, from the borders; for all that love thee are destroyed. 21. I spake to thee in thy prosperity, but thou saidst, I will not hearken; this hath been thy manner from thy youth, that thou obeyedst not my voice. 22. The wind shall carry off all thy pastors, and thy friends shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness. 23. O inhabitant of Lebanon, that makest thy nest on the cedars, how canst thou be pitied when pangs come upon thee, anguish as of a parturient woman? 24. As I live, saith the Eternal, tho' Coniah, son of Jehoiakim, king of Judah, were the signet upon my right hand, yet I would pluck thee hence: 25. And I will give thee into their hand that seek thy life, and into theirs whose face thou fearest, even Nebuchadnezzar's king of Babylon, and the Chaldeans. 26. And I will cast thee out with thy mother into a strange country, where ye shall die. 27. But they shall not return to the land whither they desire to return. 28. Is Coniah a despised broken idol? is he a vessel wherein is no pleasure? why else are he and his seed cast out into a strange land? 29. O earth, earth, earth, hear the word of the Eternal;

30. Thus saith the Eternal, Write ye this man childless, (having no heir,) one that shall not prosper in his days: for no man of his seed shall prosper, sitting upon David's throne, and ruling any more in Judah.

### CHAP. XXIII.

MESSIAH SHALL GATHER, RULE, AND SAVE THEM.

Wo to the pastors that scatter and destroy the sheep of my pasture! saith the Eternal. 2. Therefore thus saith the Eternal God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and not taken care of them; behold, I will visit upon you your evil doings, saith the Eternal. 3. But I will gather the remnant of my flock out of all countries whither I have driven them, and bring them again to their folds; where they shall be fruitful and increase. 4. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, (in the millennium) saith the Eternal.

5. Behold, the days come, saith the Eternal, that I will raise unto David a righteous Branch, (the Messiah,) a King that shall reign and act wisely, and execute judgment and justice in the earth. 6. In his days (in the millennium) Judah shall be saved, and Israel shall dwell safely; and this is the name whereby JEHOVAH shall call him, THE ETERNAL OUR RIGHTEOUSNESS. 7. Then, behold, the days come, saith the Eternal, that they shall no more say, As the Eternal liveth who brought Israel out of Egypt; 8. But, As the Eternal liveth who brought up and conducted them out of the north country, and from all countries whither I had driven them; and that they might dwell in their own land.

9. Mine heart within me is broken because of the false prophets; all my bones shake: I am like

a drunken person, even like a man overcome by wine, because of the Eternal, and of his holy words. 10. For the land is full of adulterers; and mourns because of them and swearing, the pastures of the wilderness are dried up; and their whole course is evil, and their power is not rightly used. 11. For both prophet and priest are perverse; yea, in my house I found their wickedness, saith the Eternal. 12. Therefore their way shall be to them as slippery places, into darkness shall they be driven, and fall therein; for I will bring evil upon them, even the year of their punishment, saith the Eternal. 13. I have seen an absurd thing in the prophets of Samaria; they prophesied in Baal's name, and caused my people Israel to err. 14. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in falsehood; they strengthen also the hands of evil doers, that none returns from his wickedness: they are all to me as Sodom, and their inhabitants as Gomorrah. 15. Therefore thus saith the Eternal God of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is perverseness gone forth into all the land. 16. Thus saith the Eternal God of hosts, Harken not to the prophets' words that prophesy to you vain things: they speak a vision of their own heart, and not from the Eternal. 17. They say to them that despise the Eternal's word, Ye shall have peace; and they say to every one that walks after the lusts of his own heart, No evil shall come upon you. 18. For who hath stood in the Eternal's privy council, and perceived and heard the matters; who hearkened to his word, and observed it? 19. Lo, a whirlwind from the Eternal is gone forth in fury, even a grievous one: it shall fall grievously on the head of the wicked. 20. The Eternal's anger shall not return, until he have

performed and finished the purposes of his heart: in the latter days ye will understand it fully. 21. I sent not these prophets, yet they ran; I spoke not to them, yet they prophesied. 22. But if they had been in my counsel, and caused my people to hear my words, then they should have turned them from their evil and wicked ways and doings. 23. Am I a God near, saith the Eternal, and not a God afar off? 24. Can any hide himself in secret places that I shall not see him? saith the Eternal: do not I fill heaven and earth? saith the Eternal. 25. I heard what the prophets said, that prophesy falsehoods in my name, saying, I have dreamed, I have dreamed. 26. How long shall this be in the prophet's heart that prophesies falsehood? being prophets of their own heart's deceit; 27. Who think to cause my people forget my name by their dreams, which they tell each to his neighbour, as their fathers forgot my name for Baal. 28. The prophet indeed that has a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully; what hath the chaff to do with the wheat? saith the Eternal. 29. Is not the power of my word like to a fire, saith the Eternal, and a hammer that breaketh the rock in pieces? 30. Therefore, behold, I am against the prophets, saith the Eternal, that hinder the people to hear my word, and say what I did not command them. 31. Lo, I am against the prophets, saith the Eternal, that use their own words and say, He saith. 32. Lo, I am against prophets of false dreams, saith the Eternal, and tell them, and seduce my people by their groundless lies, as I sent not nor commissioned them: they shall not profit this people at all, saith the Eternal.

33. And when this people, shall ask thee, or any prophet, or a priest, saying, What is the burden of the Eternal? Thou shalt then say to them, ye are that burden? I will even forsake you, saith the

Eternal. 34. And the prophet, and the priest, and the people, that say, The message of the Eternal, I will punish these men and their houses. 35. Thus shall ye say every one to his neighbour, and his brother, What hath the Eternal answered, or spoken? 36. And the burden from the Eternal shall ye mention no more; for every man's perverse words shall be his burden; for ye have perverted the words of the living God, the Eternal God of hosts, our God. 37. Thus shalt thou say to the prophet, What hath the Eternal answered thee, and spoken? 38. But since ye say, The burden from the Eternal; therefore thus saith the Eternal, Because ye say so, and I sent to you, saying, Ye shall not say so: 39. Therefore, lo, I will both take you up altogether, and cast you and the city that I gave you and your fathers, out of my presence: 40. And bring an everlasting reproach and a perpetual disgrace upon you, which shall not be forgotten.

## CHAP. XXIV.

### THE FIGURE OF GOOD AND BAD FIGS.

THE Eternal shewed me plainly two baskets of figs offered according to the law, before the Eternal's temple, after Nebuchadrezzar king of Babylon carried away captive Jeconiah, son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem to Babylon. 2. One basket had very good figs, even like those that are first ripe; but the other had figs so very bad, that they could not be eaten, 3. Then said the Eternal to me, What seest thou Jeremiah? And I said, Figs. The good figs very good; and the bad so very bad, that they cannot be eaten.

4. Then the Eternal's word came to me saying, 5. Thus saith the Eternal God of Israel, Like those good figs, so will I distinguish them that are

carried captive of Judah, whom I sent into the Chaldeans land for their good. 6. For I will set mine eyes upon them for good, and bring them again to this land, and build them, and not pull them down; and plant them and not pluck them up. 7. I will also give them an heart to know me, that I am the Eternal; so they shall be my people and I will be their God; when they shall return to me with their whole heart.

8. But as the bad figs that cannot be eaten, surely thus saith the Eternal, So will I make Zedekiah king of Judah, and his princes, and the remnant of Jerusalem in this land, and them that dwell in Egypt; 9. I will even deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 10. And I will send the sword, the famine and the pestilence among them till they be consumed from off the land I gave them and their fathers.

## CHAP. XXV.

[THE SEVENTY YEARS' CAPTIVITY FORETOLD.]

THE word that came to Jeremiah, concerning all the people of Judah, in the fourth year of Jehoiakim son of Josiah king of Judah, being the first year of Nebuchadrezzar king of Babylon. 2. ¶ Which Jeremiah the prophet spake to all the people of Judah, and inhabitants of Jerusalem, saying, 3. From the thirteenth year of Josiah son of Amos king of Judah, even to this day, (in the twenty-third year) the word of the Eternal came to me, and I spoke to you diligently; but ye hearkened not. 4. Also the Eternal sent to you all his servants the prophets, diligently sending them; but ye hearkened not, nor inclined your ear. 5. They said, Return ye now, every one from his evil ways and wicked doings, and dwell in the land that the E-



ternal gave to you and your fathers from age to age. 6. And go not after other gods to serve and worship them, and provoke me not to anger with the works of your hands, that I may do you no hurt. 7. Yet ye would not hearken to me, saith the Eternal; but provoked me to anger with the works of your hands to your own hurt.

8. Therefore thus saith the Eternal God of hosts, Because ye hearkened not to my words, 9. Behold, I will send and fetch all the families of the north, saith the Eternal, and Nebuchadrezzar king of Babylon my servant, against this land and its inhabitants, and all these nations around, and will utterly destroy and make them waste, and an hissing, and perpetual desolations. 10. Thus will I cause to perish from them the voice of mirth and gladness, of the bridegroom and the bride, the sound of the millstones, and the light of the candle. 11. And this whole land shall be desolate, and an astonishment, and these nations shall serve the king of Babylon seventy years.

12. But when these are finished, I will punish the king of Babylon, and his nation, saith the Eternal, for their iniquity, with the land of the Chaldeans, and make it perpetual desolations. 13. I will bring upon it all my words I pronounced against it, even all that is written in this book, which Jeremiah prophesied against all the nations. 14. For many nations and great kings shall make them serve also: and I will recompense them according to their works.

15. For thus said the Eternal God of Israel to me, Take the cup of the wine of this wrath from my hand, and cause all nations to whom I send thee to drink it. 16. That they may thereby stagger, and be mad, by reason of the sword that I will send among them. 17. Then I took the cup from the Eternal's hand, and made all the nations drink, to whom the Eternal had sent me; 18. To

wit, Jerusalem, and the cities of Judah, their kings and princes; to make them a desolation, an astonishment, an hissing, and a curse; 19. Pharaoh king of Egypt, his servants, his princes, and all his people; 20. And all the mixt people, and all the kings of the land of Uz, and all the kings of the Philistines and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod, 21. Edom and Moab, and the Ammonites, 22. And all the kings of Tyre, and of Zidon, and of the region by the sea-side. 23. Dedan, and Tema, and Buz, and all that are in the utmost corners. 24. And all the kings of Arabia, and all those of the mixt people, that dwell in the desert, 25. And all the kings of Zimri, of Elam, and of the Medes, 26. And of the north, far and near, one with another, and all the kingdoms of the earth: and the king of Babylon shall drink after them, (li. 41.) 27. Therefore thou shalt say to them, Thus saith the Eternal God of hosts, the God of Israel, Drink ye, and be drunk, and vomit and fall, before the sword which I will send among you, and rise no more. 28. And if they refuse to take the cup at thine hand to drink, then thou shalt say to them, Thus saith the Eternal God of hosts, Ye shall thoroughly drink. 29. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not: for I will call for a sword on all the inhabitants of the earth (for their sins,) saith the Eternal God of hosts. 30. Therefore prophesy thou against them all these words, The Eternal shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his dwelling-place: he shall give a shout like that of the grape-gatherers, against all the inhabitants of the land. 31. The noise shall come even to the ends of the earth; for the Eternal hath a controversy with the nations, he will judge all the wicked, delivering them to the

sword, saith the Eternal. 32. Thus saith the Eternal God of hosts, Behold, trouble shall go forth from nation to nation, and a great whirlwind shall be raised from the extremities of the earth. 33. And the slain of the Eternal shall be at that day from one end of the earth to the other, they shall not be lamented, nor gathered, nor buried; they shall be dung on the ground.

34. Howl, ye shepherds, (rulers) and cry, and roll yourselves in ashes, ye rich chief ones of the flock: for the days of your slaughters and dispersions are accomplished; and ye shall fall like a precious vessel. 35. And the shepherd shall not be able to flee, nor the principal of the flock to escape. 36. The voice of the shepherds shall cry, and the chief of the flock shall howl, for the Eternal hath spoiled their pasture. 37. And the peaceable habitations are destroyed, because of the Eternal's fierce anger; 38. He hath forsaken his covert as the lion: for their land is desolate, because of the fury of oppressors and his fierce anger.

## CHAP. XXVI.

### JEREMIAH PERSECUTED.

IN the beginning of Jehoiakim's reign, Josiah's son king of Judah, came this word from the Eternal, saying, 2. Thus saith the Eternal, stand in the court of the Eternal's house, and speak to all the citizens of Judah, which come to worship, all the words that I command thee, diminish not a word. 3. If so be that they hearken, and each turn from his evil way, that I may avert the evil I purpose to do them, for their evil doings. 4. And thou shalt say to them, Thus saith the Eternal, If ye will not hearken to me, to walk in my law which I set before you, 5. And to the words of my servants the prophets whom I sent to you diligently, though ye would not hearken, 6. Then I will make this house like Shiloh, and this city a curse

among all the nations of the earth. 7. So the priests and the prophets, and all the people, heard Jeremiah speaking these words in the Eternal's house.

8. Now when he finished speaking to all the people, all that the Eternal had commanded, the priests and the false prophets, and all the people seized him, saying, Thou shalt surely die. 9. Why hast thou prophesied in the Eternal's name, saying, This house shall be like Shiloh, and this city shall be desolate without inhabitant? So all the people were gathered against Jeremiah at the Eternal's house.

10. When the princes of Judah heard these things, they came up from the king's house, to the Eternal's house, and sat down in the entry of the new gate of it. 11. Then the priests and the prophets spake to the princes, and to all the people, saying, This man is worthy to die; for he prophesied against this city as ye have heard.

12. Then Jeremiah spake to all the princes, and all the people, saying, The Eternal sent me to prophesy against this house, and this city, all the words that ye have heard. 13. Therefore now amend your ways and your doings, and obey the voice of the Eternal your God; and he will avert the evil he pronounced against you. 14. As for me, lo, I am in your hand, to do with me as seemeth good and meet to you; 15. But know ye for certain, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and on this city, and its inhabitants; for of a truth, the Eternal sent me to speak all these words to you.

16. Then said the princes and all the people to the priests, and the prophets, this man is not worthy to die; for he hath spoken to us in the name of the Eternal our God. 17. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, 18. Micah the

Morasthite, prophesied in the days of Hezekiah king of Judah, to all the people of Judah, saying, Thus saith the Eternal God of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the (Lord's) house as the high places of a forest. 19. Did Hezekiah with all Judah put him at all to death? did he not fear the Eternal, and beseech him; so he averted the evil he pronounced against them? Thus might we procure great evil to ourselves. 20. Also in the Eternal's name, Urijah, Shemaiah's son, of Kirjath-jearim, prophesied against this city, and this land: according to all the words of Jeremiah. 21. Also when king Jehoiakim with all his great men, and princes, heard his words, the king sought to put him to death; but Urijah hearing it, was afraid, and fled into Egypt. 22. But the king sent into Egypt, Elnathan Achbor's son and others with him: 23. Who brought Urijah from Egypt, to the king, who slew him with the sword, and cast his dead body into the graves of the common people. 24. But Ahikam, Shaphan's son was with Jeremiah, that they should not give him into the hands of the people to put him to death.

## CHAP. XXVII.

## THE FIGURE OF BONDS AND YOKES.

In the beginning of Zedekiah's reign, Josiah's son, king of Judah, came this command to Jeremiah from the Eternal, saying, 2. Thus saith the Eternal to me, Make thee bonds and yokes, and put them on thy neck, 3. Then send them to the kings of Edom, and Moab, and of the Ammonites, and of Tyre, and of Zidon, by the messengers who come to Jerusalem to Zedekiah king of Judah; 4. And command them to say to their masters, Thus saith the Eternal God of hosts, the God of Israel, Thus shall ye say to your masters; 5. I made the earth, the men and the beasts that are on the

ground, by my great power, and my outstretched arm, I give it to whom it seems meet to me. 6. And now I give all these lands to Nebuchadnezzar, king of Babylon, my servant; and the beasts of the field also to serve him. 7. And all nations shall serve him, and his son, and his son's son, until the very time of (ruin for) his land come; and then many nations and great kings shall make him serve. 8. And the nation and kingdom which will not serve him, nor put their neck under his yoke, I will punish, saith the Eternal, with the sword, the famine, and the pestilence, until I have consumed them by his power. 9. Therefore hearken not to your prophets, diviners, dreamers, astrologers, or sorcerers, who say to you, Ye shall not serve the king of Babylon: 10. For they prophesy falsehood to you, to remove you far from your land; that I should drive you out, to perish. 11. But the nations that put their necks under his yoke, to serve him, will I let remain quiet in their own land, saith the Eternal, to till it, and dwell therein.

12. I spake also to Zedekiah king of Judah, according to all these words, saying, Bring your necks under the king of Babylon's yoke, and serve him and his people, and live. 13. Why wilt thou and thy people die by the sword, the famine, and the pestilence, as the Eternal hath spoken against the nation that will not serve the king of Babylon? 14. Therefore hearken not to the prophets that say to you, Ye shall not serve the king of Babylon: 15. For I sent them not, saith the Eternal; but they prophesy falsely in my name, that I might drive you out to perish, with the prophets that prophesy to you. 16. I spake also to the priests, and to all this people, saying, Thus saith the Eternal, Hearken not to your prophets, that say, Lo, the vessels of the Eternal's house shall now shortly be brought again from Babylon: for they

prophesy falsely to you. 17. Regard them not; serve the king of Babylon and live: why should this city be laid waste? 18. But if they be prophets, and have the Eternal's word, let them now make intercession to the Eternal God of hosts, that the vessels left in the Eternal's house, and in the king of Judah's house, and at Jerusalem, go not to Babylon.

19. For thus saith the Eternal God of hosts concerning the pillars, the sea, the bases, and the other vessels that remain in this city, 20. Which Nebuchadnezzar took not, when he carried away captive Jeconiah, Jehoiakim's son, king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 21. Yea, thus saith the Eternal God of hosts, the God of Israel, concerning the vessels that remain in the Eternal's house, and in that of the king of Judah and in Jerusalem, 22. They shall be carried to Babylon, and be there until the day that I visit them, saith the Eternal; then I will bring them to this place.

## CHAP. XXVIII.

### THE FIGURE OF A YOKE.

AND at the beginning of Zedekiah king of Judah's reign, in the fifth month of the fourth year, Hananiah, son of Azur, the (false) prophet of Gibeon, spake to me in the Eternal's house, before the priests and all the people, saying, 2. Thus saith the Eternal God of hosts, the God of Israel, I have broken the king of Babylon's yoke. 3. Within two full years I will bring again into this place all the vessels of the Eternal's house which Nebuchadnezzar carried to Babylon: 4. And I will bring again to this place Jeconiah, Jehoiakim's son king of Judah, with all the captives that went into Babylon, saith the Eternal: for I will break the king of Babylon's yoke.

5. Then the prophet Jeremiah (himself) said to the prophet Hananiah, before the priests and all the people that stood in the Eternal's house, So let it be: 6. The Eternal do so, and perform thy prophesy, to bring again the vessels of the Eternal's house, and all the captives from Babylon to this place. 7. But hear now what I speak to thee and all the people; 8. The prophets that were before both me and thee of old, prophesied both against many countries, and great kingdoms, of evil, of war, and of pestilence; 9. Whoever prophesieth peace, when his word comes to pass, it shall be known that the Eternal sent him indeed.

10. Then Hananiah took the yoke from Jeremiah's neck, and brake it. 11. He said also before all the people, Thus saith the Eternal, Even so will I break Nebuchadnezzar's yoke from the neck of all nations within the space of two full years. Then the prophet Jeremiah went away.

12. But the Eternal's commission came to Jeremiah, (after Hananiah broke the yoke from his neck,) saying, 13. Go, tell Hananiah, Thus saith the Eternal, Thou hast broken wooden yokes, but thou shalt make for them iron yokes. 14. For thus saith the Eternal God of hosts, the God of Israel, I put an iron yoke on the neck of all these nations, to serve Nebuchadnezzar; I give him the beasts of the field also.

15. Then said Jeremiah to Hananiah, Hear now, The Eternal sent thee not; but thou makest this people trust in a falsehood. 16. Therefore thus saith the Eternal, Lo, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught prevarication against the Eternal. 17. So he died the same year, in the seventh month.

## CHAP. XXIX.

### JEREMIAH'S LETTER TO THE CAPTIVES.

Now these are the words of Jeremiah's letter



from Jerusalem to the rest of the elders, the priests, the prophets, and all the people, whom Nebuchadnezzar carried from Jerusalem to Babylon, 2. After Jeconiah the king, and the queen, and the chamberlains, and the princes of Judah and Jerusalem, and the carpenters, and smiths, departed from Jerusalem, 3. By Elasah son of Shaphan, and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babylon, saying, 4. Thus saith the Eternal God of hosts, the God of Israel, to all whom I caused to be carried away captive from Jerusalem to Babylon, 5. Build ye houses, to dwell in; and plant gardens, to eat their fruit; 6. Take wives for yourselves and your sons, and give your daughters to husbands, and produce sons and daughters; that ye may be increased there. 7. And seek the peace of the city whither I caused you to be carried captive, for therein shall ye have peace.

8. For thus saith the Eternal God of hosts, the God of Israel, Let not your prophets and diviners that are among you, deceive you, nor hearken to your dreamers. 9. For they prophesy falsely to you in my name; I sent them not, saith the Eternal.

10. For thus saith the Eternal, After seventy years are accomplished at Babylon I will visit you, and perform my good promise toward you, in causing you return to this place. 11. For I think toward you, saith the Eternal, thoughts of peace, and not of evil, to give you an expected end. 12. Then ye shall call on me, and when ye pray to me, I will hearken to you. 13. For ye shall find me, when ye seek me with all your heart. 14. I will then reverse your captivity, and gather you from all the nations, and places whither I have driven you, saith the Eternal; and bring you again to this place.

15. But thus saith the Eternal God of hosts of

the king that sits on David's throne, and of all the people that dwell in this city, your brethren that went not out with you into captivity; 16. Lo, I will send upon them the sword, the famine, and the pestilence, and make them like vile figs, that cannot be eaten for badness. 17. And I will persecute them with the sword, the famine, and the pestilence, and deliver them to be removed to all the kingdoms for a curse, and an astonishment, an hissing, and a reproach, among all the nations of the earth whither I have driven them: 18. Because they hearkened not to my words, saith the Eternal, which I sent to them by my servants the prophets, diligently; but ye would not hearken, saith the Eternal.

19. Hear, ye, therefore, the word of the Eternal, all ye captives, whom I sent from Jerusalem to Babylon; 20. Because ye said, The Eternal raised us up prophets in Babylon: 21. Thus saith the Eternal God of hosts, the God of Israel, of Ahab son of Holiaiah, and of Zedekiah son of Maaseiah, who prophesy falsely to you in my name, Lo, I will deliver them to Nebuchadnezzar, and he shall slay them before your eyes: 22. And from them shall be taken up a curse by all the captives of Judah in Babylon, saying, The Eternal make thee like Zedekiah and Ahab, whom the king of Babylon roasted in the fire; 23. Because they have done vilely in Israel, and committed adultery with their neighbours' wives, and spoken falsely in my name, which I commanded them not: I both know, and am a witness, saith the Eternal.

24. Thou shalt also say to Shemaiah the Nehelamite, 25. Thus speaketh the Eternal God of hosts, the God of Israel, Because thou hast sent letters in thine own name to all the people at Jerusalem, and to Zephaniah, son of Maaseiah the priest, and to all the priests, saying, 26. The Eternal hath made thee priest in Jchoiada's room, that ye should

be officers in the Eternal's house, that when any man is mad, making himself a prophet, thou shouldest put him in the prison, and in the stocks. 27. Now, therefore, why hast thou not reprov'd Jeremias of Anathoth, who makes himself a prophet to you? 28. Because he sent to us in Babylon, saying, This captivity will be long: build ye houses to dwell in; and plant gardens, and eat their fruit. 29. Zephaniah the priest read this letter in Jeremiah the prophet's hearing.

30. Then came the word of the Eternal to Jeremiah saying, 31. Send to all the captives, saying, 'Thus saith the Eternal concerning Shemaiah the Nehelamite, Because he prophesied to you, though I sent him not, and he caused you to trust in falsehood, 32. Therefore, behold, I will punish him and his seed: he shall not have one of his race to dwell among his people, nor shall he behold the good I will do for my people, saith the Eternal; because he hath taught prevarication concerning the Eternal.

## CHAP. XXX.

### THE JEWS MILLENNIAL RETURN.

THE Eternal's commission to Jeremiah says, 2. Thus saith the Eternal God of Israel, Write all the words I spoke to thee in a book. 3. For, lo, the days come that I will bring back my people Israel's and Judah's captivity; and cause them return to possess the land I gave their fathers.

4. These words the Eternal spake concerning Israel and Judah, saying, 5. We heard a voice of trembling, there is terror, and not peace. 6. Ask now, and see whether a man is in labour? why do I see every man with his hands on his loins, as a woman in labour, and all faces turned pale? 7. Alas! that day is great, none is like it; for it is even the time of Jacob's trouble; but he shall be saved from it. 8. But in it, saith the Eternal God

of hosts, I will break the yoke from thy neck, and burst thy bonds, and strangers shall no more make Israel serve; 9. But they shall serve the Eternal their God, and (Messiah, the true) David their king, whom I will raise up to them.

10. Therefore fear not, O my servant Jacob, saith the Eternal, nor be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and quiet, and none shall make him afraid, (in the millennium). 11. For I am with thee, saith the Eternal, to save thee; though I make a full end of all the nations whither I scattered thee, yet I will not make a full end of thee, but will correct thee in measure, and not make thee altogether desolate. 12. For thus saith the Eternal, (Without me) thy bruise is incurable, and thy wound is grievous. 13. There is none to plead thy cause, that thy wounds may be bound up: thou hast no healing medicines. 14. All thy friends have forgotten thee; they seek thee not: for I smote thee with an enemy's stroke, with a severe chastisement, for thine iniquity is great; thy sins are many. 15. Why criest thou because of thy breach? thy suffering is incurable, for thine iniquities are many; thy sins are numerous, therefore I have done these things to thee. 16. Afterwards all that devour thee shall be devoured; and all thine adversaries shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17. For I will restore soundness to thee, and heal thee of thy wounds, saith the Eternal; because they called thee an outcast, saying, This is Zion, for which no man cares.

18. Thus saith the Eternal, Lo, I will bring again the captivity of Jacob's tents, and have compassion on his dwelling-places; and the city shall be builded on its own heap, and the palace shall be

rebuilt in its own manner. 19. And out of them shall proceed thanksgiving, and the voice of the cheerful; I will multiply them, and they shall not be diminished; I will also honour them, and they shall not be brought low. 20. Their children also shall be as in ancient times, and their congregation shall be established before me; and I will punish all that oppress them. 21. And their leaders shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near and approach to me: for who is he that engaged his heart to approach to me? saith the Eternal. 22. And ye shall be my people, and I will be your God.

23. Behold, the Eternal's fiery whirlwind goeth forth, it shall fall on the wicked's head. 24. The Eternal's fierce anger shall not return, until he have executed it, performing his heart's purposes: in the latter days ye shall discern it. (In the millennium.)

## CHAP. XXXI.

### THE RESTORATION OF ISRAEL.

AT that time saith the Eternal, I will be the God of all the families of Israel, and they shall be my people. 2. Thus saith the Eternal, The people left of the sword found favour in the wilderness, (Hosea ii. 14.) even Israel, when he went to cause him rest. 3. The Eternal appeared to me afar, saying, Yea, I loved thee with a love of long duration; therefore I extended loving-kindness to thee. 4. I will yet build thee not to fall, O Israel: thou shalt again be adorned with thy timbrels, and go forth in the dances of them that make merry. 5. Thou shalt yet plant vines on the mountains of Samaria, and eat them as common things. 6. For the watchmen on mount Ephraim shall yet cry the time is come. Arise, and let us go to Zion the city of the Eternal, our God. 7. For thus saith the

Eternal, Sing with gladness for Jacob, and shout with the chief of the nations; publish ye, praise ye, and say the Eternal saved thy people, the remnant of Israel. 8. Lo, I will bring them from the north country, and gather them from the extremities of the earth, together with the blind and the lame, the pregnant woman, and the parturient one, a great company shall return thither (in the millennium.) 9. They shall come with weeping, and with supplications I will lead them, I will conduct them to the rivers of waters in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is to me for a first-born.

10. Hear the Eternal's words, O ye nations, and declare it in the distant coasts, say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. 11. For the Eternal hath redeemed and ransomed Jacob from him that was stronger than he. 12. Therefore they shall come and sing in the height of Zion, and assemble together to the good things of the Eternal, for wheat, and wine, and oil, and for the young of the flock and the herd; their soul shall be as a watered garden; and they shall not have hunger any more at all, (in the millennium.) 13. Then shall the virgin rejoice in the dance, with young men and old together; for I will change their mourning into joy, I will comfort them, and cheer them after their sorrow. 14. I will satiate the desire of the priests with delicacies, and my people shall be satisfied with my good things, saith the Eternal.

15. Thus saith the Eternal, A voice was heard in Ramah, very bitter weeping; Rachel, weeping for her children, refusing to be comforted, because they are not. 16. Thus saith the Eternal, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Eternal; and they shall return from the land of the enemy. 17. And there is hope in thine end,

saith the Eternal, that thy children shall return to their own border.

18. I have thoroughly heard Ephraim bemoaning himself thus, Thou hast chastised me as a bullock unaccustomed to the yoke: bring me back; for thou art the Eternal my God. 19. Surely after I was brought back I repented; and after I was instructed I smote on my thigh: I was ashamed, yea, confounded, because I did bear the reproach of my youth. 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him I earnestly remember him still: therefore my bowels are moved for him; I will surely have mercy on him, saith the Eternal. 21. Set thee up way marks, fix up for thyself tall poles; set thine heart toward the highway, by that which thou wentest, return, O Israel, again to thy cities.

22. How long wilt thou withdraw thyself, O backsliding daughter! for the Eternal creates a new thing in the earth, A woman shall encompass a man-child (without the knowledge of man, Matth. i. 25.) 23. Thus saith the Eternal God of hosts, the God of Israel, They shall yet use this speech in the land of Judah, and its cities, when I bring again their captivity, The Eternal bless thee, O righteous habitation, O mountain of the Holy One. 24. And Judah shall dwell in it, all his citizens being husbandmen, and they that have flocks. 25. For I refreshed the thirsty soul, and satiated every hungry soul. 26. Upon this I awaked, and beheld; and my sleep was sweet to me.

27. Lo, the days come, saith the Eternal, that I will sow the houses of Judah and Israel with the seed of man, and of beast. 28. And as I watched over them to pluck up, pull down, overthrow, destroy, and afflict; so will I watch over them to build, and plant, saith the Eternal. 29. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set

on edge. 30. But every one shall die for his own iniquity; whoever eateth the sour grape, his teeth shall be set on edge.

31. Lo, the days come saith the Eternal, that I will make a new covenant with Israel and Judah: 32. Not like the covenant I made with their fathers, when I led them from Egypt: which they brake, although I was as an husband to them. 33. But this is the covenant I will make with Israel in the last days, saith the Eternal, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people, (in the millennium.) 34. And every man shall no more teach his neighbour and his brother, saying, Know the Eternal; for they shall all know me from the least to the greatest, saith the Eternal: for I will forgive their iniquity, and remember their sin no more.

35. Thus saith the Eternal, who gives the sun for a light by day, the stated order of the moon and the stars for a light by night, who agitates the sea, so that its waves roar; The Eternal God of hosts is his name, 36. If those ordinances depart from before me, saith the Eternal, then the seed of Israel, also shall cease from being a nation before me continually. 37. Thus saith the Eternal, If heaven above can be measured, and the earth's foundation be searched out beneath, I will also cast off all Israel, for all that they have done, saith the Eternal.

38. Lo, the days come, saith the Eternal, that the (Christian) city shall be built by the Eternal's direction from the tower of Hananeel, to the corner gate. 39. And the measuring-line shall yet go straight on over the hill of Gareb, and encompass Goatha. 40. And (in the millennium,) the whole valley of dead bodies and ashes, (Tophet,) and all the fields to the brook Kidron, as far as the corner of the horse-gate, eastward, shall be ho-



ly to the Eternal, and not be plucked up nor demolished any more at all.

## CHAP. XXXII.

### JEREMIAH'S IMPRISONMENT. THE CAPTIVITY.

JEREMIAH's commission from the Eternal in the tenth year of Zedekiah king of Judah, being the eighteenth of Nebuchadrezzar, 2. When the Chaldeans army besieged Jerusalem; and Jeremiah was confined in the court of the prison, which was at the king's house; 3. For Zedekiah had shut him up, saying, Why prophesiest thou, saying, Thus saith the Eternal, Lo, I will give this city to the king of Babylon who shall take it; 4. And Zedekiah shall not escape from the Chaldeans, but shall surely be delivered to the king of Babylon, and speak with him face to face. 5. And he shall lead Zedekiah to Babylon, where he shall be till I visit him, saith the Eternal: tho' ye fight with the Chaldeans, ye shall not prosper?

6. And Jeremiah said, I had the Eternal's commission, saying, 7. Behold Hanameel, thine uncle Shallum's son, shall come to thee, saying, Buy thee my field in Anathoth; for the right of redemption is thine: 8. So he came to me in the court of the prison, according to the Eternal's word, And said to me, I pray thee buy my field in Anathoth, in the country of Benjamin, for thyself; then I knew that this was the Eternal's word. 9. So I bought it and weighed him the money, even seventeen shekels of silver. 10. I also subscribed the evidence and sealed it, and took witnesses. 11. So I took the writing of the purchase both what was sealed according to the law and custom, and what was published. 12. And I gave that evidence to Baruch the son of Neriah, son of Maaseiah, both in the sight of Hanameel, and of the witnesses that subscribed the writing, before all the Jews that sat in the court of the prison.

13. And I charged **Baruch** before them, saying, 14. Thus saith the Eternal God of hosts, the God of Israel, Take these evidences of the purchase, both this sealed, and this open one, and put them in an earthen vessel, to remain many days; 15. For thus saith the Eternal God of hosts, the God of Israel, Houses, and fields, and vineyards, shall be recovered in this land.

16. Now having delivered the evidence to **Baruch**, **Neriah's** son, I prayed to the Eternal, saying, 17. Ah, Lord God! lo, thou hast made heaven and earth by thy great power, and stretched-out arm, and there is nothing too hard for thee; 18. Who shewest thy loving-kindness to thousands, and recompensest the iniquity of the fathers into the bosom of their children, (that do as they did;) Whose name is the great, the Mighty God, the Eternal God of hosts; 19. Great in counsel, and manifold in works, whose eyes are upon all the ways of men; to give every one according to his ways, and doings; 20. Who has displayed signs and wonders in **Egypt**, even to this day, and to **Israel**, and other men; and hast made thee a name, as at this day; 21. And hast brought thy people **Israel** out of **Egypt** with signs, and wonders, and a strong hand, and a stretched-out arm, and a great terror: 22. And hast given them this land flowing with milk and honey, as thou didst swear to their fathers; 23. And they entered in and possessed it; but obeyed not thy voice, nor walked in thy law; they did not all thou commandedst them to do; therefore thou causedst all this evil to befall them. 24. Lo there are ramparts advanced to take the city, nay, it is given to the **Chaldeans** that fight against it, because the sword, the famine and the pestilence, and what thou hast spoken is come to pass, and lo, thou seest it. 25. Yet thou saidst to me, O Lord God, Buy thee the

field for money, and take witnesses to attest; tho' the city is given to the Chaldeans.

26. Then came the Eternal's word to Jeremiah, saying, 27. Lo, I the Eternal am the God of all flesh; is there any thing too hard for me? 28. Therefore thus saith the Eternal, Lo, I will give this city to the Chaldeans, and the king of Babylon shall take it; 29. And the Chaldeans that fight against it shall come and burn it, with the houses on whose roofs they offered incense to Baal, and poured out drink-offerings to other gods, to provoke me to anger. 30. For Israel and Judah have only done evil before me from their youth; provoking me to anger with the works of their hands, saith the Eternal. 31. For this city hath been a provocation of mine anger, and my fury, from the day they built it, to this day, that I should remove it from before me. 32. For all the wickedness Israel and Judah did to provoke me with their kings, princes, priests and prophets, and the men of Judah, and inhabitants of Jerusalem. 33. And they turned to me their back; tho' I carefully taught them, yet they hearkened not to instruction. 34. But they set their abominations in the house called by my name, to defile it. 35. And built the high places of Baal, in the valley of the son of Hinnom, to cause their sons and daughters pass thro' the fire to Moloch, tho' I strictly forbade them this abomination, to bring guilt upon Judah.

36. Now, therefore, Thus saith the Eternal, the God of Israel, concerning this city, whereof ye say, It shall be delivered to the king of Babylon by the sword, the famine, and the pestilence; 37. Lo, I will gather them out of all countries, whither I have driven them in mine anger, and my fury, and great wrath, and will bring them again to this place, and will cause them to dwell safely, (in the millennium.) 38. And they shall be my people,

and I will be their God. 39. And I will give them one heart, and one way, to fear me continually, for their good, and their children's after them. 40. And I will make an everlasting covenant with them, not to turn away from doing them good; but I will put my fear in their hearts, that they depart not from me: 41. Yea, I will rejoice over them to do them good, and plant them in this land assuredly with my whole heart and soul. 42. For thus saith the Eternal, Like as I brought all this great evil on this people, so will I bring on them all the good I promised them. 43. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; being given to the Chaldeans. 44. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses to attest in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in those of the mountains, and valley, and the south; for I will bring back their captivity, saith the Eternal.

### CHAP. XXXIII.

#### A RETURN PROMISED.

MOREOVER, the Eternal's commission came to Jeremiah the second time, when shut up in the court of the prison, saying, 2. Thus saith the Eternal, Jerusalem's maker, who formed it, to dispose of it; The ETERNAL God of hosts is his name; 3. Call to me, and I will answer thee, and shew thee great and secret things, which thou knowest not. 4. For thus saith the Eternal the God of Israel, concerning the houses of this city, and of the kings of Judah, which are thrown down by the mounts, and the sword; 5. Those come to fight for the Chaldeans, are but to fill them with dead bodies of men, slain in mine anger and my fury, for all whose wickedness I hid my face from this city. 6. Lo, I will bring to it health and

perfect soundness, and so cure them, and answer their prayer, by abundance of peace and truth. 7. For I will bring back the captivity of Judah and Israel, and build them, as at the first. 8. And I will cleanse them from all their iniquity, whereby they sinned against me; and will pardon all their iniquities, guilt, and transgressions against me.

9. And this city shall be made by me a name of joy, a praise and an honour among all nations of the earth, which shall hear all the good I do to them: and fear and tremble at all the goodness and prosperity I procure to it. 10. Thus saith the Eternal, There shall again be heard in this place which ye say shall be desolate without man and beast, even in the cities of Judah; and the streets of Jerusalem, 11. The voice of joy and gladness, of the bridegroom and the bride, of them that say, Praise the Eternal God of hosts: for he is gracious, for his mercy endureth for ever; and of them that bring the sacrifice of praise to the house of the Eternal. For I will bring back the captivity of the land, as at the first, saith the Eternal. 12. Thus saith the Eternal God of hosts, in this place, which is desolate without man and beast, and in all its cities there shall be an habitation of shepherds, folding flocks. 13. In the cities of the mountains of the vale, and of the south, and the places about Jerusalem, and of Judah, and in the land of Benjamin, shall the flocks pass again before him that counteth them, saith the Eternal. 14. Behold the days come, saith the Eternal, that I will perform that good thing I promised to the house of Israel and Judah.

15. At that time I will cause the (Messiah) the righteous Branch of David's line to grow up, and he shall execute judgment and justice in the land.

16. In those days Judah shall be saved, and Jerusalem shall dwell safely, and this is he whom the Eternal shall call our Righteousness.

17. For thus saith the Eternal, There shall not

fail to David a man to sit upon the throne of Israel (in his stead). 18. Neither shall the priests the Levites want a man to offer before me (gospel) offerings, kindle meat-offerings, and do sacrifice continually.

19. Again the Eternal's commission came to Jeremiah, saying, 20. Thus saith the Eternal, If ye can break my covenant of the day and night, that there be not day and night in their season; 21. Then may also my covenant be broken with David my servant, that he have not a son to reign on his throne, (Rev. iii. 7. having his power;) and with the Levites the priests, my ministers. 22. As the host of heaven cannot be numbered, nor the sand of the sea be measured; so will I multiply the seed of David my servant, (true Christians), and the Levites that minister to me.

23. Moreover, the Eternal's commission came to Jeremiah, saying, 24. Observedst thou not what this people said, The two families which the Eternal chose, he hath rejected. Thus they scorned my people, regarding them no more as a nation. 25. Thus saith the Eternal, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 26. Then will I cast off the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers for the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

## CHAP. XXXIV.

### ZEDEKIAH AND THE CITY'S CAPTIVITY.

THE word which came to Jeremiah from the Eternal, when Nebuchadnezzar, with all his army, and all the kingdoms of the earth under his dominion, with all the peoples fought against Jerusalem, and all the cities thereof, saying, 2. Thus saith the Eternal, the God of Israel, Go, speak to Zedekiah king of Judah,

and tell him, I will give this city to the king of Babylon, who shall burn it: 3. And thou shalt not escape from him; but shalt surely be taken, and speak with him face to face, and go to Babylon. 4. Yet hear the Eternal's words, O Zedekiah, Thus saith the Eternal, Thou shalt not die by the sword, 5. But in peace: and with the burnings of (odours as for) thy fathers; and they will lament thee, saying, Ah, my lord the king is dead! 6. Then Jeremiah spake all these words to Zedekiah in Jerusalem, 7. When the king of Babylon's army fought against it, and all the cities of Judah that remained, against Lachish and Azekah; for these fortified cities of Judah remained;

8. This word came to Jeremiah from the Eternal, after Zedekiah made a covenant with all the people at Jerusalem, to proclaim liberty to them; 9. That every man should let his bond-man, and his bond-woman, being an Hebrew or an Hebrewess, go free, that none should make Jews his brethren, serve, 10. Now, when all the princes, and all the people who entered into the covenant, heard that each should let his man-servant and maid-servant go free, that none should make them serve any more, they obeyed, and let them go. 11. But afterwards they brought them into subjection.

12. Therefore the Eternal's word came to Jeremiah, saying, 13. Thus saith the Eternal, the God of Israel, I made a covenant with your fathers in the day I brought them out of Egyptian bondage, saying, 14. At the end of seven years, every Hebrew brother who hath been sold to thee (for debt,) having served thee six years, shall go free from thee; but your fathers hearkened not to me. 15. And ye now did rightly before me, in proclaiming liberty each to his neighbour, and made a covenant before me in the house called by my name: 16. But ye returned and polluted my name, causing every servant and maid, whom each set at liberty, to

return into subjection, for servants and maids. 17. Therefore thus saith the Eternal, Ye have not hearkened to me truly, in proclaiming liberty each to his brother, and his neighbour: lo, I proclaim a liberty for you, saith the Eternal, to the sword, to the pestilence, and the famine; and I will make you to be removed into all the kingdoms of the earth. 18. And the men that performed not the covenant they had made before me by the calf they cut in twain, and passed between its pieces, 19. The princes of Judah and Jerusalem, the eunuchs, the priests, and all the people of the land, who passed between the pieces of the calf, (but transgressed the covenant), 20. I will give these to their enemies, that seek their life; and their dead bodies shall be meat to the fowls of the air, and to the beasts of the earth. 21. And Zedekiah king of Judah, with his princes, I will give also to the king of Babylon's army which are gone from you. 22. Lo, I will command, saith the Eternal, and cause them return to this city, and fight against it and take it, and burn it; and I will make Judah's cities a desolation without an inhabitant.

### CHAP. XXXV.

#### THE RECHABITES' OBEDIENCE.

THE word which came to Jeremiah from the Eternal, in the days of Jehoiakim, Josiah's son, king of Judah, saying, 2. Go bring the Rechabites, (Jethro's seed), into one of the chambers of the Eternal's house, and give them wine to drink. 3. Then I took Jaazaniah son of Jeremiah, son of Habaziniyah, and his brethren, and all his sons, even the whole house of the Rechabites; 4. And brought them into the Eternal's house, into the chamber of the sons of Hanan, son of Igdaliah, a man of God, who was by the prince's chamber, which was above that of Maaseiah, son of Shallum, the door-keeper: 5. And I set before them pots and cups



full of wine; and said to them, Drink. 6. But they replied, We will drink no wine: for Jonadab, son of Rechab, our father, commanded us, saying, Ye, your wives, your sons, and daughters, shall never drink wine: 7. Nor build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live long in the land where ye be strangers. 8. Thus we have obeyed Jonadab, son of Rechab, our father, in all that he charged us; 9. Not to build houses to dwell in; neither have we vineyard, nor field, nor seed; 10. But we dwell in tents, obeying, and doing all that Jonadab our father commanded us. 11. But when Nebuchadnezzar came into the land, we said, Let us go to abide in Jerusalem for fear of the Chaldeans' army, and that of the Syrians.

12. Then came the Eternal's word to Jeremiah, saying, 13. Thus saith the Eternal God of hosts, the God of Israel, Go tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? 14. The words of Jonadab, son of Rechab, commanding his sons to drink no wine, are exactly performed; for to this day they drink none, obeying their father's command; but though I spoke to you diligently, ye hearkened not to me. 15. I sent to you all my servants the prophets diligently, saying, Return every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land I gave to you and your fathers; but ye hearkened not to me. 16. Because the sons of Jonadab, son of Rechab, performed their father's command, but this people hearkened not to me, 17. Therefore thus saith the Eternal God of hosts, the God of Israel, Lo, I will bring on Judah and all Jerusalem's inhabitants, all the evil I pronounced against them; because I spake to them, but they hearkened not.

18. Then Jeremiah said to the Rechabites, Thus,

saith the Eternal God of hosts, the God of Israel, Because ye obeyed Jonadab your father's command; and kept all his precepts, 19. Jonadab, Rechab's son, shall not want a man of his race to stand before me continually.

## CHAP. XXXVI.

### BARUCH WRITES JEREMIAH'S PROPHECY.

AND in the fourth year of Jehoiakim, son of Josiah, king of Judah, this word came to Jeremiah from the Eternal, saying, 2. Take thee a volume of a book, and write therein all the words I spoke to thee against Israel, and Judah, and all the nations, from the day I spake to thee, in the days of Josiah, even to this day. 3. It may be that Judah will regard all the evil I purpose to do to them; and every man return from his evil way, that I may forgive their iniquity and sin. 4. Then Jeremiah called Baruch, son of Neriah, who wrote from his mouth, all the words which the Eternal spoke to him, on a roll of a book. 5. And Jeremiah said to Baruch, I am shut up: I cannot go into the Eternal's house. 6. Therefore go thou, and read (the Eternal's word) in the roll thou hast written from my mouth, to the people, in the Eternal's house, on the fasting day; read them also to all Judah, that come out of their cities. 7. Perhaps they will present their supplications before the Eternal, and return every one from his evil way; for great is the anger and fury that the Eternal pronounced against this people. 8. So Baruch, son of Neriah, did all that Jeremiah commanded him, reading in the book the Eternal's words in the Eternal's house. 9. And in the ninth month of the fifth year of Jehoiakim, son of Josiah, king of Judah, a fast was proclaimed before the Eternal by all the people of Jerusalem, and all that came from the cities of Judah to Jerusalem. 10. Then read Baruch in the book Jere-

miah's words at the Eternal's house, in the chamber of Gemariah, son of Shaphan, the scribe, in the higher court, at the entry of the new gate of the Eternal's house, to all the people.

11. When Michaiah, son of Gemariah the son of Shaphan, heard all the Eternal's words, out of the book, 12. He went into the scribe's chamber of the king's house, and, lo, all the princes sat there, even Elishama the scribe, and Delaiah son of She-maiah, and Elnathan, son of Achbor, and Gemariah, son of Shaphan, and Zedekiah, son of Hanaiah, and all the princes. 13. Then Michaiah declared to them all the words that he heard Baruch read in the book to the people. 14. Then all the princes sent Jehudi, son of Nethaniah, son of Shelemiah, son of Cushi, to Baruch, saying, Bring in thine hand the roll wherein thou hast read to the people, and come. So he took the roll in his hand, and came to them. 15. And they said to him, Sit down now, and read it to us, So Baruch read it to them, 16. Now when they heard all the words, they were afraid, looking on one another, and said to Baruch, We will surely tell the king all these matters. 17. They said also to Baruch, Didst thou write all these words from his mouth? 18. Then Baruch answered, He spoke all these words to me, and I wrote them in the book. 19. Then said the princes to Baruch, Go, hide thyself and Jeremiah; let no man know where ye be.

20. And they went into the court to the king; but they laid up the roll in Elishama the scribe's chamber, and told all the matters to the king. 21. So he sent Jehudi to fetch the roll who took it out of Elishama the scribe's chamber; and read it to the king, and all the princes who stood beside him. 22. Now the king sat in the winter-house in the ninth month, with a fire on the hearth before him. 23. And when Jehudi had read three or four sections, he cut it with the penknife, and cast it into

the fire, until all the roll was consumed in the same. 24. Yet neither the king, nor any of his servants that heard all these words, were afraid, nor rent their garments. 25. And tho' Elnathan, Delaiah, and Gemariah, desired the king not to burn the roll, he would not hearken to them: 26. But commanded Jerahmeel a king's son, and Seraiah, son of Azriel, and Shelemiah, son of Abdeel, to seize Baruch the scribe, and Jeremiah the prophet: but the Eternal hid them.

27. Then the Eternal's word came to Jeremiah after the king burnt the roll, saying; 28. Take thee another roll, and write in it all the words of the first. 29. And say to Jehoiakim, Thus saith the Eternal, Thou hast burnt this roll, saying, Why hast thou written, that the king of Babylon shall certainly come and destroy this land, and cause to cease from thence man and beast? 30. Therefore thus saith the Eternal concerning Jehoiakim king of Judah, He shall have none to sit on David's throne; and his dead body shall be cast out to the heat by day, and to the frost by night. 31. And I will punish him, and his seed, and his servants, for their iniquity; and bring on them, and the inhabitants of Jerusalem, and the men of Judah, all the evil I spoke against them, though they hearkened not.

32. Then Jeremiah took another roll, and gave it to Baruch, son of Neriah the scribe: who wrote therein, from Jeremiah's mouth, all that Jehoiakim burnt, and much more of the same kind.

## CHAP. XXXVII.

### THE EGYPTIANS RAISE THE SIEGE.

Now Zedekiah, son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar made king in Judah. 2. But neither he, nor his servants, nor the people of the land, hearkened to the words the Eternal spake by the prophet Je-

remiah. 3. And king Zedekiah sent Jehucal, son of Shelemiah, and Zephaniah, son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now to the Eternal our God for us. 4. Now Jeremiah came in and went among the people; for they had not put him into prison again. 5. Then Pharaoh's army came from Egypt; and when the Chaldeans that besieged Jerusalem heard it, they departed from Jerusalem.

6. Then came the Eternal's word to the prophet Jeremiah, saying, 7. Thus saith the Eternal, the God of Israel, Ye shall say to the king of Judah, that sent you to enquire of me, Lo, Pharaoh's army which is come to help you shall return to Egypt. 8. And the Chaldeans shall come again, and fight against this city, and take it, and burn it. 9. Thus saith the Eternal, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. 10. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet they should rise every man in his tent, and burn this city.

11. And when the Chaldeans' army was departed from Jerusalem for fear of Pharaoh's army, 12. Then Jeremiah went out of Jerusalem, to go to the land of Benjamin, to receive a portion thereof among the people. 13. And when he was in the gate of Benjamin, a captain of the ward, named Irijah, son of Shelemiah, son of Hananiah, took Jeremiah, saying, Thou desertest to the Chaldeans. 14. Then said Jeremiah, It is false. But he hearkened not to him, but took and brought him to the princes. 15. Therefore the princes being enraged at Jeremiah, smote him, and put him in prison, in the house of Jonathan the scribe; which they made a prison.

16. When he had been in the cells of the dungeon many days, 17. Zedekiah sent to take him

out; and asked him secretly in his house, Is there any word from the Eternal? And he said, There is: for thou shalt be delivered to the king of Babylon. 18. Moreover, Jeremiah said to king Zedekiah, Wherein offended I against thee, or thy servants, or this people, that ye put me in prison? 19. Where are now your prophets, who prophesied to you, saying, The king of Babylon shall not come against you, nor this land? 20. Therefore hear now, I pray thee, my lord king; let my supplication, I pray thee, be accepted by thee; cause me not return to the house of Jonathan the scribe, nor let me die there. 21. Then the king commanded to commit Jeremiah into the court of the prison, and to give him daily a loaf of bread out of the bakers street, until all the bread in the city were spent. 22. Thus Jeremiah remained in the court of the prison.

## CHAP. XXXVIII.

### JEREMIAH IS PUT INTO THE DUNGEON.

THEN Shephatiah son of Mattan, and Gedaliah son of Pashur, and Jucal son of Shelemiah, and Pashur son of Malchiah, heard the words Jeremiah spoke to all the people, saying, 2. Thus saith the Eternal, He that remaineth in this city shall die by the sword, the famine and the pestilence: but he that goeth forth to the Chaldeans shall have his life for a prey, and live. 3. Thus saith the Eternal, This city shall surely be given to the king of Babylon's army, which shall take it. 4. Therefore the princes said to the king, We beseech thee let this man be put to death; for thus he weakens the hands of the men of war, and of all the people that remain in this city, in speaking such words to them: for he seeks not his people's welfare, but their hurt. 5. Then Zedekiah said, Lo, he is in your hand; for the king can do nothing

against you. 6. Then they cast him into the dungeon of Malchiah the king's son, that was in the court of the prison; and let him down with cords. And in the dungeon there was no water but mire; so Jeremiah sunk in the mire.

7. Now when Ebed-melech the Ethiopian, who was then an eunuch in the king's house heard it, 8. He said to the king, then sitting in the gate of Benjamin, 9. My lord king, these men did evil in all they did to Jeremiah, whom they cast into the dungeon; he will die for hunger when there is no more bread in the city. 10. Then the king commanded Ebed-melech, thus, Take thirty men with thee, and take Jeremiah out of the dungeon before he die. 11. So he went with them to the king's house under the treasury, and taking thence torn rags and worn out rags, he let them down by cords into the dungeon to Jeremiah. 12. Saying to him, Put now these below thine arm-pits, under the cords, and he did so. 13. So they drew him out of the dungeon; and he remained in the court of the prison.

14. Then Zedekiah sent for Jeremiah to the third entry in the Eternal's house, and said to him, I will ask thee something, hide nothing from me. 15. Then he said to Zedekiah, If I tell it to thee, wilt thou put me to death? and if I counsel thee, wilt thou hearken to me? 16. So Zedekiah swore secretly to him, saying, As the Eternal liveth, who gave us this life, I will not put thee to death, nor give thee to those men that seek thy life. 17. Then said he to Zedekiah, Thus saith the Eternal God of hosts, the God of Israel, if thou wilt assuredly go to the king of Babylon's chieftains, thy life shall be saved, and this city shall not be burnt, and thy family also shall live. 18. But if thou will not do so, this city shall be given to the Chaldeans, who shall burn it, and thou shalt not escape their hand. 19. Then Zedekiah said, I am afraid that

the Jews who are gone to the Chaldeans, deliver me to them to mock me. 20. But Jeremiah said, they shall not deliver thee: obey, I beseech thee, the Eternal's word which I speak to thee; so it shall be well with thee, and thou shalt live. 21. But if thou refuse to go, the Eternal shewed me that 22. All the women left in the king of Judah's house, shall be brought to the king of Babylon's chieftains, and those shall say, thy familiar friends have set thee on, and prevailed over thee: they set thy feet in the mire, and they are turned back. 23. So they shall bring out all thy wives and children to the Chaldeans; and thou shalt not escape their hand, but shalt be taken by the king of Babylon: and so shalt thou cause this city be burnt.

24. Then said Zedekiah to Jeremiah, Let none know of these words, and thou shalt not die. 25. But if the princes hear that I talked with thee, and say to thee, tell us we pray thee what thou saidst to the king, and we will not put thee to death, and also what the king said to thee: 26. Say to them, I entreated the king not to send me to Jonathan's house, to die there. 27. So they came all and asked him: and he told them thus. So the matter was not perceived. 28. So he abode in the court of the prison till Jerusalem was taken.

## CHAP. XXXIX.

### ZEDEKIAH SENT BLIND TO BABYLON.

Now the word of the Eternal came to Jeremiah, when in the court of the prison, saying, 2. Go and say to Ebed-melech the Ethiopian, Thus saith the Eternal God of hosts, the God of Israel, Lo, my words concerning this city for evil, and not for good, shall be accomplished in that day before thee. 3. But I will then deliver thee, saith the Eternal, thou shalt not be given to them thou fearest. 4. For I will surely deliver thee from the



sword, thy life shall be for a prey to thee; because thou trustedst in me, saith the Eternal.

5. In the tenth month of the ninth year of Zedekiah, Nebuchadrezzar came with all his army, and besieged Jerusalem. 6. And in the (ninth day of) the fourth month of the eleventh year the city was broken up. 7. And all the king of Babylon's chieftains came, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsachim, Rabsaris, Rabmag, with the rest.

8. And when Zedekiah, and all his men of war saw them, they fled out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; the way of the plain. 9. But the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho: and brought him to Nebuchadnezzar at Riblah, in the land of Hamath, where he gave judgment upon him. 10. He slew his sons before his eyes, and also all the nobles of Judah. 11. Moreover he put out Zedekiah's eyes, and bound him with brazen chains to carry him to Babylon.

12. And they burned the king's house and those of the people, and brake down the walls. 13. Then Nebuzar-adan, carried captive to Babylon the people that remained in the city and elsewhere, and they that deserted to him. 14. But the poorest people, who had nothing, he left in the land, and gave them vineyards and fields.

15. Now Nebuchadrezzar, charged Nebuzar-adan captain of the guard concerning Jeremiah, saying, 16. Take care of him, do him no harm; but do to him, even as he shall say to thee. 17. So Nebuzar-adan, and Nebushasban, Rabsaris, and Nergal-sharezer, Rabmag, and all the king of Babylon's chieftains, 18. Sent for Jeremiah from the court of the prison, and committed him to Gedaliah son of Ahikam, son of Shaphan, to carry him home, and he dwelt among the people.

## CHAP. XL.

## ISHMAEL'S CONSPIRACY.

THE word that came to Jeremiah from the Eternal, after Nebuzar-adan let him go from Ramah, for he had been bound with chains among all that were carried captive of Jerusalem and Judah, to Babylon. 2. And the captain of the guard said to Jeremiah, The Eternal thy God denounced this evil on this place. 3. Now he hath done as he said: because ye sinned against him, not obeying his voice. 4. Now lo, I loose the chains from thine hands. If thou pleasest come with me to Babylon, I will take care of thee; but if not, lo, all the land is before thee, go where thou choosest. 5. Now while he was not yet returned, he said, Return to Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon made governor of the cities of Judah, and dwell with him among the people: or go wherever thou pleasest. So he gave him victuals and a present, and let him go. 6. Then Jeremiah went to Gedaliah, son of Ahikam to Mizpah, and dwelt with him among the people left in the land.

7. Now all the captains of the forces in the fields with their men, hearing that the king of Babylon made Gedaliah son of Ahikam governor in the land, and committed to him men, women, and children, even the poor of the land, that were not carried to Babylon; 8. They came to Gedaliah to Mizpah, even Ishmael son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah son of Hoshaiah the Maachathite, with their men. 9. And Gedaliah swere to them, and their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. 10. As for me, lo, I will dwell at Mizpah, to at-

tend the Chaldeans who will come to us; but gather ye wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities which you have occupied. 11. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and in any of the countries, heard the king of Babylon had left a remnant of Judah, and set over them Gedaliah, 12. They all returned from all places, whither they were driven, to the land of Judah to Gedaliah to Mizpah, and gathered wine and summer-fruits very much.

13. Moreover Johanan son of Kareah, and all the captains of the forces in the fields, came to Gedaliah to Mizpah, 14. And said to him, Dost thou not certainly know that Baalis king of the Ammonites sent Ishmael son of Nethaniah to slay thee? But Gedaliah believed them not. 15. Then Johanan said secretly to Gedaliah in Mizpah, Let me go I pray thee, and slay Ishmael son of Nethaniah, and no man shall know it: why should he slay thee, that all the Jews who are gathered to thee should be scattered, and the remnant in Judah perish? 16. But Gedaliah said to Johanan, Thou shalt not do so, surely thou speakest falsely of Ishmael.

## CHAP. XLI.

### ISHMAEL KILLS GEDALIAH AND OTHERS.

Now in the seventh month, Ishmael, son of Nethaniah, the son of Elishama, one of the royal family, and ten men with him of the king's chief men, came unto Gedaliah the son of Ahikam to Mizpah; and there as they ate bread together, 2. He and they rose up and slew Gedaliah, Ahikam's son, Shaphan's son, with the sword. 3. Ishmael also slew all the Jews, and the Chaldeans, and the men of war that were with him at Mizpah. 4. And the

second day after, it being yet unknown, 5. There came from Shechem, Shiloh, and Samaria, eighty men, having shaven their beards, their clothes rent, and cut themselves, bringing offerings and incense in their hand, to the Eternal's house. 6. And Ishmael went from Mizpah to meet them, weeping all along, and meeting them, he said, Come ye to Gedaliah. 7. And being come into the midst of the city, he with his men slew them, and cast them into a pit. 8. But ten of them said to him slay us not; for we have hidden stores in the field, of wheat, barley, oil, and honey. So he slew them not. 9. Now the pit wherein he cast all the dead bodies, with Gedaliah's, was that king Asa made for fear of Baasha king of Israel. 10. Then he carried away captive all the rest of the people that were in Mizpah, even the king's daughters whom Nebuzar-adan committed to Gedaliah; and departed for the Ammonites.

11. But when Johanan Kareah's son, and all the captains of the forces with him, heard all the evil Ishmael had done; 12. They went to attack him, and found him by the great waters in Gibeon. 13. Now all the people with Ishmael, seeing Johanan and all the captains of the forces that were with him, they rejoiced. 14. So all that Ishmael carried captive from Mizpah, turned about and returned to Johanan, Kareah's son. 15. But Ishmael escaped with eight men to the Ammonites. 16. Then Johanan and all the captains of the forces that were with him, took all the remnant of the people whom he had recovered from Ishmael from Mizpah, the women, the children, and the eunuchs, whom he had brought again from Gibeon; 17. And they departed and dwelt in Geruth Chimham, by Bethlehem, to go to Egypt, 18. Because they were afraid of the Chaldeans, since Ishmael slew Gedaliah, whom the king of Babylon made governor in the land.

## CHAP. XLII.

## JEREMIAH REPROVES THEIR HYPOCRISY.

THEN all the captains of the forces, and Johanan, Kareah's son, and Jezaniah Hoshaiah's son, and all the people, from the least even unto the greatest, 2. Said to Jeremiah the prophet, Let, we beseech thee, our supplication be accepted by thee, and pray to the Eternal thy God, for us and all this remnant; (for we are but a few of many, as thine eyes behold;) 3. That the Eternal thy God may shew us how to walk, and do. 4. Then Jeremiah said to them, I will pray to the Eternal your God; and whatever he shall answer you, I will declare wholly to you; 5. Then they said to Jeremiah, The Eternal be a true and faithful witness between us, if we do not all things that the Eternal thy God enjoins us. 6. Whether it be good for us or evil, we will obey his voice; that it may be well with us.

7. And after ten days, the word of the Eternal came to Jeremiah. 8. Then he called Johanan and all the captains of the forces with him, and all the people, from the least even to the greatest, 9. And said to them, Thus saith the Eternal, the God of Israel, to whom ye desired me to present your supplication; 10. If ye will still abide in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up: for I relent for the evil I have done you. 11. Be not afraid of the king of Babylon, whom ye fear, saith the Eternal; for I am with you to save you, and to deliver you from him. 12. And I will shew mercies to you, that he may have mercy upon you, and settle you in your own land.

13. But if ye say, We will not dwell in this land, nor obey the voice of the Eternal your God. 14. But we will go into Egypt, where we shall see no war, nor hear the trumpet's sound, nor have want

of bread, and there we will dwell: 15. Hear now as to this the Eternal's word, ye remnant of Judah; Thus saith the Eternal God of hosts, the God of Israel, If ye wholly strive to go to sojourn in Egypt, 16. Then the sword, which ye feared, shall overtake you there, and the famine whereof ye were afraid, shall follow you there, where you shall die. 17. So shall it be with all that go to sojourn in Egypt; they shall die by the sword, famine, and pestilence; none shall escape. 18. For thus saith the Eternal God of hosts, the God of Israel, As mine anger and my fury hath been poured on the inhabitants of Jerusalem, so shall it be poured on you, in Egypt, ye shall be an execration, an astonishment, a curse, and a reproach; and shall see this place no more.

19. The Eternal said concerning you, O remnant of Judah, Go not into Egypt; know certainly that I admonished you this day. 20. For ye dissembled in your hearts to your own ruin when ye desired me to pray for you to the Eternal our God; saying, all that he shall say, tell us and we will do it. 21. And now I this day tell you; but ye obeyed not the voice of the Eternal your God, in any thing. 22. Now therefore know certainly that ye shall die by the sword, famine, and pestilence, in the place whither ye desire to sojourn.

### CHAP. XLIII.

#### THEY GO INTO EGYPT.

WHEN Jeremiah ended speaking to all the people all the words of the Eternal their God (already mentioned) for which he sent him to them, 2. Azariah Hoshaiab's son, and Johanan, Kareah's son, and all the proud men said to Jeremiah, Thou speakest falsely; the Eternal our God sent thee not to say, Go not into Egypt. 3. But Baruch son of Neriah set thee against us, to deliver us to the Chaldeans to put us to death, or carry us captives

into Babylon. 4. So Johanan, and all the captains of the forces, and all the people, disobeyed the Eternal's voice, to dwell in the land of Judah; 5. But Johanan and all the captains of the forces took all the remnant of Judah that returned from all nations whither they were driven, to dwell in the land of Judah; 6. Men, women and children, the king's daughters, and every person whom Nebuzzar-adan left with Gedaliah, and Jeremiah, and Baruch. 7. And they came into Egypt, to Tahpanhes, for they obeyed not the Eternal's voice.

8. Then came the word of the Eternal to Jeremiah at Tahpanhes, saying, 9. Take and hide three great stones in the clay in the brick-kiln, at the entry of Pharaoh's house in Tahpanhes, before the men of Judah; 10. And say to them, Thus saith the Eternal God of hosts, the God of Israel, lo, I will send and bring Nebuchadrezzar my servant and set his throne upon these stones; and he shall spread his royal pavilion over them. 11. And he shall smite Egypt, and deliver such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword. 12. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry the (gods) away captive; and array himself with Egypt, as a shepherd is arrayed with his robe; and he shall go away in peace. 13. He shall break also the images of the sun's house in Egypt; and the houses of the Egyptian gods he shall burn.

## CHAP. XLIV.

### EGYPT'S CONFUSION FORETOLD.

JEREMIAH's commission concerning all the Jews in Egypt, at Migdol, Tahpanhes, Noph, and in the country of Pathros, saying, 2. Thus saith the Eternal God of hosts the God of Israel, Ye have seen all the evil I brought on Jerusalem, and all Judah's cities, and this day they are a desolation,

without inhabitant. 3. For their wickedness provoking me to anger, in burning incense to other gods, whom ye and your fathers knew not. 4. Though I sent to you all my servants the prophets diligently, saying, Oh, do not this abominable thing that I hate. 5. But they hearkened not, to turn from their wickedness, in burning incense to other gods. 6. Wherefore mine anger and my fury was poured forth, and kindled in Judah's cities and Jerusalem's streets, and they are wasted and desolate, as at this day. 7. Therefore now, thus saith the Eternal God of hosts, the God of Israel, Why commit ye this great evil against your souls, to cut off from you every man, woman, child, and suckling, out of Judah, 8. By provoking me to wrath with your handy works, burning incense to other gods in Egypt, where ye dwell, that ye might cut yourselves off, and be a curse and a reproach among all the nations of the earth? 9. Have ye forgotten your fathers' wickedness, that of Judah's kings and princes and their wives, and your own wickedness, and that of your wives, done in Judah's land and Jerusalem's streets. 10. They are not humbled to this day, nor have they feared me to walk in my law, and statutes I set before you, and your fathers.

11. Therefore thus saith the Eternal God of hosts, the God of Israel, Lo, I set my face against you for evil, to cut off all Judah. 12. And the remnant of Judah, that desire to go to Egypt shall all fall and be consumed there by the sword, and the famine; they shall die from the least even to the greatest, and be an execration, an astonishment, a curse, and a reproach. 13. For I will punish them that dwell in Egypt, as I punished Jerusalem, by the sword, famine, and pestilence; 14. So that none of the remnant of Judah, who are gone to sojourn in Egypt, shall remain to return, as they desire, but such as shall escape,



15. Then all the men who knew that their wives burnt incense to other gods, and all the women that stood by, a great multitude, even all the people dwelling in Egypt in Pathros, answered Jeremiah, saying, 16. We will not hearken to the word thou hast spoken from the Eternal; 17. But we will certainly do what is gone forth out of our own mouth, to burn incense to (the moon) the queen of heaven, and pour out drink-offerings to her, as we, our fathers, our kings, and our princes have done, in Judah's cities, and in Jerusalem's streets, for then we had plenty of victuals, and prospered, and saw no adversity. 18. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings to her, we wanted all things, and have been consumed by the sword and the famine. 19. And when we burnt incense to the queen of heaven, and poured out drink offerings to her, we made not her cakes to worship her, and pour out drink-offerings to her, without our husbands.

20. Then Jeremiah said to all the people both men and women, who gave him that answer, 21. The incense ye burnt in Judah's cities, and in Jerusalem's streets, ye, and your fathers, your kings, your princes, and the people of the land, did not the Eternal remember it? 22. So he could no longer bear your evil doings and abominations; therefore is your land a desolation, an astonishment, and a curse, without inhabitant, at this day. 23. Because ye burnt incense and sinned against the Eternal, and obeyed not his voice to walk in his law, statutes, and testimonies; therefore this evil is happened to you, as at this day.

24. Moreover Jeremiah said to all the people, and all the women, Hear the word of the Eternal, all Judah that are in Egypt; 25. Thus saith the Eternal God of hosts, the God of Israel, Ye and your wives have both spoken and acted, saying,

We will surely perform our vows to burn incense to the queen of heaven, and pour out drink-offerings to her: 26. Therefore hear the Eternal's word, all Judah that dwell in Egypt; Behold I have sworn by my great name, saith the Eternal, that it shall no more be invoked by any man of Judah in Egypt, saying, As the Lord God of hosts liveth. 27. Lo, I will watch over them for evil, and not for good; and all the men of Judah that are in Egypt shall be consumed by the sword and famine, 28. But a small number that escape, shall return to the land of Judah; and all the rest that went to Egypt, shall know whether my word or theirs shall stand.

29. And this shall be a sign to you, saith the Eternal, that I will punish you in this place, that ye may know my words shall surely stand against you for evil. 30. Thus saith the Eternal, Lo, I will give Pharaoh-hophra to his enemies that seek his life, as I gave Zedekiah to Nebuchadrezzar his enemy, that sought his life.

## CHAP. XLV.

### BARUCH DISMAYED.

THE word that Jeremiah spake to Baruch, when he wrote these words in a book, from Jeremiah's mouth, in the fourth year of Jehoiakim son of Josiah king of Judah, saying, 2. Thus saith the Eternal, the God of Israel, to thee, O Baruch; 3. Thou saidst, Wo is me now! for the Eternal added grief to my sorrow; I am wearied with my sighing, and I find no rest.

4. Thus shalt thou say to him, The Eternal saith, what I built and planted I will break down, and pluck up even this whole land. 5. And seekest thou great things for thyself? seek them not: for, lo, I will bring evil upon all flesh, saith the Eternal, but thy life I will give to thee for a prey in all places whither thou goest.

## CHAP. XLVI.

## EGYPT CONQUERED.

THE Eternal's word which came to Jeremiah against the nations. 2. Egypt and Pharaoh-necho's army which was by the river Euphrates at Carchemish, which Nebuchadrezzar smote in the fourth year of Jehoiakim, son of Josiah king of Judah, 3. Order the buckler and shield, and approach to battle. 4. Harness the horses; and mount ye horsemen, stand forth with your helmets, polish the spears, put on the coats of mail. 5. Why see I them dismayed, and turned back? and their mighty ones beaten down, and fled, and look not back, for fear around, saith the Eternal. 6. Let not the swift flee, nor the mighty escape; they shall stumble, and fall northward by Euphrates. 7. Who is this rising up as a river, as a flood whose waters swelled as floods. 8. Egypt riseth like a river, his waters swell like floods; he saith, I will rise and cover the land, and destroy the city and its inhabitants. 9. Mount ye the horses, and the chariots, and do furiously, let the warriors come forth; the Ethiopians, and the Libyans, that handle the shield; and the Lydians that use the bow expertly. 10. For this is the day of the Lord God of hosts' vengeance, to avenge him of his adversaries, the sword shall devour, and be satiate and drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by Euphrates. 11. Go up to Gilead and take balm, O Egyptian; in vain shalt thou use many medicines; for thou shalt not be cured. 12. The nations hear of thy disgrace, thy cry filled the land; for the mighty stumbled against the mighty, they are fallen together.

13. The word that the Eternal spake to Jeremiah, how Nebuchadrezzar king of Babylon should come and smite Egypt. 14. Declare in Egypt,

publish in Migdol, Noph, and Tahpanhes: say ye, Stand firm, and prepare thyself, for the sword hath devoured those around thee. 15. Why are thy valiant men swept away? they stood not because the Eternal drove them. 16. He made many fall, yea, one fell on another; they said, Arise, and let us return to our own people, and our native land, from the oppressor's sword. 17. They cried there, O Pharaoh king of Egypt, a tumult hath prevented the appointed meeting. 18. As I live, saith the King, whose name is the Eternal God of hosts, Surely as Tabor is among the mountains, and Carmel by the sea, so shall he come. 19. O thou that dwellest in Egypt, furnish thyself for captivity: for Noph shall be desolate without inhabitant. 20. Egypt is like a very fair heifer, but destruction cometh out of the north. 21. Her hired men also in the midst of her are like fatted bullocks; for they also turned back, and fled away together; they stood not, because the day of their destruction came upon them, the time of their visitation. 22. Egypt's voice shall be low like a necromancer's, when they shall march with an army with axes against her, as fellers of trees. 23. They shall cut down her army like a forest, saith the Eternal, that it cannot be found tho' searched for, because they are more numerous than the locusts, being innumerable. 24. Egypt shall be confounded and delivered to the people of the north. 25. The Eternal God of hosts, the God of Israel, saith, Lo, I will punish Amon of No, Pharaoh, and Egypt, with their gods, and their kings; and all that trust in him; 26. I will deliver them to those that seek their lives, to Nebuchadrezzar king of Babylon, and his servants; and afterwards it shall be inhabited as in the days of old, saith the Eternal.

27. But fear not, O my servant Jacob, and be not dismayed, O Israel: for lo, I will save thee from afar off, and thy seed from the land of their

captivity; Jacob shall return and be at rest and secure, and none shall make him afraid (in the millennium.) 28. Fear not, O Jacob my servant, saith the Eternal; for I am with thee: I will make a full end of the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; and I will not make thee wholly desolate.

## CHAP. XLVII.

### THE PHILISTINES' DESTRUCTION.

THE Eternal's word that came to Jeremiah against the Philistines, before Pharaoh smote Gaza. 2. Thus saith the Eternal, lo, a flood of overflowing waters rise out of the north to overflow the land and all therein, this city and its inhabitants; then the men shall cry, and all the land's inhabitants shall howl. 3. At the noise of the galloping of the hoofs of his horses, at the rushing of his chariots, and at the rattling of his wheels, the fathers look not back to their children for feebleness of hands; 4. Because of the day that comes to spoil all the Philistines, and cut off from Tyre and Zidon every helper; for the Eternal will spoil the Philistines, the remnant of the country of Caphtor. 5. Baldness is come upon Gaza; Ashkelon is cut off; thou remnant of their valley: how long wilt thou cut thyself in mourning? 6. O sword of the Eternal, how long wilt thou not be still? retire into the scabbard, rest, and be still. 7. How can it be still, seeing the Eternal gave it a charge against Ashkelon, and the sea-coast? there hath he appointed it.

## CHAP. XLVIII.

### THE JUDGMENT OF MOAB.

AGAINST Moab, thus saith the Eternal God of hosts, the God of Israel, Wo unto Nebo! for it is spoiled: Kirjathaim is confounded and taken, the

high fortress is overthrown. 2. Moab shall have no more praise of Heshbon; they devised evil against it, Come, let us cut it off from being a nation: thou also shalt be cut down, O Madmena, the sword shall pursue thee. 3. A voice of crying from Horonaim, spoiling and great destruction. 4. Moab is destroyed; her little ones caused a cry to be heard. 5. In the ascent of Luhith, continual weeping goes up; in the descent of Horonaim, the enemies heard a cry of ruin. 6. Flee, save your lives, and be like a blasted tree in the wilderness.

7. Because thou trustedst in thy works, with thy treasures, thou shalt also be taken: and Chemosh shall go into captivity, with his priests and princes together. 8. The spoiler shall come into every city, none shall escape; the valley shall perish, and the plain be destroyed, as the Eternal said. 9. Give wings to Moab that it may fly away; for its cities shall be desolate, without inhabitant. 10. Cursed is he that doeth the Eternal's work deceitfully, or keepeth back his sword from blood.

11. Moab hath been at ease from his youth, settled on his lees, and not drawn off from vessel to vessel, nor hath he gone into captivity; therefore his taste remained in him, and his flavour is not changed. 12. Therefore, lo, the days come, saith the Eternal, that I will send to him overthrowers to overthrow him, and empty his vessels, and break their pitchers. 13. Moab shall be ashamed of Chemosh, as Israel was of Bethel their confidence.

14. How say ye, We are mighty and strong for war? 15. A spoiler of Moab is gone out of her cities, his chosen young men are gone to the slaughter, saith the king, whose name is the Eternal God of hosts. 16. Moab's destruction is near, and his affliction hasteth fast. 17. All ye that are about him bemoan him; all ye that know his name, say, How is the strong sceptre broken, and the beauti-

ful rod! 18. Thou inhabitant of Dibon, come down from thy glory, and sit thirsty, for the spoiler of Moab shall come upon thee, and destroy thy strong-holds. 19. O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, say, what is done? 20. Moab is confounded; it is broken down; howl and cry; tell it not in Arnon that Moab is spoiled, 21. And judgment is come upon the plain country; upon Holon, and Jahaza, and Mephaath, 22. And Dibon, and Nebo, and Beth-diblathaim, 23. And Kiriathaim, and Beth-gamul, and Beth-meon, 24. Kerioth, and Bozrah, and upon all the cities of Moab far or near. 25. The horn of Moab is cut off, his arm is broken, saith the Eternal.

26. Make him drunken; for he puffed up himself against the Eternal: Moab also shall wallow in his vomit, and be in derision. 27. For was not Israel a derision to thee? was he found among thieves? that thou shouldest insult him with thy words. 28. O inhabitants of Moab, leave the cities, dwell in the rock, be like the dove that maketh her nest in the sides of the pit's mouth. 29. We heard of Moab's pride: his arrogancy, pride, and haughtiness of heart are exceeding great. 30. I know his wrath, saith the Eternal: but it shall not take place; he is not able to effect it. 31. Therefore I will howl for Moab, and cry out for all Moab; Jazer shall mourn for the men of Kir-heres. 32. O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the sea, they reach even to Jazer: the spoiler is fallen upon thy summer-fruits, and thy vintage. 33. Joy and gladness is taken from the plentiful field, from the land of Moab; and I caused wine to fail from the wine presses: there shall be no treading nor shouting for joy. 34. They cry from Heshbon to Elealeh, and to Jahaz their voice reached, and from Zoar to Horonaim, as an heifer of three years old

(having lost her calf,) for the waters also of Nimrim shall be desolate, 35. Moreover I will cause to cease in Moab, saith the Eternal, him that offereth in the high places, and burneth incense to his gods. 36. Therefore mine heart shall sound like pipes for Moab, for the men of Kir-heres; because their riches are perished. 37. For every head shall be bald, and every beard shorn; on all hands shall be cuttings, and on all loins sackcloth. 38. There shall be great lamentation on all the house tops of Moab, and in its streets; because I have broken Moab like a vessel wherein is no pleasure, saith the Eternal. 39. They shall howl, saying, How is it broken down! How hath Moab turned back with shame, to be a derision and a terror to all about him. 40. For thus saith the Eternal, Behold, the enemy shall fly as an eagle, and spread his wings over Moab. 41. The cities are taken, the strong holds are surprised, the mighty men's hearts in Moab, at that day, shall be as the heart of a woman in her pangs. 42. Moab shall be destroyed from being a people, because he puffed up himself against the Eternal. 43. The terror, the pit, and the snare, shall befall thee, O inhabitant of Moab, saith the Eternal. 44. He that flees from the terror, shall fall into the pit; and he that gets out of the pit shall be taken in the snare; for I will bring lamentation upon Moab, the year of their visitation, saith the Eternal. 45. They that fled stood under the shadow of Heshbon, because of its strength: but a fire shall come out of Heshbon, and a flame from the midst of Sihon, and devour the corner of Moab, and the capital seat of the tumultuous ones. 46. Wo to thee, O Moab! the people of Chemosh perisheth! for thy sons and thy daughters are taken captives.

47. Yet I will bring again the captivity of Moab in the latter days, saith the Eternal. Thus far is the judgment of Moab.



## CHAP. XLIX.

## THE AMMONITES' JUDGMENT.

CONCERNING the Ammonites, thus saith the Eternal, Hath Israel no sons, nor heir? why then doth their king and god inherit Gad, and their people dwell in his cities? 2. Therefore, lo, the days come, saith the Eternal, that I will cause an alarm of war be heard in Rabbah of the Ammonites; and it shall be a desolate heap, her daughters shall be consumed: then shall Israel inherit their possessions who inherited his, saith the Eternal. 3. Howl, O Heshbon, for Ai is spoiled; cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king and god shall go into captivity, and his priests and princes together. 4. Why gloriest thou in the fat vallies, tho' thy valley be fruitful, O perverse daughter? that trusted in her treasures, saying, Who shall come to me? 5. Lo, I will bring a terror upon thee, saith the Lord God of hosts, from all parts around thee; and every man shall be driven before it; and there shall be none to gather him that wanders. 6. Afterward I will bring again the captivity of Ammon, saith the Eternal.

7. Concerning Edom, thus saith the Eternal God of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? and their wisdom vanished? 8. Flee, turn back, dwell deep (in caves,) O inhabitants of Dedan; for I will bring Esau's calamity upon him, what time I visit him. 9. If grape-gatherers come to thee, they will leave no gleanings? if thieves by night, they will destroy till they have enough. 10. But I made Esau bare, I exposed his hiding places, so he cannot hide himself: his seed is wasted, with his brethren and his neighbours, and there is nothing of him left. 11. Shall I preserve thy father-

less children, or shall thy widows trust in me. 12. For thus saith the Eternal, Behold, they whose judgment was not to drink deep of the cup have assuredly drunken; and shalt thou altogether go unpunished? thou shalt surely drink it. 13. For I have sworn by myself, saith the Eternal, that Bozrah shall become an astonishment, a desolation, a reproach, and a curse; and all its cities shall be perpetual wastes. 14. I heard a proclamation from the Eternal, an ambassador is sent to the nations, saying, Come ye together against her, and arise to battle. 15. For, lo, I will make thee small among the nations, and despised among the men thou greatly fearest. 16. Thy pride of heart deceived thee, O thou that dwellest in the clefts of the rock, that occupiest the height of the hill; tho' thou settest thy nest as high as the eagle, I will bring thee down from thence, saith the Eternal. 17. Also Edom shall be a desolation, every one that goeth by it shall be astonished, and hiss at all its plagues; 18. As in the overthrow of Sodom and Gomorrah, and their neighbouring cities, saith the Eternal, as no man shall abide there. 19. Lo, as a strong lion runs from Jordan's overflowing, to the flocks, so shall the enemy come against Edom, whose inhabitant will run away like the terrified shepherd, and a chosen ruler will I commission against it, for who is like me, and who will dictate to me? who is that prince that will stand before me? 20. Therefore hear the counsel that the Eternal hath taken against Edom, and his purposes against the inhabitants of Teman; Surely the least shall be dragged out by the enemy, who will make their habitation desolate with them. 21. The earth trembles at the noise of their fall; its noisy cry was heard in the Red sea. 22. Lo, the enemy shall come, and fly as the eagle, and spread his wings over Bozrah: at that day shall the heart

of Edom's mighty men be as the heart of a woman in her pangs.

23. ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they heard evil tidings; they are faint-hearted: there is trouble as on the sea; which cannot be quiet. 24. Damascus is waxed feeble, and turned herself to flee; fear, anguish, and sorrows seized on her, as a woman in travail. 25. How is she not left a city of praise and joy. 26. Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Eternal God of hosts. 27. I will kindle a fire in the wall of Damascus, and it shall consume Benhadad's palaces.

28. ¶ Concerning Kedar, and the kingdoms of Hazor, which Nebuchadnezzar king of Babylon smote, thus saith the Eternal, Arise ye, go to Kedar, and spoil the men of the east. They shall take away their tents and flocks; they shall take their curtains, and all their vessels and camels to themselves; and they shall bring on them fears on every side. 30. Flee far off, dwell deep (in the cave,) O inhabitants of Hazor, saith the Eternal; for Nebuchadnezzar hath taken counsel and conceived a purpose against you. 31. Arise, go against a nation at ease, (Sabea,) that dwells apart securely, saith the Eternal, which hath neither gates nor bars. 32. Their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter them into every corner of those in the utmost coasts; I will bring their calamity from all sides, saith the Eternal. 33. Hazor shall be a dwelling for dragons, and a desolation for ever: no man shall dwell there.

34. ¶ The Eternal's word that came to Jeremiah against Elam, in the beginning of Zedekiah king of Judah's reign, saying, 35. Thus saith the Eternal God of hosts, Lo, I will break the bow of Elam, the principal part of their strength. 36.

Upon Elam I will bring the four winds from the four quarters of the heavens, and scatter them toward all these; there shall be no nation whither the outcasts of Elam shall not come. 37. For I will cause Elam to be dismayed before their enemies that seek their life; and bring evil upon them, even my fierce anger, saith the Eternal; I will send the sword after them, till I have consumed them. 38. I will set my throne in Elam, and destroy from thence the king and the princes, saith the Eternal. 39. But in the latter days I will bring again the captivity of Elam, saith the Eternal.

## CHAP. L.

### THE JUDGMENT OF BABYLON.

THE word that the Eternal spake against Babylon, and the land of the Chaldeans, by Jeremiah. 2. Declare ye among the nations, publish, and set up a standard; conceal not: say, Babylon is taken, Bel is confounded with her idols, and Mero-dach is broken in pieces with her images. 3. For out of the north cometh a nation against her, which shall make her land desolate without inhabitant; they shall remove both man and beast.

4. At that time, saith the Eternal, Israel shall return with Judah, going and weeping; they shall seek the Eternal their God; 5. Asking the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Eternal in a perpetual covenant, not to be forgotten. 6. My people hath been lost sheep; their shepherds caused them to stray on the mountains to commit idolatry; they went from mountain to hill, they forgot their resting place. 7. All that found them devoured them; and their adversaries said, We transgress not, because they sinned against the Eternal, the righteous abode and hope of their fathers.

8. Remove out of Babylon, the Chaldeans' land, and be as he-goats, (leaders,) before the flocks.

9. For, lo, I will cause to come against Babylon, an assembly of great nations from the north country: and will array them against her; whereby she shall be taken: their arrows like those of a mighty destroyer, shall not return in vain. 10. And Chaldea shall be a spoil: all that spoil her shall be satiated, saith the Eternal. 11. Because ye were glad and rejoiced, O destroyers of mine heritage; because ye are grown fat as the heifer at grass, and bellow as bulls; 12. Your mother shall be sorely confounded, and ashamed: she the last of the nations shall be a wilderness, a dry land, and a desert. 13. Because of the Eternal's wrath it shall not be inhabited, but be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 14. Set yourselves in array against Babylon around: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Eternal. 15. Shout against her around; she gave her hand (in alliance:) her battlements are fallen, her walls are cast down, because it is the Eternal's vengeance: take vengeance upon her; as she did, do to her. 16. Cut off the sower from her, and the reaper in harvest: for fear of the destroyer's sword each shall turn to his people, fleeing to his own land.

17. Lions devoured Israel as scattered sheep; first the king of Assyria devoured him, and last this Nebuchadnezzar king of Babylon, hath broken his bones. 18. Therefore thus saith the Eternal God of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I punished the king of Assyria. 19. And I will bring Israel again to his habitation; he shall feed on Carmel and Bashan, and his soul shall be satisfied on mount Ephraim and Gilead. 20. At that time, saith the Eternal, the iniquity of Israel, and the sins of Judah shall not be found; for I will pardon whom I reserve.

21. Go against the land of bitterness; punish it and its inhabitants, O sword! waste and utterly destroy their posterity, saith the Eternal, do all I command thee. 22. A sound of battle is in the land, and of great destruction. 23. How is (Babylon), the hammer of the whole earth, cut asunder and broken, and become a desolation among the nations! 24. I laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Eternal. 25. The Eternal opened his armoury, and brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. 26. Come against her from the utmost border, open her store-houses; trample her like heaps, and destroy her utterly: let nothing of her be left. 27. Slay all her bullocks, (her nobles:) let them go to the slaughter; wo to them! for their day is come, the time of their visitation. 18. The voice of them that flee and escape from the land of Babylon, to declare in Zion the vengeance of the Eternal our God, and that of his temple. 29. Commanders have proclaimed concerning Babylon; all ye that bend the bow, encamp against it around; let none escape; recompense her according to all her work she hath done, do so to her; for she acted proudly against the Eternal, the Holy One of Israel. 30. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Eternal. 31. Behold I am against thee, O proud one, saith the Lord God of hosts: for thy day is come, that I will visit thee. 32. And the proud one shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all around him.

33. Thus saith the Eternal God of hosts, Israel and Judah were oppressed together; and all that took them captives held them fast, and refused to let them go. 34. Their Redeemer is strong, the Eternal

God of hosts is his name; he shall thoroughly plead their cause, so as to cause a commotion in the land, and trouble the inhabitants of Babylon. 35. A sword is upon the Chaldeans, saith the Eternal, and the inhabitants of Babylon, and her princes, and her wise men: 36. A sword is upon the impostors: and they shall dote; and upon her mighty men; and they shall be dismayed: 37. A sword is upon their horses, and their chariots, and all the mingled people in the midst of her; and they shall become fearful as women; a sword is upon her treasures, and they shall be robbed; 38. A drought is upon her waters, and they shall be dried up (by Cyrus); for it is the land of graven images, and they are mad upon their idols. 39. Therefore the wild beasts of the desert, with those of the islands, and the owls, shall dwell there; and it shall be no more inhabited for ever. 40. As God overthrew Sodom, Gomorrah, and the neighbouring cities, saith the Eternal, so shall no man abide there. 41. Lo, a people shall come from the north, a great nation, and many kings shall be raised up from the coasts of the earth. 42. They shall hold the bow and the spear, they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses in orderly array, like men to the battle, against thee, O Babylon. 43. The king of Babylon hath heard their report, and his hands waxed feeble; anguish seized him, and pain as of a woman in travail. 44. Lo, as a strong lion runs from Jordan's overflowing, to the flocks; so shall the enemy come against Babylon, whose inhabitant will run away, like the shepherd, in terror; and a chosen ruler will I commission against it, for who is like me, and who will dictate to me, and who is that potentate that will stand before me? 45. Therefore hear the counsel of the Eternal against Babylon, and his purposes against the Chaldeans; surely the least shall be dragged out by the enemy,

which will make their habitation desolate. 46. At the noise of the taking of Babylon, the earth is moved, and the cry thereof is heard among the nations.

## CHAP. LI.

### SEVERE JUDGMENTS ON BABYLON.

Thus saith the Eternal, Lo, I will raise up against Babylon, and those that dwell in the midst of mine adversaries a destroying wind; 2. And will send to Babylon fanners, that shall fan her, and empty her land; for in the day of her trouble they shall be against her all around. 3. Against him that bendeth, let the archer bend his bow, and let him not lift up himself in his coat of mail; and spare not her young men; destroy utterly all her army. 4. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through, in her streets. 5. For Israel is not forsaken (for ever,) nor Judah of his God, the Eternal God of hosts, though their land was filled with sin against the Holy One of Israel. 6. Flee out of Babylon, and let every man deliver his soul; be not cut off in her iniquity; for this is the time of the Eternal's vengeance; he will render to her a recompense. 7. Babylon hath been a golden cup in the Eternal's hand, that made all the earth drunk; the nations have drunken of her wine, therefore they shall glory, saying, 8. Babylon is suddenly fallen and destroyed; howl for her, take balm for her pain, if she may be healed. 9. When we would have healed Babylon, it could not be healed; leave her, and let us go every one to his own country; for its wickedness reacheth to heaven, and is lifted up even to the skies. 10. The Eternal hath asserted our right; come, and let us declare in Zion the work of the Eternal our God. 11. Make bright the arrow, fill the quivers, the Eternal raised up the spi-



rit of the kings of Media, for his purpose is against Babylon, to destroy it; because it is the vengeance of the Eternal, for his temple. 12. Set up the standard before Babylon's walls, make the guard strong; place the watchmen; prepare the ambushes; for the Eternal hath both devised and done what he spake against the inhabitants of Babylon. 13. O thou that dwellest by many waters, abundant in treasures, thine end is come, and the extent of thy gain. 14. The Eternal God of hosts hath sworn by himself, saying, Surely I will fill thee with enemies as with locusts; who shall lift a shout against thee. 15. He made the earth by his power, he established the world by his wisdom, and stretched out the heaven by his understanding. 16. When he uttereth his (thundering) voice there is a rushing of (rain) waters in the heavens; and he causeth the vapours to ascend from the limits of the earth; he makes lightnings with rain, and brings the wind out of his treasures. 17. Every man is brutish to acknowledge; every founder is confounded by graving the image: for his molten image is a falsehood, for there is no breath in them, 18. They are vanity, the work of errors; in the time of punishing for them, they shall perish. 19. Jacob's Portion is not like them; for he is the Framer of all things; and Israel is the tribe of his inheritance; The Eternal God of hosts is his name. 20. Thou (Persia) art my battle-axe and weapon of war; for with thee I will disperse the nations; and with thee will I destroy kingdoms; 31. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and its driver; 22. And with thee will I break in pieces the man and wife; and with thee will I break in pieces old man and boy; and with thee will I break in pieces the youth and the young maid; 23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break

in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces magistrates and rulers. 24. I will render to Babylon, and to all the inhabitants of Chaldea, all the evil they did in Sion in your sight, saith the Eternal. 25. Lo, I am against thee, O destroying mountain (Chaldea,) saith the Eternal, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee as a burning mountain. 26. They shall not take of thee a stone for a corner, or foundations; but thou shalt be desolate for ever, saith the Eternal. 27. Set ye up a standard in the land, blow the trumpet among the nations, prepare them against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the cavalry to come up as the rough locust. 28. Prepare against her the nations, with the king of the Medes, their captains, and all their rulers, and all the land of their dominions. 29. And the land shall tremble and sorrow; for every purpose of the Eternal shall be performed against Babylon, to make it a desolation, without inhabitant. 30. The mighty men of Babylon have forborne to fight, they remained in their holes; their might failed: they became fearful as women; her habitations are burnt; her bars are broken. 31. One post, and one messenger shall run to meet another, to tell the king of Babylon his city is taken from end to end. 32. And that the passages are stopped, and the porches burnt, and the men of war affrighted. 33. For thus saith the Eternal God of hosts, the God of Israel, Babylon is like a threshing-floor, it is time to thresh her; yet a little while, and the time of her harvest shall come. 34. Nebuchadnezzar crushed and devoured me, he made me an empty vessel, and swallowed me up like a dragon, he filled his maw, from our delightful scenes he hath driven me away.

35. The violence done to me and my remnant be upon Babylon, shall the inhabitant of Zion say; and My blood be upon the inhabitants of Chaldea, shall Jerusalem say.

36. Therefore, thus saith the Eternal, lo I will plead thy cause, and avenge thy wrongs, and dry up her sea, (Euphrates) and her springs. 37. And Babylon shall become heaps, a habitation for dragons, an astonishment and an hissing without inhabitant. 38. They shall roar together like lions; and yell as lions' whelps. 39. In their heat with wine I will make their feasts (of recompence) and make them drunken, that when they rejoice, they may sleep a perpetual sleep, saith the Eternal (Dan. v.) 40. I will bring them like lambs to the slaughter, like rams with he-goats. 41. How is Sheshach taken! and the praise of the whole earth seized! how is Babylon become an astonishment among the nations! 42. The sea (of troubles) is come upon Babylon; she is covered with the multitude of its waves; 43. Her cities are a desolation, a dry-land and a wilderness, without inhabitant or passenger. 44. I will punish Bel in Babylon; and bring out of his mouth the donations he swallowed; the nations shall flock no more to him; yea, the wall of Babylon shall fall. 45. Go my people out of her, and deliver each his soul from the Eternal's fierce anger. 46. Let not your heart faint, nor fear for the rumour that shall be heard in the land; it shall come one year after another with violence, ruler against ruler. 47. Therefore, lo the days come, when I will execute judgment on the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her. 48. Then the heaven and the earth, and all therein shall sing for the end of Babylon: for the spoilers shall come to her from the north, saith the Eternal. 49. As Babylon caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. 50. Ye that

escaped her sword go away, stand not still, remember the Eternal afar off, and let Jerusalem come into your mind. 51. We are confounded, because we heard reproach, shame covered our faces; for strangers entered into the sanctuaries of the Eternal's house. 52. Therefore, behold the days come, saith the Eternal, that I will execute judgment on her graven images; and thro' all her land the wounded shall groan. 53. Though Babylon shall mount up to heaven, and fortify high her strength, yet from me shall spoilers come to her, saith the Eternal. 54. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: 55. Because the Eternal spoiled Babylon, and destroyed out of her the great sound; tho' their waves roar like great waters, their voice caused a tumult. 56. Because the spoiler is come upon Babylon itself, and their mighty men are taken; every one of their bows is broken: for the Eternal God of recompenses shall surely requite. 57. I will make drunk her princes and wise men, (with the cup of wrath) her captains and rulers, and mighty men; they shall sleep a perpetual sleep, saith the King, whose name is the Eternal God of hosts. 58. Thus saith the Eternal God of hosts, the broad walls of Babylon shall be utterly broken, and her high gates burnt; and the people shall labour in vain, in quenching the fire till they be weary.

¶ 59. The word which Jeremiah commanded Seraiah Neriah's son, Maaseiah's son, when he went with Zedekiah to Babylon in the fourth year of his reign, for Seraiah carried a present. 60. So Jeremiah wrote in one book, all the evil to come upon Babylon, even all those words written against it. 61. And he said to Seraiah, When thou comest to Babylon, and shalt see and read all these words, 62. Then shalt thou say, O Eternal, thou hast spoken against this place, to cut it off, that neither man nor beast remain in it, that it be desolate for

ever. 63. And when thou hast finished reading this book, bind a stone to it, and cast it into the midst of the Euphrates. 64. And say, thus shall Babylon sink, and not rise from the evil I will bring upon her. Thus far the words of Jeremiah.

## CHAP. LII.

THE ACCOMPLISHMENT OF PROPHECIES—A PRELUDE  
TO THE LAMENTATIONS. ADDED BY EZRA, &C.

ZEDEKIAH was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, Jeremiah of Libenah's daughter. 2. And he did evil before the Eternal, like all that Jehoiakim had done. 3. For Zedekiah rebelled against the king of Babylon, through the Eternal's anger, at Judah and Jerusalem, till he had cast them out from his presence.

4. In the tenth day of the tenth month, of the ninth year of his reign, Nebuchadnezzar, king of Babylon came, with all his army against Jerusalem, and encamped, and built forts against it around. 5. So the city was besieged to the eleventh year of king Zedekiah. 6. And in the ninth day of the fourth month, the famine was sore in the city, so that there was no bread for the people of the land. 7. Then the city was broken up, and all the men of war fled out of it by night, the way of the gate between the two walls, by the king's garden; and went by the way of the plain, whilst the Chaldeans were around the city.

8. But the Chaldeans' army pursued the king, and overtook him in the plains of Jericho, and all his army were scattered.

9. Then they carried him to the king of Babylon at Riblah, in the land of Hamath: where he gave judgment upon him. 10. He slew his sons before his eyes, and also all the princes of Judah,

11. Then he put out his eyes, and bound him with brazen chains, and carried him to Babylon, and put him in prison till the day of his death.

12. Now in the tenth day of the fifth month, being the nineteenth year of Nebuchadnezzar, came Nebuzar-adan, captain of the guards to Jerusalem, 13. And burnt the Eternal's house, and the king's house, and all the houses of Jerusalem, especially of the great men; 14. And all the army of the Chaldeans, with the captain of the guards, broke down all Jerusalem's walls. 15. Then Nebuzar-adan carried captive certain of the poor people, and them that remained in the city, and that deserted to the king of Babylon, and the rest of the multitude. 16. But he left some of the poor for vine-dressers, and husbandmen. 17. Also the pillars of brass that were in the Eternal's house, and the bases, and the brazen sea, the Chaldeans brake, and carried all the brass to Babylon. 18. The caldrons also, and shovels, and snuffers, and bowls, and spoons, and all the brass vessels, wherewith they ministered, they took away. 19. And the basons, and censers, and bowls, and caldrons, and candlesticks, and spoons, and cups; what was of gold the gold, and what was of silver the silver, the captain of the guard took away. 20. The two pillars, the one sea, and the twelve brazen bulls that were under the bases, which Solomon made for the Eternal's house; the brass of all these vessels was without weight. 21. The height of each pillar was eighteen cubits, and a line of twelve cubits enclosed it; and its thickness was four fingers; it was hollow (within), 22. And the chapter upon it was of brass; the height of one chapter (or head) was five cubits, with network and pomegranates upon the chapter around, all of brass; the second pillar and its pomegranates were like to these. 23. There were ninety-six pomegranates on the sides, the whole being an hundred on the net-work around.

24. The captain of the guards took Seraiah the chief-priest, and Zephaniah the second priest, and the three door-keepers; 25. He took also out of the city an eunuch which had the charge of the men of war; and seven men that were near the king's person, being found in the city; and the principal scribe of the host, who mustered the people of the land; and sixty men of the people of the land found in the midst of the city. 26. Nebuzar-adan brought them to the king of Babylon to Riblah. 27. And he slew them there in the land of Hamath. Thus Judah was carried away out of his own land. 28. This is the people whom Nebuchadnezzar carried captive. In his seventh year were three thousand and twenty-three Jews; 29. In his eighteenth year, eight hundred and thirty-two persons; 30. In his twenty-third year, seven hundred and forty-five persons—All the persons were four thousand and six hundred.

31. And in the thirty-seventh year, in the twenty-fifth day of the twelfth month of Jehoiachin king of Judah's captivity, Evil-merodach, king of Babylon, in the first year of his reign, brought Jehoiachin out of prison. 32. And spake kindly to him and set his seat above those of the kings that were with him in Babylon, 33. And changed his prison garments; and he continually ate bread before him all his life. 34. For his provision was a continual diet given him of the king, every day a portion, all his life.

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**JEREMIAH'S LAMENTATIONS****OVER JERUSALEM'S DESOLATIONS.****CHAP. I.****JERUSALEM'S MISERY FOR HER SIN.**

AFTER Israel was carried captive, Jeremiah weeping, lamented thus :

**H**ow doth the city sit solitary, that was full of people! she is become as a widow, that was great among the nations! she that was princess among the provinces, is become tributary! 2. She weeps sore in the night, and her tears are on her cheeks; she hath no comforters among all her lovers: all her friends have betrayed her; they are become her enemies. 3. Judah is gone into captivity, with great affliction and servitude; she dwells among the heathen, she finds no rest: all her persecutors overtook her between the straits. 4. The ways of Zion mourn, because none come to the solemn feasts: all her gates are desolate, her priests sigh; her virgins are afflicted, and she is in bitterness. 5. Her adversaries are the chief, her enemies prosper; for the Eternal afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. 6. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture; they are gone without strength before the pursuer. 7. Jerusalem remembered in the days of her affliction and miseries, all her pleasant things in the days of old, when her people fell into the enemy's hand, and none helped her; the adversaries saw and mocked at her sabbaths. 8. Jerusalem sinned grievously, therefore she is removed: all that honoured her despise her, because they have seen her



nakedness, (as a harlot:) yea, she sighs, and turns backward. 9. Tho' her uncleanness was in her skirts, she thought not of its latter end; therefore she is wonderfully brought low; she had no comforter. O Eternal, behold my affliction, for the enemy hath aggravated it. 10. The adversary stretched out his hand on all her desirable things; for she hath seen the heathen enter her sanctuary, whom thou forbadeest to enter into thy congregation. 11. All her people sigh, they seek bread; they have given their valuable things for food to sustain the life; see, O Eternal, and consider how I am become vile.

12. Is it nothing to you, all that pass by? behold, and see, if there is any sorrow like my sorrow and trouble, wherewith the Eternal afflicted me in the day of his fierce anger. 13. From above he sent fire into my bones, which penetrates them; he spread (as it were) a net for my feet; he turned me back; he made me desolate, languishing all the day. 14. The yoke of my transgressions is bound by his hand upon my neck; it made my strength to stumble: the Eternal hath cast me upon my hands, and I am not able to rise up. 15. The Eternal hath trodden down all my mighty men in the midst of me; he called an assembly against me to crush my young men; he hath trodden the virgin the daughter of Judah, as in a wine-press. 16. For these things I weep, mine eye pours down water; because a comforter that should relieve my soul is far from me; my children are desolate, because the enemy prevailed. 17. Zion spreads out her hands, she hath no comforter; the Eternal commanded concerning Jacob, that his adversaries should be around him; amongst whom Jerusalem is become as a woman separated.

18. The Eternal is righteous, for I rebelled against his command. Hear, I pray you, all people, and behold my sorrow; my virgins and my young

men are gone into captivity. 19. I called for my lovers, but they deceived me; my priests and mine elders expired in the city, while they sought food to support their lives. 20. Behold, O Eternal, how I am distressed, my bowels are troubled; mine heart is turned within me; because I rebelled grievously: abroad the sword bereaveth, at home there is death (by famine). 21. They heard that I sigh, there is none to comfort me: all mine enemies heard of my trouble, they are glad that thou hast done it: thou wilt bring the day thou hast proclaimed, and they shall be like me. 22. All their wickedness will come before thee, and thou wilt do to them as thou hast done to me for all my transgressions: for my sighings are many, and my heart is faint.

## CHAP. II.

### JERUSALEM'S MISERY.

How hath the Eternal made it cloudy with his anger, to the citizens of Zion, and cast down from heaven to the earth the glory of Israel, and remembered not his footstool in the day of his anger! 2. He devoured all Jacob's habitations, and pitied not: he cast down in his wrath the strong-holds of Judah: he polluted the kingdom and its princes. 3. He cut off in his fierce anger all the power of Israel: he drew back his right hand from before the enemy, and he burned against Jacob like a flaming fire, devouring around. 4. He bent his bow like an enemy, he stood with his right hand erect like as an adversary, and slew every youth, all that were desirable to the eye: in the tabernacles of Zion, he poured out his fury like fire. 5. The Eternal was as an enemy, he devoured Israel, with all his palaces; he destroyed his strong-holds, and increased in Judah mourning and lamentation. 6. And he violently took away his tabernacle, the

garden of his own hedging : he destroyed his places of the assembly: he caused the solemn feasts and sabbaths to be forgotten in Zion, and despised in the indignation of his anger the king and the priest. 7. He cast off his altar, he abhorred his sanctuary, he gave into the enemy's hand the walls of its palaces; they made a noise in the Eternal's house, as in the day of a solemn feast. 8. He purposed to destroy the wall of Zion; he stretched out a line, he withdrew not his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. 9. Her gates are sunk down to the ground; he destroyed and broke her bars; her king and princes are among the Gentiles; the law is observed no more: her prophets also find no vision from the Eternal. 10. The elders of Zion sit on the ground, and keep silence: they put dust on their heads: they girded on sackcloth: the virgins of Jerusalem hang down their heads to the ground. 11. Mine eyes are wasted with tears, my bowels are troubled; my gall is poured on the earth, for the destruction of my people, because the children and the sucklings faint in the streets. 12. They say to their mothers, Where is corn and wine? when they fainted, as the wounded in the streets, when their life was poured out into their mother's bosom. 13. What shall I take to witness for thee? what shall I liken to thee, O Jerusalem? what shall I compare to thee that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea, who can heal thee? 14. Thy false prophets prophesied vainly and foolishly, they discovered not thine iniquity, to turn away thy captivity, but have seen for thee false visions and causes of Babylon's expulsions. 15. All that pass by clap their hands at thee, they hiss and shake their head at Jerusalem, saying, Is this the city called The Perfection of Beauty, The Joy of the whole earth? 16. All thine enemies opened their mouths against

thee, they hissed and gnashed the teeth, and said, We swallowed her up: certainly this is the day we looked for; we have found and seen it. 17. The Eternal hath done what he purposed; he fulfilled his word he predicted in the days of old: he destroyed and pitied not; he caused thine enemy to rejoice over thee: he exalted thine adversary's horn. 18. Their heart cries to the Eternal, O daughter of Zion; let tears run down like a river day and night; take no rest, let not thine eye cease. 19. Arise, cry in the night; in the beginning of the watches pour out thine heart like water before the Eternal; lift up thy hands to him for thy young children's life, that faint for hunger in every street.

20. Behold, O Eternal, and consider to whom thou hast done this. Shall the women eat their fruit, new born children? shall the priest and the prophet be slain in the Eternal's sanctuary? 21. The young and the old lie on the streets; my virgins and young men are fallen by the sword, in the day of thine anger; thou hast killed, and not pitied. 22. Thou hast called as on a set day, all the strangers to me around; so in the day of the Eternal's anger none escaped nor remained, mine enemy consumed those I fostered and brought up.

### CHAP. III.

#### THE FAITHFUL BEWAIL THEIR WOES.

I AM the man that hath borne affliction by the rod of his wrath. 2. He brought me into darkness, but not into light. 3. Surely against me he turneth his hand all the day. 4. He made my flesh and skin to decay, he hath broken my bones. 5. He builded up against me, and encompassed me with gall and travail. 6. He made me dwell in a dark place, as those dead of old. 7. He hedged me about that I cannot get out; he made my chain heavy. 8. Also when I cry and shout, he shuts

out my prayer. 9. He blocked up my ways as with hewn stone; he made my paths crooked. 10. He was to me as a bear lying in wait, and as a lion in lurking places. 11. He turned away the freedom of my ways, and pulled me in pieces: he made me desolate. 12. He bent his bow, and set me as a mark for the arrow. 13. He caused the arrows of his quiver enter into my reins. 14. I was a derision to all my people, and their song all the day. 15. He filled me with bitterness, he made me drunken with wormwood. 16. He hath as it were broken my teeth with gravel stones, he covered me with ashes. 17. And my soul was removed far from peace: I forgot prosperity. 18. And I said, My strength and my hope is perished from the Eternal; 19. Remembering mine affliction and my misery, is wormwood and gall. 20. My soul remembers them still, and is humbled in me. 21. This I revolve in my heart, therefore will I wait.

22. For the Eternal's mercies are not exhausted, his compassions fail not. 23. They are new every morning: great is thy faithfulness. 24. The Eternal is my portion, saith my soul; therefore I will hope in him. 25. The Eternal is good to them that wait for him, to the soul that seeks him. 26. He is gracious, therefore wait with quiet hope, for the Eternal's salvation. 27. He is good to one that bears the yoke in his youth. 28. Who sits alone, and is silent, when it is laid upon him. 29. He puts his mouth in the dust, if so be there may be hope. 30. He gives his cheek to the smiter; he is filled with reproach. 31. But the Eternal will not cast off for ever: 32. For though he afflict he will also pity, according to the multitude of his mercies. 33. For he afflicts not, nor grieves the sons of men, with satisfaction. 34. To crush under his feet all the prisoners of the earth, 35. To turn aside a man's rights before the face of a supe-

rior, 36. To subvert a man in his cause, the Eternal approves not.

37. Who is he that says, and it comes to pass, when the Eternal commands it not? 38. At the command of the Most High proceeds peace and trouble? 39. Why doth a living man complain for the punishment of his sins? 40. Let us search and try our ways, and turn again to the Eternal. 41. Let us lift up our heart with our hands to God in the heavens. 42. We transgressed and rebelled; thou hast not pardoned. 43. Thou hast covered with anger, and persecuted us; thou hast slain, and not pitied. 44. Thou hast covered thyself with a cloud, that our prayers should not pass through. 45. Thou madest us as the offscouring and refuse among the people. 46. All our enemies opened their mouths against us. 47. Fear and a snare is come upon us, desolation and destruction. 48. Mine eye pours down rivers of water for the destruction of my people. 49. Mine eye flows, and ceaseth not, having no rest, 50. Till the Eternal look down, and behold from heaven. 51. Mine eye affects mine heart for all my citizens. 52. Mine enemies without cause, chased me sore, like a bird. 53. They almost cut off my life in the pit, they lifted a stone upon me. 54. Waters (of trouble) flowed over mine head; then I said, I am cut off.

55. I called on thy name, O Eternal, out of the low dungeon. 56. Thou heardst my voice; hide not thine ear from my relief, at my cry. 57. Thou drewest near in the day I called on thee; thou saidst, Fear not. 58. O Eternal, thou hast pleaded the cause of my soul; thou hast redeemed my life. 59. O Eternal, thou hast seen the wrong done me; assert thou my right. 60. Thou hast seen all their vengeance, and all their imaginations against me; 61, 62. Thou hast heard their reproach, O Eternal, all the devices of their lips,

against me all the day. 63. Behold their sitting down, and their rising up; I am their music. 64. Thou wilt recompense them, O Eternal, according to their works. 65. Thou wilt give them sorrow of heart, thy curse will be upon them. 66. Thou wilt persecute in anger and destroy them from under thy heavens, O Eternal.

## CHAP. IV.

### ZION'S PITIFUL STATE BEWAILED.

How is the gold become dim! and the most fine gold changed! the stones of the sanctuary are scattered at the top of every street. 2. The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the potter! 3. Even the sea-monsters draw out the breast, to suckle their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness. 4. The sucking child's tongue cleaves to the roof of his mouth for thirst; the young children ask bread, and none breaks it to them. 5. They that lived delicately, are forlorn in the streets; they that were brought up in scarlet embrace dung-hills. 6. For the punishment of my people's iniquity is greater than that of Sodom, which was overthrown in a moment, and no hands enfeebled in it. 7. Her Nazarites were whiter than milk, yea, purer than snow, more ruddy than rubies, their trimming was of sapphire: 8. Their visage is duskiest than the dawn; they are not known in the streets; their skin cleaves to their bones; it is become dry like a stick. 9. Those slain with the sword, are better than those slain with hunger: for these pine away, pierced thro', for want of food. 10. The pitiful women's hands boiled their own children for meat in the destruction of my people. 11. The Eternal accomplished his fury; he poured out his fierce anger, and kindled a fire in Zion

which devoured its foundations. 12. The kings of the earth, and all the world's inhabitants, would not have believed that an adversary or enemy should have entered Jerusalem's gates. 13. For her false prophets' sins and her priests' iniquities, that shed the blood of the just in the city, 14. They ran frantic in the streets, they polluted themselves with blood, so that one could not touch their garments. 15. Men cried to them, Depart, ye are unclean; depart, begone, touch not; when fugitives they wrangled, so that some said among the heathen, They shall no more sojourn here. 16. The Eternal, their God's favour will no more regard them, they respected not the priests, they favoured not the elders. 17. Our eyes as yet failed looking for our vain help, we diligently watched for a nation that could not save us. 18. They hunted our steps, that we cannot go in our streets, our end is near, our days are fulfilled, our end is come. 19. Our persecutors are swifter than eagles, they pursued us on the mountains, they laid wait for us in the wilderness. 20. Our prince, the Eternal's anointed, to us as the breath of our nostrils, was taken in their pits, of whom we said, Under his care we shall live among the heathen.

21. Rejoice not, nor be glad at our wo, O Edom, that dwellest in the land of Uz, the cup also shall pass thro' to thee, thou shalt be drunk with wrath, and become naked.

22. The punishment of thine iniquity is accomplished, O daughter of Zion, it will no more carry thee into captivity in this period, he will visit thine iniquity, O Edom, and carry thee captive for thy sins.

## CHAP. V.

### ZION'S PITEFUL COMPLAINT.

REMEMBER, O Eternal, what hath befallen us, look down and behold our reproach. 2. Our in-



heritance is possessed by strangers, our houses by aliens. 3. We are fatherless orphans, our mothers are widows. 4. We drank our water for money, our wood is sold to us. 5. Our necks are still burdened with the yoke, we labour, having no rest granted us. 6. We give ourselves to servitude to the Egyptians and the Assyrians, to be satisfied with bread. 7. Our fathers sinned, and are not, and we bore the punishment of their iniquities (which we imitated.) 8. Servants ruled over us, none delivers us from their hand. 9. We get our bread with the peril of our lives, because of the sword of the wilderness. 10. Our skins are parched like an oven, because of the terrible famine. 11. They humbled the women in Zion, and the maids in Judah's cities. 12. Princes are hanged up by their hands, the elders' faces were not honoured. 13. They took the youths to grind (at the mill,) and the children fell under burdens of wood. 14. The elders ceased from the gate, the youths from their music. 15. Our heart's joy is ceased, our dance is turned into mourning. 16. The crown is fallen from our head, woe is to us for our sins! 17. Thereby our heart is faint, and our eyes are dim, 18. Because of Zion's hill being desolate, the foxes walk on it. 19. Thou, O Eternal, remainest for ever, thy throne from age to age. 20. Why forgettest thou perpetually, and forsakest so long? 21. Turn us to thee, O Eternal, and we shall return, renew our days as of old. 22. But thou hast utterly rejected us, thou art very wroth against us.

## THE BOOK OF THE PROPHET EZEKIEL.

### CHAP. I.

#### VISION OF FOUR CHERUBIMS.

**N**ow in the thirtieth year (of Nabopolassar's era,) on the fifth day of the fourth month, as I was among the captives by the river Chebar, the heavens were opened, and I saw visions of God (twenty-two years.) 2. On which day (it being the fifth year of king Jehoiachin's captivity and mine, xl. 1.) 3. The word of the Eternal came expressly to Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans, at the river Chebar, where the hand of the Eternal was upon him.

4. I looked, and lo, a stormy wind and trouble came from the north, a great cloud and fire flashing with brightness about it, and at the midst of it within the fire was like the colour of amber (or a live coal.) 5. At the midst of it was also the appearance of four living (angelic) creatures; they had the likeness of a man. 6. Each of them had four faces, and four wings. 7. Their feet were straight ones, and the soles of their feet were like those of a calf's foot, and they sparkled like the colour of polished brass. 8. They had a man's hands under their wings on their four sides; 9. Their wings were joined to one another, they turned not about when they went, but each went straight forward. 10. And this was the likeness of their faces, each had the face both of a man and a lion on the right side; and of an ox and an eagle on the left. 11. Their wings were so divided above, and stretched upward, that each one had two joined together, and two covered their bodies. 12.

Each went straight forward; going whether the spirit was to go; they turned not about when they went. 13. The appearance of the living creatures was like burning coals as of a fire, the appearance of lamps, that went incessantly among the living creatures; the fire was bright, and out of it came lightning. 14. The living creatures ran and returned as the appearance of lightning.

15. Now as I looked at them, there was a wheel (of providence) on the earth by each of them with its four sides. 16. The appearance of the wheels and their work was like the colour of a beryl (greenish-blue gem) and they four had the same likeness, and their appearance also, and their work was as it were one wheel (and mystery) within another. 17. When they moved, they went on their four sides, they turned not about when they went, (as they could go east, west, south and north, without turning.) 18. Their felloes were so high, that they were dreadful; and their four sides were full of (providential eyes) around. 19. Moreover when the living creatures went, the wheels went beside them; and when they were lifted up from the earth, the wheels were lifted up (opposite to them.) 20. Wherever the spirit was to go they went, for the spirit of the living creature was in the wheels. 21. When those went, they went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them. 22. The likeness of a firmament over the living creature's head, was as the colour of terrible crystal ice, stretched out above. 23. And under the firmament their wings were straight, one toward another, each had two covering (his body) on one side, and two covering it on the other, 24. And when going, I heard the sound of their wings like the noise of great waters, as the Almighty's thundering voice, the voice of speech as the sound of an host; when they stood they let down their wings. 25. And

then there was a voice from the firmament over their heads.

26. Above which, there was the likeness of a throne, having the appearance of a sapphire-stone; and upon the likeness of the throne there was a likeness, as the appearance of a man, (the Messiah) upon it above. 27. I saw also the colour of amber, as the appearance of fire, round about within it; from the appearance of his loins upward and downward, the appearance of fire had brightness around it. 28. Like the appearance of a bow in a cloud in a rainy day. This was the appearance of the Eternal's glory. And seeing it, I fell on my face, and I heard a voice of one that spake.

## CHAP. II.

### EZEKIEL'S COMMISSION AND ROLL.

HE said to me, Son of man, stand on thy feet, and I will speak to thee. 2. Then the spirit came into me when he spake, and set me on my feet, and I heard him speaking to me. 3. He said to me, Son of man, I send thee to the Israelites, a rebellious nation, that rebelled against me, as their fathers have transgressed against me, even to this very day. 4. Yea, they have an impudent face and stubborn heart; and thou shalt say to them, Thus saith the Lord JEHOVAH. 5. And whether they will hearken or forbear, (as they are a rebellious people) they shall know, however, that a prophet hath been among them.

6. But be not afraid of them, nor of their words, tho' (barbarous men) like briers and thorns be with thee, and thou dwellest among (venomous ones) like scorpions; be not dismayed at their looks, tho' they be a rebellious nation. 7. Thou shalt speak my words to them, whether they will hear or forbear; tho' they are rebellious. 8. But hearken, Son of man: Be not rebellious like them: open thy mouth, and eat what I give thee.

9. Hereupon I beheld a hand stretched out to me with a roll of a book, 10. Spread before me, written on both sides; on it was written lamentations and words of mourning and woe.

### CHAP. III.

#### EZEKIEL EATETH THE ROLL.

THEN he said to me, Son of man, eat, (that is, consider) what thou findest, namely, this roll; and go speak to the Israelites. 2. So I opened my mouth, and he caused me to eat it. 3. Saying to me, Son of man, cause thy belly to consume, and fill thy bowels with this roll that I gave thee; and as I ate it, it was in my mouth sweet as honey. 4. Again he said to me, Son of man, go and speak my words to the Israelites. 5. For thou art not sent to a people of a strange speech, and hard language, but to Israel. 6. Not to many people of a difficult speech, whose words thou canst not understand; if I had sent thee to such, they would have hearkened to thee. 7. But Israel will not hearken to thee; for they hearken not to me; for they are all impudent (faced) and hard-hearted. 8. Lo, I made thy face and thy forehead strong against theirs. 9. As a diamond harder than a rock I made thy forehead; fear them not, nor be disunayed at their looks, tho' they be rebellious. 10. Moreover, he said to me, hear, Son of man, all my words, and receive them in thine heart. 11. And go to the captives, the posterity of thy people, and speak to them in this manner, Thus saith the Lord God, whether they will hear or forbear. 12. Then the spirit had me away, and I heard a voice behind me of a great rushing, saying, Blessed be the Eternal's glory, from his place in heaven. 13. I heard also the sound of the living creature's wings that touched one another, and that of the wheels beside them, as a great rushing noise. 14. So the spirit having me up, and taking me away, I went with bitterness, in the ve-

hemency of my spirit; but the Eternal's hand was strong upon me.

15. And I came to the captives at Tel-abib who abode at the river Chebar, and I was where they were, astonished among them seven days. 16. At the end of which, the Eternal's word came to me, saying, 17. Son of man, I made thee a watchman to Israel; that thou mayest hear the word from my mouth, and warn them from me. 18. When I say, the wicked shall perish, if thou warnest him not to turn from his wicked way, to save his life, he shall die in his iniquity; but his blood I will require of thee. 19. Yet if thou warn the wicked, and he turn not from his wickedness he shall die in his iniquity; but thou hast delivered thy soul. 20. Again, when a righteous man turns from his righteousness, and commits iniquity, and I lay prosperity as a stumbling-block before him, he shall die in his sins, when thou warnest him not, and his righteousness shall not be remembered, and his blood will I require of thee. 21. But if thou warn the righteous, that he sin not, he shall surely live, and thou hast delivered thy soul.

22. Thus the hand of the Eternal was upon me there; and he said to me, Arise, go into the plain, where I will speak with thee. 23. Then I went into the valley; and behold, the glory of the Eternal stood there, like the glory I saw by the river Chebar; then I fell on my face. 24. Then the spirit came into me, and made me stand on my feet, and he spake with me, saying, Go shut thyself up within thine house. 25. For behold, O Son of man, they shall bind thee, and thou shalt not go out among them; 26. I will also make thy tongue cleave to the roof of thy mouth, so thou shalt be dumb, and not be to them a reprover; for they are a rebellious house. 27. But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord God, He that heareth let him

hear; and he that forbearcth, let him forbear; for they are a rebellious house.

## CHAP. IV.

### A FIGURE OF A SIEGE.

SON of man, lay a tile before thee, and pourtray on it the city Jerusalem; 2. Lay siege to it, build a fort, make a rampart, set a camp, and set battering rams around. 3. Moreover, take an iron plate and set it for an iron wall between thee and the city: and set thy face against it, to besiege it and assault it. This shall be a sign to Israel. 4. Moreover lie thou on thy left side, and laying Israel's iniquity upon it; the number of days thou liest on it thou shalt bear the punishment of their iniquity. 5. For I give thee the years of their iniquity, by the number of days, even three hundred and ninety (prophetic) days (from 3 Kings xii. 23.) so shalt thou bear Israel's iniquity. 6. And having finished them, lie again on thy right side, and bear the punishment of Judah's iniquity forty days; I appoint thee each day for a year, 7. And thou shalt set thy face towards the siege of Jerusalem, and with thine arm uncovered, prophesy against it. 8. And lo, I will constrain thee, so that thou shalt not turn from one side to another till thou finishest the days of thy siege.

9. Take also wheat, barley, beans, lentiles, millet, and rye, putting them in one vessel, and make bread thereof, the number of days thou shalt lie on thy side; three hundred and ninety shalt thou eat of it. 10. And thy meat shall be by weight twenty shekels a day: and that from time to time and not often. 11. Thou shalt also drink water by measure, the sixth part of an hin (six ounces daily;) from time to time, 12. And thou shalt eat thy bread as barley cakes, and shalt toast it with human ordure in their sight. 13. For thus saith Je-

hovah, shall the Israelites eat their defiled bread among the Gentiles, whither I drive them. 14. Then I said, Ah, Lord God! lo my soul hath not been polluted; for from my youth till now have I not eaten what dieth of itself, or is torn in pieces; nor came abominable food into my mouth. 15. Then he said, Lo, I give thee cow's ordure for man's, wherewith thou shalt make ready thy bread. 16. Then he said, Son of man, Lo, I will break the staff of bread in Jerusalem; and they shall eat it by weight, and with trouble; and shall drink water by measure, and with astonishment; 17. That they may want bread and water, and be astonished one with another, and pine away in their iniquity.

## CHAP. V.

### A FIGURE OF JUDAH'S DOOM.

SON of man, take also a sharp knife, or a barber's razor, and shave thy head and beard; then take balances to weigh and divide the hair. 2. Burn one third in the midst of the city, when the days of the siege are fulfilled; smite a third part about with a knife; and scatter another in the wind; and I will pursue them with a sword. 3. Thou shalt also bind a few thereof in thy skirts. 4. And then cast some of them into the midst of the fire, to burn; for thereof a fire shall come thence to all Israel.

5. Thus saith the Lord JEHOVAH, This is Jerusalem: I set it in the midst of the nations and countries around it. 6. And she changed my judgments and statutes to wickedness more than the nations and countries around, they refused my judgments and walked not in my statutes. 7. Therefore thus saith the Lord God, Because ye multiplied iniquity more than the nations around you, and walked not in my statutes, nor kept my rules, nor practised the best rules of the nations around you, (Jer. ii. 10.) 8. Therefore thus saith



the Lord JEHOVAH, Behold, I myself am against thee, and will execute judgments in the midst of thee, before the nations. 9. Nay I will do in thee what I have not done, nor will do any more the like; because of all thine abominations. 10. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. 11. Therefore as I live, saith the Lord JEHOVAH, Surely because thou hast defiled my sanctuary with all thy detestable and abominable things, therefore will I also diminish thee; nor shall mine eyes spare, nor will I have any pity.

12. A third part of thee shall die with the pestilence, or with famine shall they be consumed in the midst of thee; and another shall fall by the sword; and I will scatter another into all the winds; and pursue them with a sword.

13. Thus shall mine anger be accomplished, and I will cause my fury fall on them, and I will give myself ease; and they shall know that I the Eternal have spoken it in my zeal, when I have accomplished my fury on them. 14. Moreover, I will make thee waste, and a reproach among the nations around thee, before all that pass by. 15. So shalt thou be a reproach and reviling, an instruction and an astonishment, to the nations around thee, when I execute judgments in thee in anger, and in wrath, and in furious rebukes; I the Eternal have spoken it. 16. When I send upon them the evil arrows of famine, for destruction, and break your staff of bread; 17. I will also send evil beasts to make thee desolate; and pestilence and blood shall pass through thee, and bring the sword upon thee; I the Eternal have spoken it.

## CHAP. VI.

## A REMNANT SHALL BE SAVED.

AGAIN the word of the Eternal came to me, saying, 2. Son of man, set thy face toward the mountains of Israel, or Judah, and prophesy against their inhabitants, 3. Saying, Hear the word of the Lord JEHOVAH; Thus saith he to the mountains and the hills, the rivers and the vallies, Behold I myself will bring a sword upon you, and destroy your high places: 4. Your altars also shall be desolate, and your (sun) images broken (down;) and I will cast down your slain before your idols. 5. Yea, I will lay the carcasses of the Israelites before their idols, and scatter your bones around your altars. 6. In all your habitations the cities shall be waste, and the high places desolate; that your altars may be laid waste and destroyed, and your idols may be broken and cease, and your (sun) images cut down, and your works abolished. 7. And the slain shall fall in the midst of you; and ye shall know that I am the Eternal.

8. Yet I will leave a remnant, that shall escape the sword among the nations, when ye shall be scattered in the countries. 9. And these shall remember me among the nations, whither they be carried captives, when I have broken their whorish heart which departed from me, and their eyes which go awhoring after their idols; and they shall loathe themselves for their evils in all their abominations. 10. And they shall know that I the Eternal said not in vain that I would do this evil to them.

11. Thus saith the Lord JEHOVAH, Smite with thine hand, and stamp with thy foot, and say, Alas, for all the heinous abominations of Israel! for which they shall fall by the sword, the famine, and the pestilence. 12. He that is far off shall die of the pestilence; and he that is near shall die by

the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon them. 13. Then shall ye know that I am the Eternal, when their slain men shall be among their idols around their altars, on every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet odours to all their idols. 14. So I will stretch out my hand upon them, and make the land desolate and astonished; yea, more desolate than the wilderness toward Dib-lath, in all their habitations; then they shall know that I am the Eternal.

## CHAP. VII.

### ISRAEL'S FINAL RUIN.

MOREOVER, I had the Eternal's commission, saying, 2. Son of man, say also, Thus saith the Lord JEHOVAH to Israel, The very end is come upon the four corners of the land. 3. I will send mine anger on thee, and judge thee according to thy ways, and recompense thee for all thine abominations. 4. Mine eye shall not spare thee, nor will I pity, but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Eternal. 5. Thus saith the Lord God, evil cometh after evil. 6. The very end is come; it awaketh for thee. 7. The morning is come to thee, O inhabitant of the land; the time is come, the day of trouble is come, and not of joyful shoutings. 8. Now I will shortly pour out my fury, and accomplish mine anger upon thee, and judge thee according to all thy ways and abominations. 9. I will not spare nor pity, and ye shall know that I am the Eternal that smiteth. 10. Behold the day is come; the morning is come forth; the rod hath blossomed; pride hath budded. 11. Violence is grown up into

a rod of wickedness; they shall not remain, nor their riches, nor their tumultuous persons, neither shall there be wailing for them. 12. The time is come; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude. 13. For the sellers shall not return (at the jubilee) to recover what they sold, although they were yet alive; for the vision concerns the whole multitude, none of which shall return; nor shall any strengthen himself by the iniquity of his life. 14. They have blown the trumpet, to make all ready; but none goes to the battle; for my wrath is on all the multitude. 15. The sword is without, the pestilence and famine within: he that is in the field shall die by the sword; and him that is in the city, famine or pestilence shall devour.

16. But they that are to escape, shall escape, and be on the mountains like moaning doves, each mourning for his iniquity. 17. All hands shall be feeble, and all knees unstable as water. 18. They shall also gird themselves with sackcloth, and horror shall cover them; shame shall be upon all faces, and baldness upon all their heads. 19. They shall cast away their silver and their gold; these shall not be able to deliver them in the day of the Eternal's wrath, they shall not satisfy their souls, nor fill their bellies: because it is the stumbling-block of their iniquity.

20. The beauty of his ornament he turned to pride, and they made the images of their abominations and their detestable things thereof; therefore have I set it far from them. 21. I will give it to strangers for a prey, and to the wicked of the earth for a spoil, who shall pollute it. 22. I will turn my face also from them, and they shall pollute my sacred place: for the plunderers shall enter into it and defile it.

23. Make a chain (for them,) for the land is full of bloody crimes, and the city of violence. 24. Therefore I will bring the worst of the heathen

to possess their houses; and make the pomp of the strong to cease, and their holy places shall be defiled. 25. Destruction cometh; and though they seek peace, there shall be none. 26. Mischief shall come upon mischief, and rumour upon rumour; and then they shall seek a vision from the prophet; but the law shall perish from the priest, and counsel from the elders. 27. The king shall mourn; and the prince be clothed with astonishment, and the people of the land shall be troubled (in their business) I will do to them after their way, and according to their deserts will I judge them; and they shall know that I am the Eternal.

## CHAP. VIII.

### THE CHAMBERS OF IMAGERY.

AND in the sixth year, on the fifth day of the sixth month, as I sat in mine house, and the elders of Judah before me, the hand of the Lord JEHOVAH was there upon me. 2. Then I beheld the likeness of fire; from the appearance of his loins, downward and upward was the appearance of brightness, as the colour of amber. 3. And reaching forth the form of a hand, he took me by a lock of mine head: so the spirit lifted me up between the earth and heaven, and brought me to Jerusalem in the visions of God, to the door of the inner gate, that looketh northward, where was the seat of the idol of jealousy, which maketh jealous. 4. And lo, the God of Israel's glory was there, according to the vision I saw in the plain.

5. And he said to me, Son of man, Behold now the way, northward; So I looked, and there was at the gate of the altar this idol of jealousy in the entry. 6. He said also to me, Son of man, seest thou the great abominations that Israel commits here, so as to go far from my sanctuary? But turn yet again, and thou shalt see greater abominations.

7. So he brought me to the court door, where I beheld a hole in the wall. 8. Then he said to me, Son of man, penetrate now into the wall: and, when I had digged in it, behold a door. 9. Then he said to me, Go in, and behold the wicked abominations they do here. 10. So I went in and saw every form of creeping things, and abominable beasts, with all the filthy idols of Israel, drawn upon the wall around. 11. And there stood before them seventy elders of Israel, among whom stood Jaazahiah son of Shaphan, every man with his censer in his hand; and a thick cloud of incense went up. 12. Then he said to me, Son of man, hast thou seen what the elders of Israel do in the dark, every man in the chambers of his imagery? for they say, the Eternal seeth us not; the Eternal hath forsaken the earth.

13. He said also to me, Turn yet again, and thou shalt see greater abominations. 14. Then he brought me to the door of the gate of the Eternal's house, northward; and lo, there sat women weeping for Tammuz, (Adonis lost.)

15. He said also to me, Turn yet again, and thou shalt see greater abominations than these. 16. Then he brought me into the inner court of the Eternal's house, and behold, at the temple door between the porch and the altar, were about twenty-five men, with their backs to the Eternal's temple, and their faces eastward; toward which they worshipped the sun.

17. Then he said to me, hast thou seen this, O Son of man? Is it a light thing to Judah to commit these abominations here? they have filled the land with violence, and turned back to provoke me; and lo, they put the idol's branch to their nose. 18. Therefore, I will also deal in fury: mine eye shall not spare, nor will I pity; and tho' they cry aloud, yet will I not hearken.

## CHAP. IX.

## A VISION OF GOOD AND EVIL.

HE cried also aloud in my hearing, cause them that have a charge over the city to draw near, each with his destroying weapon in his hand. 2. And lo, six men came from the way of the upper gate, which looks northward, each with his dispersing weapon in his hand; one of them was clothed in linen with a writer's ink-horn by his side, and going in, he stood beside the brazen altar, 3. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house (forsaking the temple;) and he called to the man clothed in linen, with the writer's ink-horn by his side: 4. And the Eternal said to him, Go thro' the city of Jerusalem, and set a mark on the foreheads of the men that sigh and cry for all the abominations done therein.

5. And to the others he said in mine hearing, Go ye after him thro' the city, and smite; let not your eye spare, nor have pity: 6. Slay utterly old and young, maids, lads and women; but approach not any on whom is the mark; and begin at my sanctuary: then they began at the old men before the house. 7. And he said to them, Pollute the house, and fill the courts with the slain: go on, so they went and slew in the city.

8. Now, while they were slaying, and I was left, I fell on my face, crying alas, Lord God! wilt thou destroy all the residue of Israel, in pouring out thy fury on Jerusalem. 9. Then he said to me, The iniquity of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: For they say, The Eternal hath forsaken the earth, and seeth not. 10. So mine eye shall not spare, nor will I pity; but recompense their way on their head. 11. And lo, the man clothed in linen, with the ink-horn by his side, brought

back word saying, I have done as thou hast commanded me.

## CHAP. X.

### THE VISION OF FIRE AND THE CHERUBIMS.

THEN I beheld in the firmament, over the head of the cherubs, (angelic beings) as it were a sapphire-stone, the appearance was the likeness of a throne. 2. And he who sat thereon, said to the man clothed with linen, Go in between the wheels (of providence), under the cherub, and fill thine hand with coals of fire from between the cherubs, and scatter them over the city, which he did in my sight. 3. Now the cherub stood on the right side of the house; and a cloud (of glory) filled the inner court. 4. Then the Eternal's glory went up from the cherub to the threshold of the house; which was filled with the cloud, and the court with the brightness of the Eternal's glory. 5. And the sound of the cherub's wings was heard to the outer court, as the (thundering) voice of the Almighty God when he speaks. 6. And he commanded the man clothed with linen, to take fire from between the wheels, from betwixt the cherubs: So he went in, and stood beside the wheels. 7. A cherub stretched forth his hand, from between the rest, to the fire between them, and taking some, put it into his hands, who was clothed with linen, who received it, and went out.

8. For there appeared in the cherubs the form of a man's hand under their wings. 9. And I beheld the four wheels by the cherubs, one by one, and another by another: and their appearance was as the colour of a beryl-stone. 10. These four had the same likeness, as it were of one wheel within another (the mystery of providence.) 11. When going they went upon their four sides, they turned not about, but to the place whither the head looked, they followed it, (as they could go east, west,



south, and north) without turning. 12. And their whole body, with their backs, hands, and wings, as also the wheels, were full of eyes around. 13. And it was cried to them in my hearing, O wheel move. 14. And each had four faces; the first was that of a cherub (or ox) the second face was that of a man, the third that of a lion, and the fourth that of an eagle. 15. The cherubs were lifted up. This is the living creature I saw at the river Chebar, (i. 5.) 16. And when the cherubs went, the wheels went by them; and when the cherubs lifted up their wings to mount up from the earth, the wheels also turned not about from them. 17. When they stood, these stood; and when they were lifted up, these were lifted up with them; for the spirit of the living creature was in them. 18. Then the Eternal's glory departed from the threshold of the house, and stood over the cherubs. 19. Which lifted up their wings, and mounted up from the earth in my sight; when they went out, the wheels also were beside them; and each stood at the door of the east gate of the Eternal's house (having left the temple) and the God of Israel's glory was over them above. 20. This is the living creature that I saw under the God of Israel, at the river Chebar, and I knew that they were cherubs. 21. Each had four faces, and four wings with the likeness of a man's hand under their wings. 22. The likeness of their faces was the same which I saw at the river Chebar, their appearances and themselves, they went every one straight forward.

## CHAP. XI.

### THE PRINCES' SIN AND JUDGMENT.

MOREOVER, the spirit took me up, and brought me to the east gate of the Eternal's house; and lo, at the door of the gate were twenty-five men; among whom I saw Jaazaniah son of Azur, and Pelatiah son of Benaiah, princes of the people. 2.

Then he said to me, Son of man, these are the men that devise iniquity and give wicked counsel, in this city; 3. Who say, It is not for us to build houses near; this city is the caldron, and we be the flesh.

4. Therefore prophesy against them, O son of man. 5. And the Spirit of the Eternal fell upon me, and said to me, declare; Thus saith the Eternal, you have so said, O house of Israel, for I know every thing that comes into your mind. 6. Ye multiplied your slain in this city, and filled its streets with them. 7. Therefore thus saith the Lord God, Your slain ye laid in the midst of it, are the flesh, and this city is the caldron; but I will bring you out of it. 8. Ye feared the sword, and I will bring it upon you, saith the Lord God. 9. And I will bring you out of the midst thereof, and deliver you to strangers, and execute judgments among you. 10. Ye shall fall by the sword; I will judge you at the border of Israel; and ye shall know that I am the Eternal. 11. This city shall not be your caldron, nor shall ye be the flesh in it; but I will judge you at the border of Israel; 12. And ye shall know that I am the Eternal; as ye walked not in my ordinances, nor executed my judgments, but did as the heathen around you.

13. When I prophesied, Pelathiah, Benaiah's son died; then I fell on my face, and cried aloud, Ah, Lord Jehovah! wilt thou make a full end of the remnant of Israel?

14. Again, the word of the Eternal came to me, saying: 15. Son of man, thine own brethren, thy fellow-captives, and all Israel, said to the inhabitants of Jerusalem, Go ye far from the Eternal's sanctuary, to us is this land given in possession. 16. Therefore say, thus saith the Lord Jehovah, though I cast them far off among the heathens, and scatter them among the countries, yet I will be to them as a sanctuary, a little, in the countries where they shall come. 17. Therefore say, Thus saith

the Lord Jehovah, I will even gather you from the people, and assemble you out of the countries where ye were scattered, and I will give you the land of Israel. 18. And they shall come hither, and take away all its detestable and abominable things from thence. 19. And I will give them one heart, and put a new spirit within you; and take away the stony heart out of their flesh, and give them an heart of flesh; 20. That they may walk in my statutes, and observe mine ordinances: and they shall be my people, and I will be their God. 21. But to them whose heart goes after their detestable and abominable things, I will recompense their way, saith the Lord Jehovah.

22. Then the cherubs lifted up their wings, and the wheels beside them; and the God of Israel's glory was over them above, (forsaking the temple). 23. And the Eternal's glory went up from the city, and stood on the mountain (of Olives), on its east side, (whence Christ ascended).

24. Afterwards the spirt took me up and brought me into Chaldea, in a vision of the Spirit of God, to them of the captivity: so the vision I saw, ascended from me. 25. Then I spake to the captives all that the Eternal shewed me.

## CHAP. XII.

### THE TYPE OF REMOVING AND TREMBLING.

THE Eternal's word also came to me, saying, 2. Son of man, thou dwellest among a rebellious people, which have eyes but see not; and ears but hear not. 3. Therefore prepare thee goods for removing, and remove by day in their sight from thy place to another, it may be they will consider, tho' they be rebellious. 4. When thou bringest out thy stuff, as stuff to be removed for captivity, thou shalt go forth thyself at even in their sight, as they that go away into captivity. 5. Dig for

thyself thro' the wall in their sight, and carry out thro' it, 6. Before them on thy shoulders in the twilight: covering thy face (as a condemned criminal), that thou see not the ground; for I set thee as a sign to Israel. 7. So I did as I was commanded. 8. And in the morning came the Eternal's word to me, saying, 9. Son of man, hath not rebellious Israel said to thee, What doest thou? 10. Say to them, Thus saith the Lord Jehovah, This prophecy concerns the prince in Jerusalem, and all Israel among whom they are. 11. Say, I am your sign, as I have done, so shall it be done to them, they shall remove, going into captivity. 12. The prince shall bear on his shoulder in the twilight, going forth; they shall dig thro' the wall to carry out thereby: he shall cover his face, that he see not the ground. 13. My net also I will spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the Chaldeans; yet shall he not see it, (as being blinded), tho' he shall die there. 14. And I will scatter to every wind, all that are about him to help him, and all his bands; and I will draw out the sword after them. 15. And they shall know that I am the Eternal, when I scatter them among the nations, and disperse them in the countries. 16. But I will leave a few of them from the sword, the famine, and the pestilence, that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Eternal.

17. Moreover, the word of the Eternal came to me, saying, 18. Son of man, eat thy bread with quaking, and drink thy water with trembling and trouble; 19. And say to the people of the land, Thus saith the Lord God concerning the inhabitants of Jerusalem, and those of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolated from all that it is filled with, be-

cause of the violence of all that dwell in it. 20. And the cities that are inhabited shall be laid waste, and the land shall be desolate: and ye shall know that I am the Eternal.

21. Again the word of the Eternal came to me, saying, 22. Son of man, what is the proverb ye have in Israel's land, saying, The days are prolonged, and every vision faileth (of taking place?) 23. Tell them, therefore, Thus saith the Lord JEHOVAH, I will make this proverb to cease in Israel; but say to them, The days are at hand, and the effect of every vision. 24. For there shall be no more a vain vision nor flattering divination in Israel. 25. For I the Eternal will speak, and the word I speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, I will say the word, and perform it, saith the Lord JEHOVAH.

26. Again the word of the Eternal came to me, saying, 27. Son of man, behold Israel says, The vision he seeth is for many days hence, and he prophesieth of distant times. 28. Therefore say to them, Thus saith the Lord JEHOVAH, There shall none of my words be prolonged any more; but the word I spoke shall also be done, saith the Lord JEHOVAH.

### CHAP. XIII.

#### THE REPROOF OF LYING PROPHETS.

AGAIN the word of the Eternal came to me, saying, 2. Son of man prophesy against the prophets of Israel that prophesy out of their own hearts, say to them, Hear ye the Eternal's words: 3. Thus saith the Lord JEHOVAH, Wo to the foolish prophets, that follow their own fancies, and saw no vision. 4. O Israel, thy prophets are like the foxes in the deserts. 5. Ye went not up into the breaches, nor made up the fence for Israel, to

stand in battle in the day of the Eternal. 6. They have seen vanity and lying divination, saying, The Eternal saith, when the Eternal sent them not: and they made others to hope they would confirm the word (they spake.) 7. Have ye not seen a vain vision, and spoken a lying divination, when ye say, The Eternal saith it, albeit I spoke not? 8. Therefore thus saith the Lord JEHOVAH, Because ye spoke vanity, and saw lies, therefore, lo, I am against you. 9. And mine hand shall be against the prophets that see vanity, and divine lies: they shall not be in the assembly of my people, nor be written in the roll of Israel, nor enter into the land of Israel; and ye shall know that I am the Lord JEHOVAH.

10. Forasmuch as they made my people err, saying, Peace, when there was no peace: and one built up a mud wall, and, lo, others plastered it with untempered mortar; 11. Say to them who did so, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it, 12. Lo, when the wall is fallen, shall it not be said to you, Where is he that plastered it? 13. Therefore thus saith the Lord JEHOVAH, I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume it; 14. So I will demolish the wall ye plastered, and cast it down to the ground, so that its foundation shall be discovered, when it shall fall ye shall be consumed in the midst thereof; and know that I am the Eternal. 15. Thus will I accomplish my fury on the wall, and them that plastered it so; and say to them, The wall is no more, nor they that plastered it; 16. To wit, The prophets of Israel, who prophesy concerning Jerusalem, and see visions of peace for her, when there is no peace, saith the Lord JEHOVAH.

17. Likewise, Son of man, set thy face against the daughters of thy people, who prophesy out of their own heart; and prophesy thou against them. 18. Saying, Thus saith the Lord JEHOVAH, Wo to the women that sew pillows to all elbows, and make covers for heads of every size, to hunt souls (with false notions of ease!) Will ye hunt the souls of my people (for gain,) and will ye save yourselves alive? 19. And will ye pollute me among my people for handfuls of barley and pieces of bread, to slay the persons that should not die, and to (promise to) save them alive that should not live, by your lying to my people that hear it? 20. Therefore thus saith the Lord JEHOVAH, Behold, I am against your cushions, wherewith ye entice into flower gardens; I will tear them from your arms, and will let these go, that ye allure into gardens, that ye hunt, to make them escape. 21. Your bolsters for ease, I will also tear, and deliver my people; that they shall be no more in your power to be hunted: and ye shall know that I am the Eternal. 22. Because with lies ye grieved the heart of the righteous, whom I grieved not, and strengthened the wicked's hands, that he should not return from his wicked way, to be restored to life; 23. Therefore ye shall not see vanity, nor use divinations any more; for I will deliver my people from your hand; and ye shall know that I am the Eternal.

#### CHAP. XIV.

##### GOD'S IRREVOCABLE SENTENCE.

THEN came certain elders of Israel to me, and sat before me. 2. And the word of the Eternal came to me, saying, 3. Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity, (their images,) before their face: should I be enquired of at all by them? 4. Therefore tell them, Thus saith the Lord

**JEHOVAH**, Every man of Israel that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and comes to the prophet, I the Eternal will answer him according to the multitude of his idols: 5. That I may convict Israel in their own heart, because they are all estranged from me through their idols.

6. Therefore say to Israel, Thus saith the Lord **JEHOVAH**, Repent, and turn from your idols, and all your abominations. 7. For every one of Israel, or of the stranger that sojourns in Israel, who separates himself from me, and sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and comes to a prophet to enquire of him; I the Eternal will answer him by myself: 8. I will set my face against that man, and make him a sign and a proverb, and cut him off from my people; and ye shall know that I am the Eternal. 9. And if the prophet be deceived when he spoke a thing, I the Eternal have suffered that prophet to be deceived; and I will stretch out my hand upon him, and destroy him from my people Israel. 10. And they shall suffer for their iniquity; the iniquity of the prophet being as that of the enquirer; 11. That Israel may go no more astray from me, nor be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord **JEHOVAH**.

12. The word of the Eternal came again to me, saying, 13. Son of man, when the land sins against me by committing a fault, then I will stretch out mine hand upon it, and break the staff of its bread, and send famine upon it, and will cut off man and beast from it; 14. Though these three men, Noah, Daniel, and Job, were in it, they should but deliver their own souls by their righteousness, saith the Lord **JEHOVAH**.

15. If I cause evil beasts pass thro' the land, and they spoil it, and it be desolate, that no man



may pass through because of them; 16. Though these three men were in it, as I live, saith the Lord JEHOVAH, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17. Or if I bring a sword on that land, saying, Sword, go through the land, to cut off man and beast from it; 18. Tho' these three men were in it, as I live, saith the Lord JEHOVAH, they shall deliver neither sons nor daughters; but they only shall be delivered.

19. Or if I send a pestilence into that land, and pour out my fury on it with blood, to cut off from it man and beast; 20. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord JEHOVAH, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. 21. Now thus saith the Lord JEHOVAH, How much more when I send my four sore judgments on Jerusalem, the sword, the famine, the evil beast, and the pestilence, to cut off from it man and beast?

22. Yet, lo, therein shall be left a remnant escaped, both sons and daughters; lo, they shall come forth to you, and ye shall consider their ways and doings, and be comforted concerning all the evil I brought on Jerusalem. 23. And they shall comfort you, when ye consider their ways and doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord JEHOVAH.

## CHAP. XV.

### THE VINE BRANCH, A FIGURE.

AGAIN the word of the Eternal came to me, saying, 2. Son of man, what is the vine wood, more than that of any other branch among the trees of the forest? 3. Shall wood be taken thereof to do any work? or will men take a pin of it to hang

any vessel thereon? 4. Lo, it is cast into the fire for fuel; which devours both its ends, and the middle of it also is burnt. Is it meet for any work? 5. Lo, when it was whole it was meet for no work; how much less when the fire devoured it?

6. Therefore thus saith the Lord JEHOVAH. As the vine-tree is among the trees of the forest, which I give for fuel, so I will give the inhabitants of Jerusalem. 7. And I will set my face against them; they shall go out from one fire, and another shall devour them: then ye shall know that I am the Eternal. 8. And I will make the land desolate, because they committed a trespass, saith the Lord JEHOVAH.

## CHAP. XVI.

### THE FORLORN INFANT, A FIGURE.

AGAIN the word of the Eternal came to me, saying, 2. Son of man, Cause Jerusalem to know her abominations. 3. And say, Thus saith the Eternal God to Jerusalem, thine extraction and thy nativity is from Canaan; (thy ways were as if) thy father had been an Amorite, and thy mother an Hittite, (they founded thy city.) 4. In the day of thy nativity thy navel was not cut, neither wast thou washed in water when I looked upon thee; thou wast not salted, nor swaddled at all. 5. None eye pitied thee, to do any of these to thee, or have compassion upon thee: but thou wast cast out into the open field, to the loathing of thy person, in the day thou wast born.

6. And passing by thee, lying to be trod on in thine own blood, I said to thee, lying thus in thy blood, Live indeed. 7. I caused thee to multiply as the bud of the field, and thou didst increase and waxed great, and didst come to be in the chief ornaments: thy breasts were fashioned, and thy hair grew, whereas thou wast naked and bare. 8. When

passing by thee, and looking on thee, lo, thy time was the time of love; for I spread my skirt over thee, covering thy nakedness; yea, I sware to thee, entering into a covenant with thee, saith the Lord JEHOVAH, and thou becamest mine. 9. Then with water I thoroughly washed away thy blood from thee, and anointed thee with oil. 10. I clothed thee also with embroidered work, and shod thee with badger's skin, and girded thee with fine linen, and covered thee with silk. 11. I decked thee also with ornaments, and put bracelets on thine hands, and a chain on thy neck. 12. And put a jewel in thy nostril and ear-rings in thine ears, and a beautiful crown on thine head. 13. Thus thou wast decked with gold and silver; and thy raiment was of fine linen, silk, and embroidered work; and thou didst eat fine flour, honey, and oil; and thou wast exceedingly beautiful, and thou didst prosper into a kingdom. 14. And the renown of thy beauty spread among the heathen: for it was perfect thro' my comeliness, which I put upon thee, saith the Lord JEHOVAH.

15. But thou trustedst in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy idol whoredoms on every (idol-atrous) one that passed by, which had not been before. 16. And thy garments thou didst take, and deckedst thy idol high places with divers colours, and playedst the harlot there upon things that should not be done. 17. Thou hast also taken thy fine jewels of my gold and silver I gave thee, and madest to thyself images of men, and committedst idol whoredom with them: 18. And tookest thy embroidered garments and coveredst them: and settest mine oil and incense before them. 19. My meat also which I gave thee, fine flour, oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour, saith the Lord God. 20. Moreover, thou hast taken thy sons and daugh-

ters, (disciples and converts) whom thou hast born to me, and sacrificed these to them to be consumed. Is this of thy whoredoms a small matter? 21. That thou hast even slain my children, and delivered them to be made to pass thro' the fire to those (idols.) 22. And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and lying to be trod on in thy blood. 23. And after all thy wickedness, (wo, wo to thee! saith the Lord God,) 24. Thou hast also built to thee a place for idolatrous lewdness, and made thee such a high place in every broad street, 25. And built thy high places at the head of every way, so that thou hast made thy beauty to be abhorred, and opened thy feet to every one that passed by, and multiplied thy idolatrous whoredoms. 26. Thou hast also committed idolatrous whoredom with the Egyptians thy neighbours, of great flesh; and increased thy whoredoms, to provoke me. 27. Lo, therefore, I stretched out my hand against thee, and diminished thine ordinary food, and delivered thee to the will of them that hate thee, the cities of the Philistines, which are ashamed of thy lewd way. 28. Thou hast committed thy whorish idolatry also with the Assyrians, because thou wast insatiable, and couldest not be satisfied. 29. Thou hast, moreover, multiplied thine idol whoredom in Canaan, and to Chaldea; and yet was not satisfied herewith. 30. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; 31. In that thou buildest a place for idolatrous lewdness in the head of every street, and makest thine high place in every broad way; and wast not as an harlot in this, that thou scornest hire; 32. But as a wife that commits adultery, which taketh strangers instead of her husband! 33. They give a price to all harlots; but thou givest thy gifts to all lovers, and hirest them

to come to thee on every side for thy whoredom. 34. Thou differest from other women in thy whoredoms, thou followest others, and none follow thee to commit whoredoms; and as thou givest a reward and none is given to thee, 35. Therefore, O idolatrous harlot, hear the word of the Eternal: 36. Thus saith the Eternal God, Because thy filthiness was poured out, and thy nakedness discovered by thy whoredoms with thy lovers, and with all thy abominable idols, and by the blood of thy children, which thou gavest to them to kill, 37. Lo, therefore, I will gather all thy lovers, in whom thou tookest delight, with all that thou hatedst, to encompass against thee, and will discover thy nakedness to them. 38. And I will judge thee as adulteresses, and them that shed blood are judged: for I will give thee to drink the blood of fury and jealousy. 39. I will give thee into their power, and they shall throw down thine idol place, and break down thy high places; and strip thee also of thy clothes, and take thy fine jewels, and leave thee naked and bare. 40. They shall also bring up a company against thee, and stone thee, and thrust thee through with their swords. 41. And burn thine houses, and execute judgments upon thee before many women (nations to deride thee) thus I will cause thee to cease from playing the harlot, and thou shalt give no hire any more. 42. Thus will my fury against thee cease, and my jealousy depart from thee, and I will be still, and be angry no more. 43. Because thou rememberedst not the days of thy youth, but provokedst me in all these things; lo, therefore, I also will recompense thy way on thine head, saith the Lord God; that thou mayest not commit this lewdness, because of all thine abominations.

44. Lo, all that use proverbs shall use this against thee, saying, As is the mother, so is her daughter. 45. Thou art thy mother's daughter, that loathed

her husband and her children; and the sister of thy sisters, who loathed theirs: your mother was an Hittite, and your father an Amorite. (ver. 3.) 46. Thine elder (or more powerful sister) was Samaria, who with her daughters dwelt at thy left hand; and thy younger sister was Sodom with her daughters, being less wicked, dwelt at thy right hand. 47. Yet thou walkedst not after their ways, nor didst after their abominations; but as if that were a small thing, thou wast corrupted more than they in all thy ways. 48. As I live, saith the Lord God, Sodom thy sister, with her daughters, hath not done, as thou and thy daughters have done.

49. Lo, this was thy sister Sodom's iniquity, with her daughters, pride, fulness of bread, and undisturbed idleness, nor did she support the afflicted and needy. 50. And as they were haughty, and committed abomination before me; I took them away, accordingly as thou sawest. 51. Nor hath Samaria committed half thy sins; but thou multipliedst thine abominations more than they, and justifiedst thy sisters by all thine abominations. 52. Thou also, who excusest thy sisters, bear thine own shame, for thy sins that thou committedst more abominable than they; they are justified more than thou; yea, be thou confounded also, and bear thy shame, in justifying thy sisters. 53. When I bring back their captivity, that of Sodom and her daughters, and of Samaria and hers, (by the gospel) thy captives shall be among them; 54. That thou mayest bear thine own shame, and be confounded in all thou hast done in excusing them. 55. When thy sister Sodom, and her daughter, shall return to their former estate, and also Samaria and hers, then thou and thy daughters shall return to your former estate. 56. For thy sister Sodom was not mentioned by thy mouth, in the day of thy pride, 57. Before thy wickedness was discovered as at the time of the reproach, from

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Syria's daughters and all around her, and the Philistines daughters, who all around despised thee. 58. Thou hast borne (the guilt of) thy lewdness, and thine abominations, saith the Eternal. 59. For thus saith the Lord God, I will even deal with thee as thou hast done, who hast despised the oath by breaking the covenant.

60. Yet, I will remember my covenant with thee in the days of thy youth, and establish to thee an everlasting covenant. 61. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters (into the church with thee) thine elder and thy younger; whom I will give thee for daughters, but not by thy ritual covenant. 62. And I will establish my covenant with thee; and thou shalt know that I am the Eternal: 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.

## CHAP. XVII.

### TWO EAGLES, A VINE, AND A CEDAR.

AGAIN the word of the Eternal, came to me, saying, 2. Son of man, utter an allegory and speak a parable to Israel, saying, 3. Thus saith the Lord JEHOVAH, A great (Babylonian) eagle with great long wings, full of feathers, of divers colours (or nations) came to Lebanon (of Judea,) and took the (king the) highest branch of a cedar. 4. He plucked off the tops of its young twigs, and carried it into a land of traffic; he set it in a city of merchants. 5. He took also the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it carefully. 6. It grew and became a spreading vine of low stature, whose branches turned towards him, and its roots were under him; thus it became a vine, and shot forth sprigs

and branches. 7. There was also another great (and Egyptian) eagle, with great wings, and many feathers; and lo this vine bent its roots and shot forth her branches toward him, that he might water it in the furrows of its plantation. 8. It was planted in a good soil, by great waters, that it might bring forth branches, and bear fruit, and be a goodly vine. 9. Say thou, Thus saith the Lord God, Shall it prosper? Shall he not pull up its roots, and cut off its fruit, that it may wither? it shall wither in all the leaves of its sprouts, even without great power, or many people to pluck it up by its roots. 10. Yea, behold, tho' it is planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? in the furrows where it grew.

11. Moreover, the word of the Eternal came to me, saying, 12. Say now to the rebellious people, Know ye not what these things mean? Tell them, Lo, the king of Babylon came to Jerusalem, and took its king and princes, and carried them with him to Babylon; 13. And taking one of the king's seed, he made a covenant with him, making him swear: and hath also taken the mighty of the land: 14. That the kingdom might be low, and not raise up itself; but stand, by keeping his covenant. 15. But it rebelled against him in sending ambassadors to Egypt, for horses and much people? shall he prosper, or escape that doeth such things? or break the covenant, and yet escape? 16. As I live, saith the Lord God, surely in the king's place in Babylon, with him shall he die, that made him king, whose oath he despised, and whose covenant he brake. 17. Pharoah, with his mighty army and great company, shall not avail him in the war, by casting up mounts, and building forts, to cut off many persons; 18. Seeing he despised the oath by breaking the covenant, when, lo, he gave his hand, and did all these



things, he shall not escape. 19. Therefore thus saith the Lord God. As I live, surely mine oath that he despised, and my covenant that he broke, I will recompense on his own head. 20. I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and judge him there for his trespass against me. 21. And all his fugitives in all his bands shall fall by the sword, and thy remnant shall be scattered toward all the four winds: and ye shall know that I the Eternal said it.

22. Thus saith the Lord God, I will also take the highest branch of the lofty cedar, and set it; I will pluck from the top of his young twigs a tender one, and plant it on a high and eminent mountain. 23. On the lofty mountain of Israel I will plant it; and it shall extend its boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of its branches. 24. And all the trees of the field, (or tribes of the earth,) shall know that I the Eternal brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree flourish; I the Eternal said, and will do it, and peace shall endure (in the millenium )

## CHAP. XVIII.

### THE UNJUST PARABLE OF SOUR GRAPES.

THE word of the Eternal came to me again, saying, 2. What mean ye to use this proverb in Israel, The fathers ate sour unripe grapes, and the children's teeth are set on edge? 3. As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. 4. Lo, all souls are mine: as the father's soul, so also the son's: the person that sinneth shall die.

5. But if a man be just, doing what is lawful and right, 6. And ate not on the idol mountains, nor

regarded the idols of Israel, nor defiled his neighbour's wife, nor approached a separate woman; 7. And oppressed not any, but restored to the debtor his pledge, plundered none by violence, gave his bread to the hungry, and covered the naked with a garment; 8. He that lent not for usury, nor took interest, that withdrew his hand from iniquity, executed true judgment between man and man; 9. Walked in my ordinances, kept my judgments, doing what is right; he is just, he shall surely live, saith the Lord God.

10. But if he beget a son that is a robber, a shedder of blood, or that doeth to his brother any of the forenamed things, 11. Or who doth not the opposite duties; but eats on the idol mountains, and defiles his neighbour's wife, 12. Oppresses the afflicted and needy, plunders by violence, restored not the pledge, and regarding the idols, committed abominations, 13. Lent on usury, or hath taken interest; he shall not live that hath done any of these abominations, he shall surely die; the guilt of his blood shall be upon him.

14. But if he beget a son who sees and considers all his father's sins, and doeth not such like; 15. Who eats not on the idol mountains, nor regards the idols of Israel, nor defiles his neighbour's wife; 16. Nor oppresses any, nor withholds the pledge, nor takes away any thing by violence, but gives his bread to the hungry, and covers the naked with a garment; 17. That injures not the poor, nor receives usury nor interest; but executes my judgments, and walks in my ordinances; he shall not die for his father's iniquity; he shall surely live. 18. Because his father defrauded, spoiled his brother by violence, and did what was not good among his people, he shall die for his iniquity.

19. Yet ye say, Why doth the son suffer for the father's iniquity? When the son does what is just and right, and keeps all my ordinances, he shall

surely live. 20. The person that sins shall die. The son shall not bear the father's iniquity, nor the father the son's; the righteous shall have the benefit of his righteousness, and the wicked's wickedness shall be upon him.

21. But if the wicked turn from all his sins, and keep all my ordinances, doing what is just and right, he shall surely live and not die. 22. All his transgressions shall not be mentioned to him; by his righteousness he shall live. 23. I have no pleasure in the wicked's misery, saith the Lord God; but that he should repent and live.

24. But when the righteous turns from his righteousness, and commits iniquity, doing all the abominations of the wicked, shall he then live? All his righteousness shall not be mentioned, for his trespass and sin he shall die.

25. Yet ye say, 'The Eternal's way is not equal. Hear, now, O Israel, Is not my way equal? are not your ways unequal?' 26. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in these things: for his iniquity that he hath done, he dies. 27. Again, when the wicked turns from his wickedness, and doeth what is just and right, he shall be happy. 28. Because he considereth, and repents of all his sins, and does his duty. 29. Yet Israel saith, 'The Eternal's way is not equity. O Israel, my ways are equity, and your ways are iniquity.' 30. Therefore I will judge each of you, O Israel, according to his ways, saith the Lord God. Repent, and turn from all your sin: so iniquity shall not be your ruin.

31. Get you a new heart, and a new spirit: for why will ye perish, O Israel? 32. For I have no pleasure in punishing the wicked, saith the Lord God: therefore repent, and live.

## CHAP. XIX.

## THE PARABLE OF LIONS.

MOREOVER, make thou a lamentation for Israel's princes, 2. And say, What is thy mother, (Jerusalem?) a lionness: she lay down among lions, (cruel kings). 3. She brought up one of her whelps, (a king), which became a young lion, and learned to catch the prey, and devoured men. 4. The nations also heard of him; he was taken captive in their pit, and brought in chains to Egypt. 5. Now, having become weak, and seeing her hope was lost, she took another of her whelps, and made him a young lion, (a king). 6. He went about among the lions, having become a young lion, he learned to catch the prey, and devoured men. 7. Knowing their destitute places, he laid waste their cities; so the land with its fulness was desolate, by the noise of his roaring. 8. Then the nations around him, arose from the provinces, and spread their net over him: he was taken in their prison. 9. And they put him in chains, and brought him to the king of Babylon, and into forts, that his voice should no more be heard on the mountains of Israel.

10. Thy mother was once as a vine, like a pomegranate planted by the waters; fruitful and full of branches; by many waters. 11. It had strong rods for the sceptres of rulers; its stature was exalted among the thick trees, and it appeared in its height with the multitude of its branches. 12. But it was plucked up in fury, and cast to the ground, and the east wind withered its fruit; its strong rods were broken off, and withered, and the fire consumed them. 13. And now it is planted in the wilderness, in a dry and thirsty land, 14. And fire is gone from a rod of its branches, which devoured its fruit; so that it hath no strong rod for a sceptre to rule. This is a lamentation, and shall be so.

## CHAP. XX.

## ISRAEL'S REBELLIONS.

AND in the seventh year, on the tenth day of the fifth month, some of the elders of Israel came to enquire of the Eternal, and sat before me. 2. Then the Eternal's commission came to me, saying, 3. Son of man, Say to the elders of Israel, Thus saith the Lord Jehovah, Are ye come to enquire of me? As I live, I will not be enquired of by you.

4. Wilt thou judge them, Son of man? or plead for them? cause them know their fathers' abominations; 5. And say to them, Thus saith the Lord Jehovah, In the day I chose Israel, and made myself known to them in Egypt, and lifted up mine hand to Jacob's offspring, when I sware to them, saying, I am the Eternal, your God; 6. As also thereby to bring them out of Egypt into a land I allotted them, flowing with milk and honey, the glory of all lands; 7. Then I said to them, Cast away every one the abominations that are before his eyes, and defile not yourselves with the idols of Egypt, as I am the Eternal your God. 8. But they rebelled against me, and would not hearken to me; they did not every one reject the abomination they saw, nor forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in Egypt. 9. But I wrought for my name's sake, that it should not be polluted before the heathen, where they were, before whom I made myself known to them, by bringing them out of Egypt.

10. So I brought them into the wilderness. 11. And I gave them my statutes and judgments, to do, and live thereby. 12. I gave them also my sabbaths, for a sign between me and them, to know that I the Eternal sanctify them. 13. But Israel rebelled against me in the wilderness; they walked

not in my ordinances, they despised my judgments, by doing which they shall live; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. 14. But I acted for my name's sake, that it be not profaned before the heathen, before whom I brought them out. 15. Yet I refused in the wilderness to bring them to the land I had allotted them; 16. Because they despised my judgments, and walked not in my ordinances, but polluted my sabbaths; for their heart went after their idols. 17. Yet mine eye spared to destroy and consume them in the wilderness. 18. But I said to their children there, Walk ye not in your fathers' ways, nor observe their manners, nor defile yourselves with their idols. 19. I am the Eternal your God, walk in my ordinances, and practise my judgments: 20. And hallow my sabbaths for a sign between me and you, to know I am the Eternal your God. 21. Yet the children rebelled against me; they walked not in my ordinances, nor practised my judgments, to live by them; they profaned my sabbaths; then I threatened to pour out my fury on them, and accomplish my anger against them in the wilderness. 22. Yet I withheld mine hand, and acted for my name's sake, that it be not polluted in the heathen's sight, before whom I brought them out. 23. I threatened also in the wilderness to scatter them among the heathen, and disperse them through the countries; 24. Because they executed not my judgments, but despised my ordinances, profaned my sabbaths, and lusted for their fathers' idols. 25. Have I given them ordinances that were not good, or laws, whereby they should not live? 26. Made I them impure by their gifts, when I consecrated to myself their first-born, to ravish them with admiration, that they might know that I am the Eternal.

27. Therefore, Son of man, say to Israel, Thus

saith the Lord God, even in this your fathers blasphemed me, in trespassing against me. 28. For when I brought them into the land I allotted them, when they saw an high hill, or thick trees, there they offered sacrifices, and presented the provocation of their offering; and made their sweet savour, and poured out their drink-offerings. 29. Then I said to them, What is the chapel whereunto ye go? Its name is called a high place to this day. 30. Therefore say to Israel, Thus saith the Lord God, Will ye be polluted like your fathers, by idol whoredom and their abominations? 31. For when ye offer your gifts, and make your sons pass through the fire, ye pollute yourselves with your idols, even to this day, O Israel. As I live, saith the Lord God, I will not be enquired of by you. 32. And your device shall not take place at all, saying, We will be as the heathen countries, to serve wood and stone.

33. As I live, saith the Lord God, surely with a mighty hand, and a stretched out arm, and fury poured out, I will rule over you. 34. And I will bring you from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and fury poured out. 35. And I will bring you into the wilderness of the eastern people, and there I will plead with you face to face, (at the millennium.) 36. Like as I pleaded with your fathers in the wilderness from Egypt, so I will plead with you, saith the Lord God. 37. And I will cause you to pass under the rod, and bring you into the (gospel) covenant. 38. And I will purge from among you the rebels that transgress against me; I will bring them from the country where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am the Eternal. 39. O Israel, thus saith the Lord God, Go serve ye every one his idols, hereafter also, if ye will not hearken to me; but pollute my holy name

no more with your gifts, and your idols. 40. For on my holy mountain Zion, the high one of Israel, saith the Lord God, all Israel in the land shall serve me: there I will require your heave-offerings, and the first fruits of your oblations, with all your holy things; 41. And accept you with your sweet savour, when I bring you out from the people, and gather you from the countries wherein ye were scattered; and I will be sanctified among you before the heathen. 42. And ye shall know that I am the Eternal, when I bring you into the land of Israel, the country I promised to your fathers. 43. And there ye shall remember your ways and doings, wherein ye were defiled, and loathe yourselves for all your evils ye did. 44. And ye shall know that I am the Eternal, when I deal with you for my name's sake, not according to your wicked ways, and corrupt doings, O Israel, saith the Lord God.

45. Moreover, the word of the Eternal came to me, saying, 46. Son of man, set thy face southward, and prophesy against the forest of the south field, Judea and Jerusalem. 47. Say to the people of the forest of the south, Hear the Eternal's word: Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree, and every withered tree, good and evil: the blazing flame shall not be quenched, and all faces from the south to the north, Jerusalem's length, shall be burnt therein. 48. And all flesh shall see that I the Eternal kindled it; it shall not be quenched. 49. Then said I, Ah, Lord JEHOVAH, they say of me, Doth he not speak parables?

## CHAP. XXI.

### AGAINST JUDEA.

THEN the word of the Eternal came to me, saying, 2. Son of man, set thy face toward Jerusalem, drop thy word toward the holy places, and prophesy against the land of Israel, 3. Saying, Thus saith the



Eternal, Lo, I am against thee, and will draw my sword (the Babylonish army) out of its sheath, and cut off from thee the self-righteous and the wicked. 4. Seeing I will cut thee off, my sword shall come out of its sheath, against all flesh from the south to the north; 5. That all may know that I the Eternal draw my sword out of its sheath; to which it shall not return. 6. Sigh, therefore, Son of man, to the breaking of thy loins; and with bitterness before their eyes. 7. And when they say to thee, Why sighest thou? thou shalt answer, For the tidings of evil, it comes; and every heart shall melt, and all hands be feeble, and every spirit faint, and all knees be unsteady as water: lo, it shall take place, saith the Lord God.

8. Again the word of the Eternal came to me, saying, 9. Son of man, prophesy, saying, Thus saith the Eternal, the sword itself is sharpened, and also scoured, 10. To make a sore slaughter; it is furbished to glitter; despising every tree (or tribe;) alas! my son Judah's sceptre is destroyed. 11. The sword is furbished to be given to the slayer. 12. Cry and howl, Son of man; for it shall be upon my people, on all the princes of Israel; terrors of the sword shall be on my people—smite, therefore, on thy thigh, (as in grief.) 13. Because it is tried, and what if the sword condemn even the sceptre, so that it be no more? saith the Lord God. 14. Therefore, Son of man, prophesy, and smite thine hands together, let the sword's stroke be doubled the third time; it is the sword of the great men that are slain, which enters into their privy chambers. 15. I set the sword's point against all their gates, that their heart may faint, and their ruins be multiplied: alas! it is made bright, sharpened for the slaughter. 16. Go one way or other, to the right hand, or to the left, wherever thy edge is set. 17. I will also clap mine hands, and cause my fury to rest upon thee: I the Eternal have said it.

18. The word of the Eternal came to me again, saying, 19. Son of man, appoint also two ways for the king of Babylon's sword to come from one land: and choose a place, at the head of the way to the city. 20. Appoint a way for the sword to come to Rabbath of the Ammonites, and to Judah into fortified Jerusalem. 21. For the king of Babylon stood at the division of the way, at the head of two ways to use divination: he polished his arrows, he consulted his images, he looked in the liver (of the victim.) 22. At his right hand was the divination for Jerusalem, to appoint captains for the slaughter, of shouting with the voice, and appoint battering-rams against the gates, and make a rampart, and build a fort. 23. And it shall be to them that swear oaths as a false divination before them; but he will remember the iniquity, that it may be taken. 24. Therefore thus saith the Lord God, Because ye made your iniquity be remembered, in your transgressions being discovered, as in all your doings, your sins appear: I say, because ye are remembered, ye shall be taken.

25. And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; 26. Thus saith the Lord God, Remove the diadem, take off the crown; (this shall not be the same as it was: exalt him that is low, and abase him that is high. 27. I will utterly overturn it; and it shall be no more, until he, (the Messiah,) come, whose right it is; and I will give it him, (spiritually.)

28. And thou, Son of man, prophesy, saying, Thus saith the Lord God concerning the Ammonites, and their reproach; say, The sword itself is drawn out for the slaughter, it is furbished, glittering to consume; 29. Whilst they see vanity, and divine a lye for thee, to put thee on the necks of the slain, the wicked whose day is come, when their iniquity has an end, 30. Shall I cause it re-

turn to its sheath? I will judge thee in thy birth place, in thy native land. 31. And I will pour out mine indignation upon thee, I will blow on thee in the fire of my wrath, and deliver thee into the power of fierce men, skilful to destroy. 32. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered; for I the Eternal have spoken it.

## CHAP. XXII.

### A CATALOGUE OF JERUSALEM'S SINS.

MOREOVER, the word of the Eternal came to me, saying, 2. Now, Son of man, wilt thou declare the judgment of the bloody city? yea, shew it all its abominations. 3. Then say, Thus saith the Lord JEHOVAH, The city sheds blood in the midst of it, that its time may come; and make idols against herself to defile herself. 4. Thou art become guilty in thy blood thou hast shed, and hast defiled thyself in thine idols thou madest, and causedst thy days draw near, and thy years to come; therefore I made thee a reproach to the heathen, and a mocking to all countries. 5. Far and near they shall mock thee, as polluted by name, and much vexed. 6. Lo, the princes of Israel are for shedding blood in thee, each according to his power. 7. In thee they slight father and mother; injure the stranger, oppress the fatherless, and the widow. 8. Thou despisedst mine holy things, and profanedst my sabbaths. 9. In thee are false accusers to shed blood; they eat (with idols) on the mountains, within thee they commit lewdness; 10. In thee they discovered their fathers' nakedness; and humbled her that was polluted and separated. 11. One committed abomination with his neighbour's wife; and another lewdly defiled his daughter-in-law; and another humbled his sister, his father's daughter. 12. In thee they received a bribe

to shed blood : and took usury and interest, wrongful gain of thy neighbours, and forgot me, saith the Lord God. 13. Lo, therefore, I strike my hand in wrath at thy unjust gain, and for the blood shed within thee. 14. Can thine heart endure or thine hands be strong, in the days I deal with thee; I the Eternal have spoke it; and will do it. 15. I will scatter thee among the heathen, and disperse thee in the countries, and consume thy filthiness out of thee. 16. For thou wilt seem profane to thyself before the heathen, and thou shalt know that I am the Eternal.

17. Again the word of the Eternal came to me, saying, 18. Son of man, Israel is become dross to me; they are all brass, tin, iron, and lead in the midst of the furnace; they are like the dross of silver. 19. Therefore thus saith the Lord God, Because ye are all become dross, lo, therefore I will gather you into the midst of Jerusalem. 20. As they gather silver and brass, iron, lead, and tin, into the midst of the furnace, to blow the fire on it to melt it; so will I gather you in mine anger and in my fury, and I will put you there; and melt you. 21. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. 22. As silver is melted in the midst of the furnace: and ye shall know that I the Eternal poured out my fury upon you.

23. Again the word of the Eternal came to me, saying. 24. Son of man, say to her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. 25. There is a conspiracy of her prophets within her, like a roaring lion, tearing the prey: they devoured lives, they took the treasure and precious things; they made her many widows within her. 26. Her priests violated my law, and profaned mine holy things; they have not separated between the holy and profane, nor shewed difference between the unclean and the clean,

and hid their eyes from my sabbaths, so that I was profaned among them. 27. Her princes in the midst of her are like wolves tearing the prey, to shed blood, and to destroy lives to get gain. 28. And her prophets plastered them with untempered mortar, seeing vanity, and divining lies to them, saying, Thus saith the Eternal JEHOVAH, when the Eternal spoke not. 29. The people of the land used injuries, exercised robbery, and oppressed the afflicted and needy, yea, they have deprived the stranger of his right. 30. And tho' I sought for a man among them to make up the fence, or stand in the breach before me for the land, that I should not destroy it; I found none. 31. Therefore, I poured out my indignation upon them, and consumed them with the fire of my wrath; I recompensed their own way upon their heads, saith the Lord God.

### CHAP. XXIII.

#### AHOLAH AND AHOLIBAH'S POLLUTION.

[THE word of the Eternal came again to me, saying, 2. Son of man, there were two women, daughters of one mother, 3. And they committed idolatrous whoredoms in Egypt, in their youth: there were their breasts pressed, and the teats of their virginity bruised. 4. Their names were Aholah the elder, and Aholibah her sister, who were mine, and bare sons and daughters, (made converts). Samaria is Aholah, her own tabernacle, and Jerusalem Aholibah, my tabernacle in her. 5. Now Aholah played the harlot when she was mine; doting on her (idol) lovers, the Assyrians her neighbours, 6. Clothed with blue, captains and rulers, all desirable young men, riding on horses. 7. Thus she committed whoredom with all the chosen men of Assyria, and all on whom she doted: with all their idols she defiled herself. 8. Neither left she her whoredoms she had brought from

Egypt: for in her youth they debased her, bruised the breasts of her virginity; and poured their whoredom upon her. 9. Therefore I delivered her to her lovers, the Assyrians on whom she doted. 10. These discovered her nakedness; took her sons and daughters, and slew her with the sword; and she became infamous among women: for they executed judgment on her. 11. Yet tho' her sister Aholibah saw this, she was more corrupt in her doting than she, and in her whoredoms exceeded her sister. 12. She doted on the Assyrians her neighbours, captains and rulers, horsemen clothed gorgeously, all desirable young men. 13. Then I saw she was defiled, the same way; 14. Nay, she encreased her whoredoms: when she saw men pourtrayed on the wall, the images of the Chaldeans with vermilion. 15. Girded with girdles on their loins, abounding in dyed attire on their heads, all princes to look at, like the Babylonians of Chaldea, their native land. 16. And as soon as she saw them, she doted on them, and sent messengers to them into Chaldea. 17. Then they came to her, into the bed of (idol) love, and defiled her with their whoredom, she was polluted with them, so that her mind was alienated from them. 18. So she discovered both her whoredoms and her nakedness: then my mind was alienated from her, like as from her sister. 19. Yet she multiplied her whoredoms by remembering the days of her youth, wherein she played the harlot in Egypt. 20. For she doted on their paramours, whose flesh is as that of asses, (xvi. 26.) and whose issue is like that of horses. 21. Thus thou repeatedst the deliberate wickedness of thy youth, in the bruising of thy teats by the Egyptians, and the breasts of thy youth.

22. Therefore, Aholibah, thus saith the Lord God, Lo, I will stir up thy lovers from whom thy mind is alienated, to be against thee, on every side; 23. The Babylonians, all the Chaldeans, Pekod,

and Shoa, and Koa, and all the Assyrians with them; all desirable young men, captains and rulers, dukes and famous men, and all riding on horses. 24. And they shall come against thee with scythed chariots, waggons and carriages, and an assembly of people, with buckler, shield, and helmet around; and they will punish thee in their own way with judgments granted by me. 25. And I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose and ears, (thy princes and priests,) and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. 26. They shall also strip thee of thy clothes, and take away thy fine jewels. 27. Thus I will make thy lewdness to cease, and thy whoredom brought from Egypt: so that thou shalt not regard them, nor remember Egypt any more. 28. For thus saith the Lord God, Lo, I will deliver thee to them thou hatest, 29. Who shall deal with thee hatefully, and take away all the fruit of thy labour, leaving thee naked and bare; so the nakedness of thy whoredoms shall be discovered, and thy lewdness therewith. 30. I will do so to thee, as thou wentest awhoring after the heathen, and art polluted with their idols. 31. Thou walkest in thy sister's ways, therefore I will give her cup into thine hand. 32. Thus saith the Lord God, thou shalt drink thy sister (Samaria's) cup deep and large; it contains much, thou shalt become a sport and derision. 33. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation. 34. Thou shalt drink and suck it out, and break its sherds, and pluck off thine own breasts; for I have spoken it, saith the Lord God. 35. Thus saith He, because thou hast forgotten me, as put behind thy back, therefore hear thou also, (the guilt of) thy lewdness and thy whoredoms.

36. The Eternal said moreover to me, Son of

man, wilt thou judge Aholah and Aholibah? yea, declare to them their abominations; 37. They committed adultery (with their idols), and shed innocent blood, and caused their sons born (in covenant) to me, to pass thro' the fire to idols, to be consumed. 38. They also defiled my sanctuary that day, and profaned my sabbaths. 39. From slaying their sons to their idols, they came into my sanctuary to profane it; even mine house. 40. And also sent for men from afar, for whom thou didst wash and paint thine eyes, and deck thyself with ornaments, 41. And sattest on a stately bed, with a table prepared before it, whereon thou hast set mine incense and oil. 42. And a voice of a multitude at ease was with her, and the men of the common sort, Sabeans from the wilderness, with bracelets on their hands, and beautiful crowns on their heads. 43. Then I said to her that was old in adulteries, Will they and she now commit whoredoms together? 44. Yet they went to her as a harlot, even to the lewd women, Aholah and Aholibah.

45. Therefore the righteous men shall judge them as adulteresses and women that shed blood. 46. For thus saith the Lord God, I will bring a company on them, and give them to be removed and spoiled. 47. And they shall stone them, and dispatch them with swords; slay their sons and daughters, and burn their houses. 48. Thus will I cause lewdness to cease in the land, among all women, (being thus admonished). 49. They shall recompense your lewdness to you, and ye shall suffer for the sins of your idols: and ye shall know that I am the Lord God.]

## CHAP. XXIV.

### JERUSALEM'S DESTRUCTION.

AGAIN in the ninth year on the tenth day of the tenth month, the word of the Eternal came to me,



saying, 2. Son of man, write the name of this day on which the king of Babylon laid siege to Jerusalem. 3. And speak a parable to the rebellious house, say to them, Thus saith the Lord God, set on a pot full of water. 4. Gather the pieces of the victim into it, every good piece, the leg and shoulders, (the nobles) fill it with the choicest bones. 5. Take the choice of the flock, and pile also bones under it, and make it boil well with the bones in it.

6. Therefore, thus saith the Lord God, Wo to the bloody city, to the pot whose scum is therein, and not gone out of it! bring out its pieces, (one after another) let no lot fall for it. 7. For her blood is within her, she set it on the top of a rock, she poured it not on the ground to cover it with dust, 8. That it might cause fury to come and take vengeance; I likewise set her blood on the top of a rock, that it should not be covered. 9. Therefore, thus saith the Lord God, Wo, to the bloody city! I will make the pile for fire great. 10. Heap on wood, kindle the fire, consume the flesh, make it as a compound, and let the very bones be burnt. 11. Then set it empty on its coals, that its brass may be hot, and burn, and that its filthiness may be dissolved in it, that its scum may be consumed. 12. Her scum is iniquities, and her great scum went not out of her: it shall be in the fire. 13. In thy uncleanness there is lewdness, because I would have purged thee, and thou wouldst not be purged from thy filthiness any more, till I cause my fury to rest on thee. 14. I the Eternal have spoken it, and will do it; I will not go back, nor spare, nor repent: according to thy ways and doings, shall they punish thee, saith the Lord God.

15. The word of the Eternal came to me also, saying, 16. Son of man, Lo, I will take away from thee the desire of thine eyes, (thy wife) with a stroke: yet thou shalt not mourn nor weep, nor

shed tears. 17. Sigh only in silence, mourn not for the dead, bind on the tire of thine head, put on the shoes, and cover not thy upper lip, and eat not the (funeral) bread of mourners. 18. So I spake to the people in the morning; and at even my wife died; then I did the next morning as I was commanded.

19. Then the people said to me, Wilt thou not tell us what these mean to us, why thou doest so? 20. Then I answered, The word of the Eternal came to me, saying, 21. Speak to Israel, Thus saith the Lord God, Lo, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and what your soul affects, and your sons and daughters whom ye left shall fall by the sword. 22. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of mourners. 23. Your tires shall be on your heads, and your shoes on your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and moan one to another. 24. Thus Ezekiel is a sign to you; all that he hath done, ye shall do; and when this comes, ye shall know that I am the Lord God. 25. Son of man, it shall be in the day I take from them their strength, the joy of their glory, the desire of their eyes, and that whereon they set their minds, their sons and their daughters. 26. He that escapes in that day shall come to thee, to cause thee hear it. 27. And thou shalt speak freely to him, and be no more silent; but be a sign to them; and they shall know that I am the Eternal. (Fulfilled, xxxiii. 22.)

## CHAP. XXV.

### VENGEANCE ON MANY PEOPLE.

THE word of the Eternal came again to me, saying, 2. Son of man, set thy face against the Ammonites, and prophesy against them; 3. Say to

them, Hear the word of the Lord JEHOVAH; Thus saith he, Because thou saidst, Aha, against my sanctuary, when it was profaned; and the land of Israel when it was desolate; and against Judah, when they went into captivity; 4. Lo, therefore, I will deliver thee to the men of the east for a possession, they shall set their palaces in thee, and their dwellings: they shall eat thy fruit and drink thy milk. 5. I will make Rabbah the capital a stable for camels, and the land of the Ammonites a couching place for the flocks, and ye shall know that I am the Eternal. 6. For thus saith the Lord God, Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy disdain against Israel; 7. Lo, therefore, I will stretch out mine hands upon thee, and deliver thee for a spoil to the nations; and cut thee off from among the people, and cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I am the Eternal.

8. Thus saith the Lord God, Because Moab and Seir say, Lo, Judah is like all the heathen: 9. Therefore, behold, I will open the side of Moab, even his cities on his border, the glory of the country, Bethjeshimoth, Baal-meon, and Kiriathaim. 10. To the men of the east, with the Ammonites, I will give them for a possession, that they may not be remembered among the nations. 11. And I will execute judgments on Moab; and they shall know that I am the Eternal.

12. Thus saith the Lord God, Because Edom was against Judah, in taking vengeance, and greatly offended, revenging himself on them; 13. Therefore, thus saith the Lord God, I will also stretch out mine hand on Edom, and cut off man and beast from it; and make it desolate from Teman: they shall fall by the sword unto Dedan. 14. And I will bring my vengeance on Edom by my people Israel, (the Maccabees) and they shall ex-

ecute in Edom mine anger, and my fury; and they shall know my vengeance, saith the Lord God.

15. Thus saith the Lord God, Because the Philistines revenged, taking vengeance with a despiteful heart, to destroy it with perpetual hatred, 16. Therefore, thus saith the Lord God, Behold I will stretch out mine hand on the Philistines, and cut off the Cherethims, and destroy the remnant of the sea-coast. 17. I will execute very great vengeance on them, with furious rebukes; and they shall know thereby that I am the Eternal.

## CHAP. XXVI.

### TYRUS THREATENED.

MOREOVER, in the twelfth year, in the first day of the first month, the word of the Eternal came to me, saying, 2. Son of man, Because Tyre said against Jerusalem, Aha, she is broken, that was the grandeur of the nations; and it is turned to me; I shall be replenished, she is laid waste; 3. Therefore, thus saith the Lord Jehovah, lo, I am against thee, O Tyre, and will cause many nations to come against thee as the waves of the sea. 4. And they shall destroy the walls of Tyre, and break down the towers; I will also scrape her earth from her, and make her like the top of a rock. 5. It shall be the place for the spreading of nets within the sea, for I have spoken it, saith the Lord JEHOVAH: and it shall become a spoil to the nations. 6. And her daughters who are in the field, shall be slain by the sword; and they shall know that I am the Eternal.

7. For thus saith the Lord God, Lo, I will bring upon Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the north, with horses, chariots, horsemen and companies of much people; 8. He shall slay with the sword thy daughters in the field; and make a fort and a rampart, and lift up,

the buckler against thee. 9. And he shall set engines of war against thy walls, and with mattocks he shall break down thy towers. 10. By the abundance of his horses their dust shall cover thee; thy walls shall shake at the sound of the horsemen, and the chariots and wheels, when he shall enter thy gates, as men enter a city wherein is a breach. 11. With his horses' hoofs he shall trample all thy streets, slay thy people by the sword, and thy garrisons shall go to the ground. 12. They shall make a spoil of thy riches, and a prey of thy merchandise; and break down thy walls, and destroy thy pleasant houses, and lay thy stones, and timber, and rubbish, in the midst of the water. 13. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. 14. I will make thee like the top of a rock; thou shalt be a place to spread nets on, and be no more built; for I the Eternal have spoken it, saith the Lord God.

15. Thus saith the Lord God concerning Tyrus, Shall not the isles shake at the sound of thy fall, at the cry of thy wounded, at the great slaughter in the midst of thee? 16. Then all the princes of the sea shall descend from their thrones, and lay away their robes, and put off their embroidered garments, and clothe themselves with trembling, and sit on the ground, and tremble every moment, being astonished at thee. 17. They shall make a lamentation for thee, saying, How art thou destroyed that wast inhabited of sea-faring men, the renowned city which was strong in the sea, she and her inhabitants struck with terror all her neighbours! 18. Now shall the coasts tremble in the day of thy fall; yea, the isles of the sea shall be troubled at thy departure. 19. For thus saith the Lord God, When I make thee a desolate city, like the cities not inhabited; when I bring up the deep upon thee, and great waters cover thee; 20. When I bring thee down with them that descend into the pit to the

people of old time, and set thee in the low parts of the earth, in places desolate of old, that thou be not inhabited; but I shall place glory in the land of Judea. 21. I will make thee an astonishment, and thou shalt be no more; though thou be sought for, yet thou shalt never be found again, saith the Lord God.

## CHAP. XXVII.

### THE OLDEST PIECE OF MERCANTILE HISTORY.

THE Eternal's word came again to me, saying, 2. Son of man, make a lamentation for Tyrus; 3. Say to Tyrus, Thou that art situate at the entry of the sea, a merchant of the people for many isles, Thus saith the Lord Jehovah, O Tyrus thou hast said, I am perfect in beauty. 4. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5. They made all thy ship-boards of fir-trees of Senir; they took cedars from Lebanon to make masts for thee. 6. Of the oaks of Bashan, they made thine oars; as also thy planks to step on of ivory inlaid from the coasts of Chittim, (Italy). 7. Thou spreadest from Egypt, fine linen with embroidered work to be thy standard; blue and purple from the coasts of Elishah, (Greece), covered thee. 8. Inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, were thy pilots. 9. The elders of Gebal, and the wise men of it were in thee to stop leaks, all the ships of the sea with their mariners were in thee to deal in thy merchandize. 10. They of Persia, and Lud, and Phut, (in Africa), were in thine army warriors; they hanged the shield and helmet in thee, they make thy comeliness. 11. The Arvadites with thine army were on thy walls around, and the Gammadites were in thy towers; they hanged their shields on thy walls around; they made thy beauty perfect. 12. Tarshish was thy merchant, by the multitude of all thy riches; with silver, iron, tin, and lead, they traded in thy

fairs. 13. Greece, Tubal, and Meshech, were thy merchants, which furnish thy traffic with persons of men, and vessels of brass. 14. They of Togarmah traded in thy fairs with horses, horsemen, and mules. 15. The men of Dedan were thy merchants, at many coasts was thy merchandise: they brought thee for a price, horns, ivory, and ebony. 16. Syria was thy merchant, by the multitude of thy works; they occupied thy fairs with rubies, purple, embroidered work, fine linen, coral, and carbuncles. 17. Judah and Israel were thy merchants; they traded in thy market wheat of Minnith, figs, honey, oil, and balm: 18. Damascus was thy merchant, in thy many works, for the abundance of all thy riches; in the wine of Helbon, and white wool. 19. Dedan and Jeman, going about, occupied thy fairs, with bright iron, cassia, and sweet cane, in thy market. 20. Dedan was thy merchant, with precious clothes for riding. 21. Arabia, and all Kedar's princes traded with thee, in lambs, rams, and goats, and in thy handy-works. 22. The merchants of Sheba and Raamah, were thy merchants: they occupied thy fairs with the chief of all spices, and with all precious stones, and gold. 23. Haran in Arabia, Canneh, and Eden, were thy merchants; Sheba, Ashur, and Chilmad, were in thy market. 24. These were thy merchants in excellent things; in blue mantles, and embroidered work, and in cedar chests of fine clothes, tied up with cords, among thy merchandise. 25. The ships of Tarshish were thy chief traders in thy markets; and thou wast replenished, and very glorious, in the midst of the seas.

26. Thy rowers brought thee into great waters; the east wind broke thee in the seas. 27. Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy stoppers of leaks, and the dealers in thy merchandise, and all thy warriors in thee, with all thy company within thee, shall fall in the midst of the seas in the day of thy fall. 28. The

suburbs shall shake at the noise of thy pilots. 29. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, and stand upon the land, 30. And cause their voice be heard concerning thee, and cry bitterly, and cast up dust upon their heads; they shall roll themselves in ashes; 31. And make themselves bald for thee, and gird them with sackcloth; and weep for thee with bitterness of heart and bitter wailing. 32. And in their wailing they shall make a lamentation for thee, lamenting over thee, saying, What city is like Tyre, which is destroyed in the sea? 33. When thy wares went forth from the seas, thou filledst many people; thou enrichedst the kings of the earth with the abundance of thy riches, and thy wares. 34. When thou wast broken by the seas, and thy traffic in the depths of the waters, and all thy company within thee fell, 35. All the inhabitants of the isles shall be astonished at thee, and their kings very horribly afraid, their countenance shall be troubled. 36. The merchants of the people shall be astonished at thee: thou shalt be a terror, and be no more.

## CHAP. XXVIII.

### THE JUDGMENT OF TYRE AND ZIDON.

THE Eternal's word came again to me, saying, 2. Son of man, Say to the prince of Tyre, Thus saith the Lord Jehovah, Because thy heart is so haughty, that thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, tho' thou thinkest thine heart like God's. 3. Lo, art thou wiser than Daniel, can no secret be hid from thee? 4. By thy wisdom and understanding thou hast gotten great riches, gold and silver, into thy treasures; 5. By thy great wisdom in thy traffic, thou hast increased thy riches, by which thy heart is haughty; 6.



Therefore thus saith the Lord God, Because thou makest thine heart (independent and wise), as the heart of God; 7. Lo, therefore, I will bring strangers against thee, the terrible of the nations; who shall draw their swords against the beauty of thy wisdom, and pollute thy splendour. 8. They shall bring thee down to the pit, and thou shalt die as them that are slain in the midst of the seas. 9. Wilt thou yet say, before him that slays thee, I am a god? but thou wilt be a man, and no god, in his hand that slays thee. 10. Thou shalt die as the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11. Moreover the Eternal's word came to me saying, 12. Son of man, make a lamentation concerning the king of Tyre, and say to him, Thus saith the Lord God, Thou art like a curiously engraved signet (as if thou wert) full of wisdom, and perfect in beauty. 13. Hast thou been in Eden, the garden of God; every precious stone was thy covering, the ruby, topaz and adamant, the beryl, onyx, and jasper, the sapphire, emeralds, and carbuncle, and of gold is the workmanship of thy tabrets and pipes prepared for thee, in the day thou wast created. 14. Have I made thee the anointed (protecting angelic) cherub, wast thou on the holy mountain, (the Zion) of God? hast thou walked about with the sparkling stones (of the Urim and Thummim as high priest?) 15. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. 16. By the multitude of thy merchandise they filled thee with injuries, so thou hast sinned; therefore I will cast thee as profane out of correspondence with the mountain of God; I will destroy thee, O protecting cherub, from the midst of the shining stones. 17. Thine heart (being haughty,) because of thy beauty; thou hast corrupted thy wisdom, by reason of thy splendour; I will cast thee to the ground, laying thee be-

fore kings, that they may behold thee. 18. Thou hast profaned thy sanctuaries by the multitude of thine iniquities, by the injustice of thy traffic; therefore I will bring out a fire from within thee, to devour thee; and I will reduce thee to ashes on the earth in the sight of all that behold thee. 19. All that know thee among the people shall be astonished at thee; thou shalt become a terror; and shalt be no more.

20. Again the Eternal's word came to me, saying, 21. Son of man, set thy face against Zidon, and prophesy against it; 22. Saying, Thus saith the Lord God, Lo, I am against thee, O Zidon; and will be glorified by my judgments on thee; and they shall know that I am the Eternal when I execute judgments in her, and am sanctified in punishing her. 23. For I will send pestilence, and blood into her streets; and the wounded shall thus fall in her by the sword on her, on every side; and they shall know that I am the Eternal.

24. And there shall be no more a pricking brier to Israel, nor a grieving thorn of any that despised them; and they shall know that I am the Lord God. 25. Thus saith the Lord God, When I have gathered Israel from the people among whom they are scattered, and am sanctified in punishing their enemies before the heathen, then shall they dwell safely in their land, that I gave my servant Jacob, 26. And build houses, and plant vineyards: yea, they shall dwell securely, when I execute judgments on all that despise them around, and they shall know that I am the Eternal their God.

## CHAP. XXIX.

### THE DESOLATION OF EGYPT.

IN the tenth year, on the twelfth day of the tenth month, the Eternal's word came to me, saying, 2. Son of man, set thy face against Pharaoh

king of Egypt, and prophesy against him, and all Egypt, 3. Say, Thus saith the Lord Jehovah, Lo, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in his rivers, who said, My river (Nile) is mine own, I made it for myself. 4. But I will put hooks in thy jaws and cause the fish of thy rivers (thy princes,) to stick to thy scales, and bring thee out of thy rivers, (and they shall die with thee.) 5. And I will leave thee thrown into the wilderness, with all the fish of thy rivers; thou shalt fall on the open fields; thou shalt not be collected nor gathered; I give thee for meat to the beasts of the field, and the fowls of heaven; 6. And all the inhabitants of Egypt shall know that I am the Eternal, because they have been a staff of reed to Israel. 7. When they took hold of thee by the hand, thou brakest and tore off all their shoulder; and when they leaned on thee, thou brakest (and piercedst) them, and made all their loins to stagger.

8. Therefore thus saith the Lord God, Lo, I will bring a sword upon thee, and cut off man and beast from thee. 9. So Egypt shall be desolate and waste; and they shall know that I am the Eternal, because the king said the river is mine, and I made it. 10. Lo, therefore, I am against thee and thy river, and will make Egypt utterly waste and desolate, from Migdol to Seveneh, and to the border of Cush. 11. No foot of man, no beast shall pass through it, it shall not be inhabited forty years. 12. I will scatter the Egyptians among the nations, through the countries.

13. Yet thus saith the Lord God, At the end of forty years I will gather the Egyptians from their dispersion: 14. And bring again the captivity of Egypt, causing them return to the land of Pathros, to that of their origin, and they shall be a low kingdom. 15. It shall be the lowest of the kingdoms, and exalt itself no more above the nations:

for I will diminish them, no more to rule over the nations. 16. Thus it shall be no more the trust of Israel, bringing their iniquity to remembrance, by their turning after them, and they shall know that I am the Lord God.

17. And in the twenty-seventh year, in the first of the first month, the Eternal's word came to me, saying, 18. Son of man, Nebuchadrezzar king of Babylon caused his army do a great service against Tyre; every head was made bald, and every shoulder bare; yet he had no wages nor his army from Tyre, for that service. 19. Therefore thus saith the Lord God, Lo, I will give Egypt to him, and he shall take her multitude, and her effects for a spoil, and all she has for prey, and it shall be wages for his army. 20. I give him Egypt as a hire for his labour which he did against Tyre; because they wrought for me, saith the Lord God.

21. In that day will I cause the horn of Israel to bud, and cause thee to open the mouth among them; and they shall know that I am the Eternal.

## CHAP. XXX.

### DESOLATION OF EGYPT.

THE Eternal's word came again to me, saying, 2. Son of man, prophesy, saying, Thus saith the Lord JEHOVAH, Lament and say, Alas for the day! 3. The day of the Eternal is near, it shall be a cloudy day; the time of the heathen. 4. And the sword shall come upon Egypt, and great anguish shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be destroyed. 5. Ethiopia, Lybia, and Lydia, and all the mixt people, and Chub, and they of every land that is in league with Egypt, shall fall with them by the sword. 6. Thus saith the Eternal, They also that uphold Egypt shall fall; and the pride of her power shall come down:

from Migdol to Seveneh shall they fall in it by the sword, saith the Lord God. 7. And they shall be desolate among the waste countries, and her cities among those wasted. 8. And they shall know that I am the Eternal, when I set a fire in Egypt, and all her helpers are destroyed. 9. In that day shall messengers go out from before me in ships, to make the secure Ethiopians afraid, and great anguish shall come upon them in the day of Egypt, lo, it cometh. 10. Thus saith the Lord God, I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar. 11. He with his people, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and shall fill it with the slain. 12. I will make the rivers dry, and sell the land to evil men, and make it waste with all therein, by strangers; I the Eternal said it. 13. Thus saith the Lord God, I will also destroy the idols, and cause their images cease out of Noph; and there shall be no more a prince of Egypt, as before, for I will put a fear in it. 14. I will make Pathros desolate, and set fire in Zoan, and execute judgments in No. 15. And pour my fury on Sin, the strength of Egypt; and cut off the multitude of No. 16. I will set fire in Egypt: Sin shall have great anguish, and No shall be rent asunder, and Noph have distresses daily. 17. The young men of On, and Phi-beseth, shall fall by the sword; and the females shall go into captivity. 18. At Tehaphnehes also the day shall seem to be darkened, when I break there the yokes of Egypt; the pomp of her strength shall cease, a cloud shall cover her, and her daughters shall go into captivity. 19. Thus I will execute judgments in Egypt; and they shall know that I am the Eternal.

20. In the eleventh year of the seventh day of the first month, the Eternal's word came to me, saying, 21. Son of man, I will break the arm of

Pharaoh king of Egypt, and lo, it shall not be bound up to be healed with a roller or bandage, to strengthen it to hold the sword. 22. Therefore, thus saith the Lord God, Lo, I am against Pharaoh, and will break his arm, the strong one stretched out; and I will cause the sword to fall out of his hand. 23. And I will scatter the Egyptians among the nations, and thro' the countries. 24. And I will strengthen the king of Babylon's arms, and put my sword in his hand; as well as break Pharaoh's arms, and he shall groan before him, with the groanings of the deadly wounded. 25. They shall know that I am the Eternal, when I put my sword in Nebuchadnezzar's hand, who shall stretch it out on Egypt. 26. And they shall know that I am the Eternal.

### CHAP. XXXI.

#### ASSYRIA'S GLORY AND FALL.

AND in the eleventh year (of Zedekiah) on the first day of the third month, the Eternal's word came to me, saying, 2. Son of man, say to Pharaoh king of Egypt, and his multitude, Whom art thou like in thy greatness? 3. Lo, the Assyrian was as a cedar in Lebanon, with beautiful boughs, a shadowing shroud and a high stature; and his top was among the thick boughs. 4. The waters, even nations and riches made him great, the deep made him high with its rivers running about his plants (of colonies) and sent out its rivulets to all the trees of the field. 5. Therefore his height was exalted above all the trees of the field (or princes of the nations) his boughs were multiplied, and his branches became long, by the multitude of waters, when he shot forth. 6. All the fowls of heaven (the grandees) made their nests in his boughs; and under his branches, all the beasts of the field, (the vulgar sort) bring forth; and under his shadow dwelt all great nations. 7. Thus he was comely in his great-

ness, by the length of his branches; for his root was by great waters. 8. The cedars in the garden of God (which was at Babel,) Gen. ii. 8. could not hide him; the fir-trees were not equal to his boughs, and the plane trees were not like his branches; nor any trees in the garden of God, (no prince) was like to him in his (power and pompous) beauty. 9. I made him so fair by many branches; that all the trees of Eden, the garden of God, envied him.

10. Therefore thus saith the Lord God, because thou wast high in stature, and he set his top among the thick boughs, and his heart was lifted up in his height; 11. I therefore delivered him to the mighty one of the heathen, to deal with him: I have driven him out for his wickedness. 12. And strangers, the terrible of the nations, cut him down, and left him upon the mountains, and in all the vallies his branches fell, and his boughs are broken by all the streams of the land; nay, all the people of the earth descended from his shadow, and left him. 13. On his ruins shall all the fowls of heaven (the grandees) dwell, and all the beasts of the field, (the vulgar sort), shall be on his branches: 14. That none of the trees by the waters exalt themselves for their stature, nor set their top among the thick boughs, and that none of the oaks, nor any that drink water, may stand in their heights; for they are all delivered to death, to the lower parts of the earth, amongst them that go down to the pit. 15. Thus saith the Lord God, the king (of Assyria) went down to the grave, I caused a mourning, I covered the deep, (the multitude), with it, for him, and I restrained its floods, (or the increase), and the great waters were stayed; I made Lebanon (the mighty) gloomy for him, and all the trees of the field, (his dependants), fainted for him. 16. I made the nations shake at the sound of his fall, when I brought him down to the grave, with them that descend to the

pit; (Isa. xiv. 8.) and all Eden's trees, the choice and best of Lebanon, all that drank water, shall be comforted in the lower parts of the earth. 17. They also went down to the grave with him, to the slain with the sword, even his seed, and they that dwelt under his shadow, among the heathen.

18. To which among the trees of Eden, art thou like in glory and greatness? yet thou shalt be brought down with them to the lower parts of the earth: thou shalt lie among the uncircumcised that be slain by the sword, even Pharaoh, and all his multitude, saith the Lord God.

## CHAP. XXXII.

### THE FEARFUL FALL OF EGYPT.

IN the twelfth year of Zedekiah, on the first day of the twelfth month, the Eternal's word came to me, saying, 2. Son of man, make a lamentation for Pharaoh king of Egypt, and say to him, Thou art like a lion among the nations, and as a dragon whale in the seas; thou camest forth with thy rivers (of armies), and troubledst the waters with thy feet, (the people by thy troops), and fouledst their rivers. 3. Thus saith the Lord Jehovah, I will therefore spread out my net over thee with a company of many people; who shall bring thee up in it. 4. Then I will leave thee on the land, casting thee on the open field (as a prey), and will cause all the fowls of heaven remain upon thee, and I will fill the beasts of the whole earth with thee, (both great and small shall spoil thee). 5. And I will lay thy soldiers' flesh upon the mountains, and fill the valleys with heaps like thy height. 6. I will also water the flowing country with thy blood, even to the mountains; and the rivers shall be full of thee: 7. And when I quench thee, I will cover the heaven, making the stars dark; I will cover the sun with a cloud, and the moon shall not give her light; (the lustre, and glory, and pomp, and power of the state



shall perish.) 8. So all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. 9. So shall I provoke the hearts of many people, when I bring thy captives among the nations, into the countries which thou hast not known. 10. Yea, I will make them amazed at thee, and their kings shall be horribly afraid on thy account, when I brandish my sword before them; they shall tremble every moment, every man for his own life at the day of thy fall.

11. For thus saith the Lord God, The sword of the king of Babylon shall enter into thee. 12. By the swords of the mighty I will cause thy multitude to fall, by all the terrible of the nations; they shall spoil the pomp of Egypt, when all its multitude is destroyed. 13. I will destroy also all the beasts thereof from beside the great waters, neither the foot of man shall trouble them any more, nor the hoofs of beasts. 14. Then I will make their waters clear, and cause their rivers to run smooth like oil, (in peace and quiet), saith the Lord God. 15. When I make Egypt desolate, and empty its fulness, when I smite all that dwell therein, they shall know that I am the Eternal. 16. This lamentation they shall utter; the daughters of the nation shall lament for Egypt and all its multitude, saith the Lord God.

17. The same year, on the fifteenth day of the first month, the Eternal's word came to me, saying, 18. Son of man, wail for the multitude of Egypt, whom thou shalt bring down, along with the daughters of the famous nations, to the lower parts of the earth, with them that go down to the pit. 19. From the pleasant waters descend, and be laid with the uncircumcised. 20. They shall fall among the slain by the sword; she is delivered to the sword: so draw her and all her multitudes (to the pit). 21. The strongest among the mighty shall say from within the grave, of it and its helpers, They are gone down, they lie uncircumcised, slain by the sword: 22. Assyria is there, and all her company;

the graves of which are about it; all slain by the sword: 23. Whose graves are made in the sides of the pit, with her company around her own; all slain by the sword, which caused terror in the land of the living. 24. There is Elam, and all her multitude about her grave, slain by the sword, who are gone down uncircumcised to the lower parts of the earth, who caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. 25. They made to her a bed, with all her multitude, among the slain, whose graves are about it; they were all uncircumcised, slain by the sword: though their terror was great in the land of the living, yet they bore their shame with them that go down to the pit; being put among the slain. 26. There is Meshech, Tubal, and all her multitude: her graves are about her; all of them uncircumcised, slain by the sword, tho' they caused their terror in the land of the living. 27. But they shall lie with the mighty that are fallen of old, which are gone down to the grave with their weapons of war, and have laid their swords under their heads; but their iniquity's punishment was in their bones, though they were the terror of the mighty in the land of the living. 28. Yea, thou shalt be broken among the uncircumcised, and lie with the slain by the sword. 29. There is Edom, her kings, and all her princes, who with their might are laid with the slain by the sword; they shall lie with the uncircumcised, and them that go down to the pit. 30. There are all the princes of the north, particularly all the Zidonians, gone down with their slain ones, being ashamed of their might, with their terror; and lie uncircumcised with the slain by the sword, and bear their shame with them that go down to the pit. 31. Pharaoh shall see them, that he may be comforted for all the multitude of Egypt, himself and all his army slain by the sword, saith the Lord God. 32. For as I caused his terror in the

land of the living, he shall be laid among the uncircumcised that are slain with the sword, himself and all his multitude, saith the Lord God.

## CHAP. XXXIII.

## THE DUTY OF A WATCHMAN.

AGAIN the Eternal's word came to me, saying, 2. Son of man, say to thy people, When I bring a sword against any land, and the people of it take a man at their borders, and make him a watchman to them: 3. When he seeth the sword come against the land, if he sound the trumpet, and warn the people; 4. Then whoever hears, and takes not warning, if the sword come and take him away, the guilt of his blood shall be upon his own head; 5. But he that takes warning shall deliver his soul. 6. But if the watchman see the sword come, and blow not the trumpet, to warn the people; if any fall by the sword, he is taken away for his iniquity: but his blood will I require at the watchman's hands. 7. Now, O Son of man, I made thee a watchman to Israel: therefore thou shalt hear the word at my mouth, and warn them from me. 8. When I bid thee say to the wicked, O wicked one, thou shalt surely perish; if thou speak not to turn him from his way, he shall die in his iniquity; but his blood will I require at thine hand. 9. But if thou warn him to repent; if he repent not, he shall die for his iniquity; but thou hast delivered thy soul.

10. Therefore, O Son of man, speak to Israel further, saying, If our transgressions and sins be upon us, so that we pine away in them, how should we then live? 11. Say to them, As I live, saith the Lord God, I have no pleasure in the destruction of the wicked; but that he repent and live: turn ye, turn ye from your evil ways; for why will ye perish, O Israel? 12. Therefore, Son of man, say to thy people, The righteousness of the righteous shall not deliver him in the day that he transgres-

seth; and the wicked shall not fall by his wickedness in the day he turneth from it. 13. When I say to the righteous, He shall surely live; if he trust to his own righteousness, and do iniquity, none of the former (virtues) shall be remembered; but for his iniquity he shall perish. 14. Again, when I say to the wicked, Thou shalt surely perish; if he turn from his sin, and do what is just and right, he shall live. 15. If he give back the pledge, restore what he robbed, walk in the statutes of life, without doing iniquity; he shall surely live. 16. None of his sins shall be mentioned to him; by doing what is lawful and right, he shall surely live.

17. Yet thy people say, The Eternal's way is not equal, when it is their way that is not equal. 18. When the righteous forsakes his integrity, and doth iniquity, he shall perish thereby. 19, 20. Since ye say, the Eternal's way is not equal, O house of Israel, I will judge you each according to his own ways.

21. And in the twelfth year of our captivity, on the fifth day of the tenth month, one that escaped from Jerusalem came to me, saying, The city is conquered. 22. Now the Eternal's hand was upon me the evening before he came, and opened my mouth fluently, that I was no more silent. 23. Then the Eternal's word came to me, saying, 24. Son of man, they that inhabit those wastes of Israel say, Abraham was but one, and he inherited the land: but as we are many, much more shall we inherit it. 25. Therefore say to them, Thus saith the Lord God, ye eat with the blood, (and pour it not out) and look up to your idols, and shed blood: and shall ye possess the land? 26. Ye stand by your swords, doing what is abominable, and ye defile every one his neighbour's wife: and shall ye possess the land? 27. Say thou to them, Thus saith the Lord God, As I live, surely they that are in the wastes shall fall by the sword; and him that is in

the open field I will give to the beasts to be devoured; and they that be in the forts, and in the caves, shall die of the pestilence. 28. For I will lay the land utterly desolate, and the pomp of her strength shall cease; the mountains of Israel shall be desolate, that none shall pass through. 29. For all their abominations then, they shall know that I am the Eternal.

30. Son of man, thy people still talk against thee by the walls, and at the doors of the houses, they speak thus to one another, Come, I pray you, and hear what word comes from the Eternal. 31. They come to thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they make mockings, but their heart goeth after their covetousness. 32. And, lo, thou art to them as a very lovely song of one that hath a pleasant voice, or can play well on an instrument: for they hear thy words, but they do them not. 33. But when that destruction cometh, (as it will come) then shall they know that a prophet was among them.

## CHAP. XXXIV.

### THE SHEPHERDS REPROVED.

THE Eternal's word came to me again, saying, 2. Son of man, prophesy against the shepherds of Israel (the rulers and teachers;) say to them, Thus saith the Lord JEHOVAH, Wo to the shepherds of Israel that feed themselves! should not the shepherds feed the flocks? 3. Ye eat the milk, and clothe you with the wool, ye kill them that are fat: but ye feed not the flock. 4. The diseased ye strengthened not, nor healed what was sick, nor bound up what was broken, nor brought back what was driven away, nor sought what was lost; but with force and rigour ye ruled them. 5. So

they were scattered without a shepherd; and then became meat to all the beasts of the field. 6. My sheep wandered through all the mountains, and on every high hill; yea, my flock was scattered on all the face of the earth, and none did search or seek after them.

7. Therefore, ye shepherds, hear the Eternal's word; 8. As I live, saith the Lord God, surely because my flock became a prey and meat to every beast of the field, there being no shepherd, neither did my shepherds search for my flock, but feed themselves, and feed not my flock; 9. Therefore, O shepherds, hear the Eternal's word: 10. Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they be not meat for them.

11. For thus saith the Lord God, Behold, I myself will both search for and seek out my sheep. 12. As a shepherd seeks out his flock when he is among his scattered sheep, so will I deliver my sheep out of all places where they have been scattered in the cloudy dark day (of trouble). 13. And I will gather them from the people, and the countries, to their own land, and feed them on the mountains of Israel, by the rivers, and in all the inhabited places of the country. 14. I will feed them in a good pasture, and on the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture. 15. Thus saith the Lord God, 16. I will seek what was lost, and bring back what was driven away, and bind up what was broken, and strengthen the diseased; but I will destroy the fat and the strong, (the rich and the powerful;) I will feed them with judgment. 17. O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, even the rams and the he-goats,

(the mighty and the haughty). 18. Seemeth it a small thing to you to eat up the good pasture, but ye tread down with your feet the residue of your pastures? and to have drunk the clear waters, but ye spoil the rest with your feet? (ye grudge the gleanings to the needy). 19. And my flock eat what ye trode with your feet; and drink what ye polluted with your feet.

20. Therefore, thus saith the Lord God to them, Behold I myself will judge between the fat and the lean cattle, (the rich and the poor.) 21. Because ye thrust with the side and shoulder, and pushed all the weak with your horns, till ye scattered them; (ye oppress and pity not the poor.) 22. Therefore I will save my flock, they shall no more be a prey; and I will judge between cattle and cattle. 23. And I will set up one Shepherd (to rule) over them, who shall feed them, even my servant (the Messiah, in the room of) David; he shall feed them, and be their shepherd. 24. And I the Eternal will be their God, and my servant (Messiah in the place of) David, a prince among them, (in gospel days;) I the Eternal have spoken it. 25. And I will make with them a covenant of peace, and will cause the (injurious as) evil beasts to cease out of the land; and they shall dwell safely even in the wilderness, and sleep in the (shady) woods: 26. And I will make them, and the places about my hill, a blessing; and cause the shower come down in its season, even showers of blessing. 27. And the tree of the field shall yield its fruit, and the earth her increase, and they shall be safe in their land, and shall know that I am the Eternal, when I have broken the bonds of their yoke, and delivered them from those that made them serve. 28. And they shall no more be a prey to the heathen, neither shall the beasts (tyrants) of the land devour them; but shall dwell safely, and none make them afraid. 29. And I will raise up for them a plantation of

peace, (by the Messiah;) and they shall be no more consumed with hunger in the land, nor bear shame from the heathen any more (in the millennium.) 30. Thus shall they know that I the Eternal their God am with them, and that they, even Israel, are my people, saith the Lord God. 31. And ye, my flock of my pasture, are (mortal) men, and I am your God, saith the Lord God.

## CHAP. XXXV.

### THE JUDGMENT OF SEIR.

MOREOVER, the Eternal's word came to me, saying, 2. Son of man, set thy face towards mount Seir, and prophesy against it; 3. Say to it, Thus saith the Lord Jehovah, Lo, I am against thee, mount Seir, I will stretch out mine hand, and make thee utterly desolate, 4. And thy cities waste; and thou shalt know that I am the Eternal. 5. Because thou hadst a perpetual hatred, and shed the blood of the Israelites by the sword in their calamity, at the time the correction of their iniquity was come: 6. Therefore, as I live, saith the Lord God, I will prepare thee for blood, which shall pursue thee, as thou hast not hated blood. 7. Thus I will make mount Seir utterly desolate, and cut off from it him that goes out and returns. 8. I will fill its mountains with its slain, on thy hills, and in thy vallies, and at all thy rivers, shall they fall with the sword. 9. I will make thee perpetual desolations, and thy cities shall not be restored; and ye shall know that I am the Eternal. 10. Because thou saidst, These two nations and countries shall be mine, and we will possess them, though the Eternal was there. 11. Therefore, as I live, saith the Lord God, I will do according to thine anger, and thine envy, thou hast acted by thy hatred against them; and I will be known among them, when I judge thee. 12. Thou shalt know



that I the Eternal, heard all thy contempt thou spokest against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13. Thus with your mouth ye magnified yourselves, and multiplied your words against me, which I heard. 14. Thus saith the Lord God, As the whole earth will rejoice, I will make thee desolate. 15. As thou rejoicedst because the inheritance of Israel was desolate, so will I cause thee be desolate, O mount Seir, and all Idumea, entirely: and they shall know that I am the Eternal.

## CHAP. XXXVI.

### THE HEATHEN'S DESTRUCTION.

Also, thou Son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear what the Eternal says; 2. Thus saith the Lord JEHOVAH, Because the enemy said against you, Aha, even the ancient high places are become our possession; 3. Therefore say prophesying, Thus saith the Lord JEHOVAH, Because they made you desolate, swallowing you up on every side, that ye might be a possession to the rest of the heathen, and ye are the speech of talkers, being the infamy of the people: 4. Therefore, ye mountains of Israel, hear what the Lord God saith to the mountains and hills, and brooks, and vallies, the desolate wastes, and the forsaken cities, which became a prey and a derision to the heathen that are left around: 5. Therefore thus saith the Lord God, Surely in the fire of my jealousy I spoke against the heathen that are left, in particular all Idumea, which appointed my land for their possession, with the joy of all their heart, and despiteful minds, to cast it out for a prey. 6. Prophesy, therefore, concerning Israel, and say to the mountains and hills, the rivers and vallies, Thus saith the Lord God, Lo, I spoke in my jealousy and fu-

ry, because ye bore the shame of the heathen: 7. Therefore thus saith the Lord God, As I shewed, surely the heathen about you shall bear their shame. 8. But ye, O mountains of Israel, shall shoot forth your branches, and yield your fruit for my people Israel; for they are ready to come. 9. For, lo, I am for you, and will turn to you, and ye shall be tilled and sown. 10. I will also multiply men on you, all Israel entirely, so that the cities shall be inhabited, and the wastes builded; 11. Yea, I will multiply on you man and beast, which shall increase and bring fruit; I will settle you according to your old estates, and will do better to you than at your beginnings; and ye shall know that I am the Eternal. 12. Yea, I will cause men to walk on you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and shalt henceforth bereave them no more. 13. Thus saith the Lord God, Because they say to you, Thou land devourest men, and hast bereaved thy nations; 14. Therefore thou shalt devour men no more, neither make thy nations fall any more, saith the Lord God. 15. Neither will I cause to be heard in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy people to fall any more, saith the Lord God.

16. Moreover, the Eternal spake to me, saying, 17. Son of man, when Israel dwelt in their own land, they polluted it by their ways and doings; their ways being before me as the pollution of a separate woman. 18. So I poured my fury upon them for the blood they shed on the land, and for their idols polluting it. 19. I even scattered them among the heathen, through the countries; according to their way and their doings, I judged them. 20. Yet when they were among the heathen, they profaned my holy name, it being said of them,

These are the Eternal's people, driven from his land.

21. But I spared them for mine holy name, which Israel profaned among the heathen. 22. Therefore say to Israel, Thus saith the Lord God, I do not this for your sakes, O Israel, but for mine holy name's sake, which ye profaned among the heathen. 23. I will sanctify my great name, which was profaned by you there among the heathen, and they shall know that I am the Eternal, saith the Lord God, when I shall be sanctified among you before their eyes. 24. For I will gather you from among the heathen, out of all countries, and bring you into your own land, (in the millennium.)

25. Then I will sprinkle clean water on you, and ye shall be clean; from all your filthiness and idols I will cleanse you. 26. A new heart also I will give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and give you an heart of flesh. 27. For I will put my Spirit within you, and cause you walk in my ordinances, and practise my judgments. 28. And ye shall dwell in the land I gave your fathers; and be my people, and I will be your God. 29. I will also save you from all the pollutions you had; and call for the corn, and increase it, and bring no famine on you. 30. And I will multiply the tree's fruit, and the field's increase, that ye may receive no more the reproach of famine among the heathen. 31. Then ye shall remember your evil ways and doings, and loathe yourselves for your iniquities and abominations. 32. Not for your sakes do I this, saith the Lord God, be it known to you; be ashamed and confounded for your ways, O Israel. 33. Thus saith the Lord God, In the day that I have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. 34. And the land shall be tilled,

which lay desolate in the sight of all passengers, 35. So that they shall say, This land that was desolate is become like the garden of Eden; the waste, desolate, and ruined cities are become fenced and inhabited. 36. Then the heathen left around you shall know that I the Eternal builded the ruined places, and planted what was desolate; I the Eternal said it, and will do it. 37. Thus saith the Lord God, I will yet for this be inquired of and entreated by Israel, to do it for them; I will increase them like a flock. 38. As the holy flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Eternal.

## CHAP. XXXVII.

### THE RESURRECTION OF DRY BONES.

THE Eternal's hand (the spirit of prophecy) was upon me, and carrying me out in a vision of the Spirit, set me within a valley full of bones, (scattered Jews in captivity, before the millennium), 2. And caused me to go around them; and, behold, there were very many in the open valley; and, lo, they were very dry, (wretched, as if dead, and hopeless). 3. And he said to me, Son of man, can these bones become alive? And I answered, O Lord Jehovah, thou knowest. 4. Again he said to me, Prophecy over these dry bones, and say to them, O ye dry bones, (i. e. infidels), hear the word of the Eternal. 5. Thus saith the Lord Jehovah, Lo, I will cause breath enter into you, and ye shall live (a new life): 6. I will also put sinews on you, and bring flesh on you, and cover you with skin, and put breath in you, and ye shall live, and know that I am the Eternal. 7. So, prophesying as commanded, there was a noise, and indeed a stirring, till the bones came to their fellows; (this is their restored state to life). 8. And as I beheld, lo, sinews and flesh

came on them, and skin covered them, but there was no breath (of new life) in them. 9. Then he said to me, Prophecy to the breath, Son of man, and say to it, Thus saith the Lord Jehovah, Come from the four winds, O breath, to breathe on these slain, that they may live. 10. So I prophesied, as commanded, and breath came into them; so they lived, and stood on their feet, an exceeding great army, (converted at the millennium).

11. Then he said to me, Son of man, those bones are all Israel: lo, they say, Our bones are dried, and our hope is perished; we ourselves are cut off.

12. Therefore prophecy to them, saying, Thus saith the Lord Jehovah, Behold, O my people, I will as it were open your graves, and bring you out of them to the land of Israel. 13. And ye shall know then that I am the Eternal. 14. When I put my Spirit in you so that ye live; and I shall place you in your own land; then shall ye know that I the Eternal spoke it, and performed it, saith the Eternal.

15. The Eternal spake again to me, saying, 16. Moreover, Son of man, take one stick, and write on it, For Judah, and some of the Israelites his companions; then take another, and write on it, For Joseph the stick of Ephraim, and for all Israel his companions. 17. Then join them to become one stick in thine hand.

18. And when thy people say to thee, Wilt thou shew to us what these mean? 19. Say to them, Thus saith the Lord God, Lo, I will take Joseph's stick in Ephraim's hand, and the other tribes of Israel, and make them one stick with Judah in mine hand.

20. Hold the sticks whereon thou writest in thine hand before their eyes. 21. And say to them, Thus saith the Lord God, Lo, I will gather Israel from among the heathen on every side, and bring them to their own land; 22. And make them one

nation in it, on the mountains of Israel; and one king (Messiah) shall be king to them all: they shall be no more two nations, divided into two kingdoms at all, (in the millenium). 23. Neither shall they be defiled any more with idols, and detestable things, nor with any of their transgressions; but I will save them from all their backslidings wherein they sinned, and cleanse them; so they shall be my people, and I will be their God. 24. Then (Messiah in the room of) David my servant, shall be king over them; and they all shall have this one shepherd: they shall also walk in my judgments, and observe my ordinances. 25. Thus they shall dwell in the land that I gave to Jacob my servant, wherein your fathers dwelt, even they, and their children, and their children's children, always, and (Messiah instead of) my servant David shall be their prince for ever. 26. Moreover, I will make an everlasting covenant of peace with them; and place them, and multiply them, and set (the church as) my sanctuary among them perpetually. 27. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. 28. And the nations shall know that I the Eternal sanctify Israel, when my (gospel) sanctuary is in the midst of them perpetually.

## CHAP. XXXVIII.

### THE ARMY OF GOG.

THE Eternal spake again, (concerning Gog's war, at the millennium's end, saying), 2. Son of man, set thy face against Gog of the land of Magog, the chief prince of Meshech and Tubal, (whom Epiphaneus prefigured, Gen. x. a Scythian or Tartar,) and prophesy against him, 3. Saying, Thus saith the Lord Jehovah, Lo, I am against thee, O Gog. 4. And I will turn thee back, putting hooks into thy jaws, and bring thee out with

all thine army, horses and horsemen, all clothed with gorgeous apparel, even a great company with bucklers and shields, all handling swords. 5. Persia, Ethiopia, and Lybia with them; all with shield and helmet: 6. Gomer, with all his bands; Togarmah's house, the north quarters, and all its bands; even many people with thee. 7. Prepare with all thy company, and be thou a guard to them.

8. After many days thou shalt be visited: in the latter days (of the world) thou shalt come into the land of those that are returned from the sword, and gathered out of many people, even unto the mountains of Israel, which have been long waste, but they will then be brought out of the nations, and shall all dwell safely. 9. Thou shalt come like a storm, as a cloud to cover the land, with all thy bands, and many people. 10. Thus saith the Lord God, At that time things shall come into thy mind, thou shalt think an evil thought, 11. And say, I will go to the land of them that are at rest, that dwell securely all without walls, having neither bars nor gates, 12. To take their wealth for a spoil, and a prey; to turn thine hand on the desolate places that are now inhabited, and on the people that are gathered out of the nations possessing cattle and goods, that dwell in the midst of the earth. 13. Sheba, Dedan, and the merchants of Tarshish, with all the villages thereof, shall say to thee, Art thou come for a spoil? hast thou gathered thy company to prey? to carry away silver and gold, cattle and goods, and a great spoil?

14. Therefore, Son of man, prophesy to Gog, saying, Thus saith the Lord God, When my people Israel dwell safely in that day, thou knowing it shalt come, 15. From thy place in the north parts, (Scythia), and many people with thee, all riding on horses, a great company, and mighty army; 16. Thou shalt come against my people Israel as a cloud to cover the land; in the latter days (of the

world) I will suffer thee to come against my land, that the nations may know me, when I am sanctified in thee, O Gog, before their eyes. 17. Thus saith the Eternal God, Of thee I spoke in old times, by my servants the prophets of Israel, who prophesied for years far distant, that I will suffer thee to come against them. 18. And when Gog shall come against Israel, saith the Lord God, my wrath shall be kindled. 19. For in my jealousy and fiery wrath I spoke, Surely in that day there shall be a great shaking earthquake in the land of Israel; 20. So that the fishes of the sea, and the fowls of the air, and the beasts of the field, and all creeping things of the earth, and all the men on the earth, shall shake at my presence; the mountains shall be overthrown, and the steep places, and every wall shall fall. 21. And I will call the sword to all my mountains against him, saith the Lord God; their swords shall be against one another. 22. And I will judge him by pestilence and blood, and rain upon him and his bands, and the many people with him, an overflowing shower, great hailstones, fire and brimstone. 23. Thus I will magnify justice, and sanctify myself, that I may be known before many nations; who shall know that I am the Eternal.

## CHAP. XXXIX.

### ISRAEL'S VICTORY.

SON of man, prophesy against Gog, saying, Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: 2. And I will turn thee back, disappointing thee, when I suffer thee to come from the north parts, upon the mountains of Israel: 3. And I will strike thy bow out of thy left hand, and will cause thine arrows fall out of thy right hand. 4. Thou shalt fall on the mountains of Israel, with all thy bands of people with thee: I will give thee to the ravenous birds of every sort, and the beasts of



the field, to be devoured. 5. Thou shalt fall on the open field; for I have spoken it, saith the Lord God. 6. Besides I will send a fire on Magog, Gog's land, and among them that dwell securely in the sea coasts; and they shall know that I am the Eternal. 7. So I will make my holy name known among my people Israel; nor let it be profaned any more; and the nations shall know that I am the Eternal, the Holy One in Israel.

8. Behold, it is coming, and it shall be done, saith the Lord God, the day whereof I spoke. 9. And they that dwell in the cities of Israel shall go out, and burn the weapons, shields, bucklers, bows, arrows, hand-staffs, and spears, they shall make with them fire seven years; 10. So they shall cut no wood in the field, nor in the forest; they shall spoil their spoilers, and rob those that robbed them, saith the Lord God.

11. In that day, I will give to Gog a burying place in Israel, the valley of passengers on the east side of the sea (of Tiberias;) it shall stop the noses of passengers, where they bury Gog, and all his multitude; calling it the valley of Gog's multitude. 12. Seven months shall Israel be burying them, in order to cleanse the land. 13. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified thereby, saith the Lord God. 14. Yea, they shall set apart men to pass continually through the land to bury with the passengers those that remain above ground, to cleanse it: at the end of seven months shall they search. 15. And when any passengers going thro' the land, see a man's bone, he shall set up a sign by it, till the buriers bury it, in the valley of Gog's multitude. 16. The name of the city shall also be The Multitude. Thus shall they cleanse the land.

17. Moreover, Son of man, thus saith the Lord God, say to the fowls of every sort, and to every

wild beast, Assemble, and come; gather on every side to my sacrifice that I will kill for you, even a great one on the mountains of Israel, that ye may eat flesh and drink blood: 18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, like rams and goats, bulls or bullocks, all fatlings of Bashan. 19. Ye shall eat fat till ye be glutted, and drink blood till ye be drunken, out of my sacrifice which I killed for you. 20. Thus ye shall be filled at my table, with horses and their riders, heroes and all warriors, saith the Lord God. 21. I will also exhibit my glory among the nations, who shall all see my judgment executed, with my hand laid on them. 22. So Israel shall know that I am the Eternal their God, from that day forward (to the end.) 23. The nations shall also know that the Israelites were carried into captivity for their iniquity, in trespassing against me, therefore I hid my face from them, and gave them to their enemies; so they fell all by the sword. 24. According to their uncleanness, and their transgressions, I did to them, when I hid my face from them.

25. Therefore, thus saith the Lord God, Now, (at the millennium) will I bring again Jacob's captivity, and have mercy on all Israel, and be jealous for my holy name; 26. After that they have borne the shame of all their trespasses against me, when they dwelt safely in their land, and none made them afraid. 27. When I gather them again from the people, out of their enemies land, and am sanctified among them before many nations; 28. Then shall they know that I am the Eternal their God, who caused them be led into captivity among the heathen; but I will gather them to their own land, and leave none of them there any more. 29. Neither will I hide my face any more from them, when I have poured out my Spirit on Israel, saith the Lord God.

## CHAP. XL.

THE STATE OF THINGS THAT SHOULD HAVE TAKEN  
PLACE UNDER THE SECOND TEMPLE.

IN the twenty-fifth year of our captivity, on the tenth day of the first month, in the fourteenth year after the city was smitten, 2. The Eternal's hand was upon me, and brought me in the visions of God, into the land of Israel, and set me on a very high mountain, on which was the frame of a city on the south, (the millennium prefigured by the restoration from Babylon.) 3. Whither having brought me, behold, there was (the Messiah), as a person whose appearance was like that of solid brass, with a line of flax in his hand, and a measuring reed; and he stood at the gate. 4. The person also said to me, Son of man, see and hear, and consider all that I shew thee, for to shew them to thee art thou brought hither: declare all that thou seest to Israel: 5. Now there was a wall at the outside of the house around, and in the man's hand a measuring reed six sacred cubits long, a cubit and an handbreadth: so he measured the breadth of the building, (the thickness of the wall) one reed; and the height, one reed.

6. Then he came to the gate eastward, and went up its stairs, and measured its upper lintel or threshold, which was one reed broad, and its other threshold, which was the same. 7. And every little chamber was one reed long, and one broad; and between them were five cubits; and the gate's threshold by its porch within, was one reed. 8. The gate's porch within was also one reed. 9. The gate's porch was eight cubits, and its pillars two cubits; the porch was inward. 10. And the gate's little chambers eastward were three on one side, and three on the other side; three of them were of one measure; and the pillars had one measure also on each side. 11. He also measured the breadth

of the gate's entry, ten cubits; and the length of it thirteen cubits. 12. The bounds also before the little chambers were one cubit, and on each side the same; and the little chambers were six cubits on each side. 13. He measured then the gate's entry, from the roof of one little chamber to that of another; the breadth was twenty-five cubits; there being one door before another. 14. He measured also the pillars, sixty cubits, even those of the gate of the court around. 15. And before the gate of the entrance, opposite to the face of the inner gate's porch, were fifty cubits. 16. And there were narrow windows to the chambers, and to their pillars within the gates around, and likewise to the porches were windows around within; and on each pillar were palm-trees carved. 17. Then he brought me into the outer court, and behold, chambers, and a pavement made for it around; thirty chambers on the pavement. 18. And the pavement at the side of the gates, opposite their length, was the lower one. 19. Then he measured the breadth from before the lower gate, to the front of the inner-court without, an hundred cubits eastward and northward. 20. He measured the length of the gate of the outer court northward, and its breadth. 21. And its chambers were three on each side; and its pillars and porches were according to the first gate's measure; its length fifty, and its breadth twenty-five cubits. 22. Its windows, porches, and palm-trees, were according to the measure of the gate eastward; and they went up to it by seven steps: and its porches were before them. 23. And the gate of the inner-court was before this northward, and eastward; and he measured from one gate to another, an hundred cubits. 24. After this, he brought me toward the south, and, behold, a gate southward; and he measured its pillars and porches according to these measures. 25. Both it and its porches had windows around, like those windows; the length was fifty, and the

breadth twenty-five cubits. 26. And there were seven steps to go up to it, and its porches were before them; and it had palm-trees, one on each side on its pillars.

27. And had a gate to the inner court southward; he measured from one gate to the other southward, an hundred cubits.

28. And he brought me to the inner court by the south gate; and measured the south gate according to these measures: 29. And its chambers, pillars, and porches were according to these measures; both it and its porches had windows around; it was fifty cubits long, and twenty-five broad. 30. And its porches around were twenty-five cubits long, and five broad; 31. And its porches were toward the outer court; and palm-trees were on its pillars, and its ascent had eight steps.

32. And he brought me to the inner court eastward: and measured the gate according to these measures; 33. And its chambers, pillars and porches, were according to these measures: both it and its porches had windows around: it was fifty cubits long, and twenty-five broad, 34. And its porches were towards the outward court; and palm-trees were upon its pillars on both sides; and its ascent had eight steps.

35. Then he brought me to the north gate, and measured it according to these measures; 36. Its chambers, pillars and porches, and its windows around; the length was fifty cubits, and the breadth twenty-five. 37. And its porches were towards the outer court, and palm-trees were upon the pillars on each side; and its ascent had eight steps. 38. Its chambers also and its entries, were at the porch of the gates, where they washed the burnt-offering.

39. And in the porch of the gate there were two tables on each side, to slay thereon the burnt-offering, the sin-offering, and the trespass-offering. 40.

And at the side without, on the way to the entry of the north gate, were two tables; and at the other side, at the porch of the gate, were two tables. 41. Four tables were on each side, at the side of the gate; eight tables whereupon they slew the victims. 42. And the four tables for the burnt-offerings were of hewn stone, a cubit and an half long, and as broad, and one cubit high: whereon also they laid the instruments to slay the burnt-offering, and the sacrifice. 43. And within were edges, an hand-breadth fastened around; and on the tables was the flesh of the offering.

44. And within the inner gate were two chambers of the singers in the inner court, at the side of the north gate; the one's prospect was southward: and the one at the side of the south gate, had the prospect northward. 45. And he said to me, This chamber whose prospect is southward, is for the priests that keep the charge of the house. 46. And the chamber whose prospect is northward, is for the priests that keep the charge of the altar: these are Zadok's offspring among Levi's sons, who come near to the Eternal to minister to him. 47. He also measured the court, an hundred cubits long, and as many broad, four-square, with the altar before the temple.

48. And he brought me to the porch of the temple, and measured the pillars of the porch, five cubits on each side, and the breadth of the gate was three cubits on each side. 49. The length of the porch was twenty, and the breadth ten cubits; and ten steps to ascend it; and there were pillars by the porch one on each side.

## CHAP. XLI.

### APARTMENTS OF THE TEMPLE.

AFTERWARD he brought me to the temple, and measured the pillars, six cubits broad on each side, which was the breadth, or thickness of the wall, of

the tabernacle. 2. And the door's breadth was ten cubits; and its sides were five cubits on each side; and he measured its length forty cubits, and its breadth twenty. 3. Then he went in, and measured the pillars of the door two cubits, and the door six, and the breadth of the door seven. 4. So he measured its length twenty cubits, and its breadth twenty, before the temple; (he said to me, This is the most holy place.) 5. After that he measured the wall of the house six cubits, and the breadth of every side-chamber, four around the house on every side. 6. Now the side chambers were three, one upon another being thirty feet: and they entered into a wall which was at the house for the side chambers around, to hold the beams, but they had no hold in the wall of the house. 7. And there was a widening and a winding about, still upward to the side chambers; for it winded around the house, therefore the house was widest upward, and so increased from the lowest chamber above the midst to the highest. 8. I saw also the height of the house around; the foundations of the side-chambers were a full reed of six great cubits to each. 9. The thickness of the wall which belonged to the side-chamber without, was five cubits, and what was left was the place of the side-chambers that were at the house. 10. And between the chambers was the breadth of twenty cubits around the house on every side. 11. And the doors of the side-chambers were towards the space that was left, one door northward, and another southward, and the breadth of the space left was five cubits around. 12. And the building before the separate place at the side westward, was seventy cubits broad; and the wall of the building was five cubits thick around, and its length ninety cubits. 13. So he measured before the house, an hundred cubits long, even the space, and the building, with its walls. 14. Also the

breadth of the front of the house, with the space eastward, an hundred cubits. 15. And he measured the length of the building, before the space and behind it, and its side buildings on both sides, an hundred cubits, as also the inner temple, and the porches of the court; 16. The thresholds and the narrow windows, and the side buildings around their three storeys before each threshold were ceiled with wood around, and from the ground up to the windows, (and the windows were covered,) 17. Above each door and on the inner house, and without and on all the wall around, within and without, were cherubims and palm-trees, 18. So that a palm-tree was between two cherubs, a cherub having two faces; 19. So that the face of a man was toward a palm-tree on one side, and the face of a lion toward a palm-tree on the other side; it was made on the whole house around. 20. From the ground to above the door where cherubs and palm-trees made, on the temple wall. 21. The posts of the temple were squared, and the sanctuary's front, the one's appearance was like the other's. 22. The wooden altar was three cubits high, and its length and breadth two cubits each, its corners and its base and its walls, were of wood: and he said to me, This is the table that is before the Eternal. 23. Both the temple and the sanctuary had two doors. 24. And each door had two leaves that turned about. 25. On which doors of the temple, were made cherubs and palm-trees, as on the walls; and there were wooden beams on the front of the porch without. 26. There were also narrow windows and palm-trees on both sides of the porch, and on the side-chambers of the house, on the breadth of the walls.

## CHAP. XLII.

### THE CHAMBERS FOR THE PRIESTS.

THEN he brought me into the outer court, the



way northward; into the chambers before the space, and the building northward; 2. Toward the north door, an hundred cubits long, and the breadth fifty. 3. Before the gates for the inner court, and before the pavement for the outer court, were side buildings, opposite one another in three storeys. 4. And before the chambers was a walk ten cubits broad inward, and a hundred long, with their gates northward. 5. Now the uppermost rooms were the straitest; the middle were larger, and the lowest largest. 6. For they were three storeys, but had not pillars like those of the courts, therefore the building was straitened more than the lowest on the ground, and the middlemost. 7. The length of the wall without, opposite the chambers, toward the outer court, before the chambers, was fifty cubits: 8. For the length of the chambers in the outer court was fifty cubits, and also of those opposite them, in all an hundred cubits. 9. From under these chambers was the entry on the east side, going into them from the outer court. 10. There were chambers in the thickness of the wall of the court southward, before the space, and before the building. 11. And the way before the wall, was like the appearance of the chambers northward, as long and as broad; and all their goings out were both according to their fashions, and their doors. 12. Accordingly were the doors of the chambers southward, a door was at the top of the way, before the wall eastward, as one enters into them.

13. Then he said to me, The north and south chambers, before the space are holy, where the priests that approach the Eternal shall eat the most holy things; there shall they lay the most holy things, the meat-offering, the sin-offering, and the trespass-offering; for the place is holy. 14. When the priests enter therein, they shall not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister,

as they are holy; and shall put on other garments, and approach the place and things for the people.

15. Now having finished measuring the inner house, he brought me toward the gate that fronts eastward, and measured it around. 16. And the east quarter with the measuring reed five hundred cubits by the reed around. 17. And the north side five hundred reeds around. 18. And the south quarter, five hundred by the reeds around. 19. He turned about to the west quarter and measured five hundred reeds with the same. 20. At the four quarters it had a wall around five hundred reeds long, and as many broad, to make a separation between the holy and common place.

### CHAP. XLIII.

#### GOD'S GLORY IN THE TEMPLE.

AFTERWARD he brought me to the gate eastward: 2. And behold the God of Israel's glory came from the east; and the sound of the cherubs' wings was like the noise of many waters: and the earth was enlightened with his glory. 3. And it was like the appearance of the vision which I saw, when I came to destroy the city (prophetically), even what I saw at the river Chebar, and I fell on my face. 4. Then the Eternal's glory came into the house by the way of the gate eastward. 5. So the Spirit took me up, and brought me into the inner court; and, behold, the Eternal's glory filled the house. 6. I heard him also speaking to me out of the house, as the man stood by me.

7. And he (Messiah), said to me, Son of man, this is the place of my throne, and that of the soles of my feet, where I will dwell among the Israelites perpetually, and my holy name shall Israel and their kings no more defile by their whoredom, nor

by the carcasses of those slain by their kings on their high places. 8. In their setting their threshold and their post by mine, and a wall between me and them, they have even polluted my holy name by their abominations, therefore I consumed them in mine anger. 9. Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell among them for ever.

10. Son of man, speak of the house to Israel, and let them be ashamed of their iniquities, and measure the pattern. 11. And if they be ashamed of all they did, let them know the form of the house, and its order, goings-out and comings-in, and all its ordinances and laws, and write them in their sight, that they may observe the whole forms with all its ordinances. 12. This is the law of the house, upon the top of Sion's mountains, its whole bounds around shall be most holy: lo, this is the law of the house.

13. And these are the altar's measures by cubits: each a cubit and a hand-breadth; even the step shall be a cubit, and its breadth a cubit, and its border at the edge around a span; and this shall be the outer part of the altar. 14. And from the step at the ground to the lower walk or ledge, is two cubits, and the breadth one; and from the lesser walk, ledge, or table, to the greater, is four, and the breadth a cubit. 15. So the hearth is four cubits; and from the altar upwards are four horns. 16. And the altar shall be twelve cubits long, twelve broad, square on its four quarters. 17. The surface also is fourteen long, and as broad, being square at its four quarters, and its border around half a cubit, and a step to it a cubit around, and its stairs looking eastward.

18. He said also to me, Son of man, thus saith the Lord God, These are the ordinances of the altar, when they shall make it, to offer burnt-offerings, and sprinkle blood thereon. 19. And thou shalt give to the priests, the Levites of Zadok's seed, who approach to me to minister to me, saith the

Lord God, a young bullock for a sin-offering. 20. And thou shalt take some of its blood, and put it on its four horns, and on the four corners of the ledge, and on the border around; thus shalt thou cleanse and purge it. 21. Thou shalt take the bullock also of the sin-offering, and burn it in the appointed place of the house, without the sanctuary. 22. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did with the bullock. 23. When thou hast made an end of cleansing it, thou shalt offer a young bullock and ram out of the flock without blemish. 24. Thou shalt present them before the Eternal; and the priests shall cast salt on them, and offer them for a burnt-offering to the Eternal. 25. Seven days shalt thou prepare every day a goat for a sin-offering; they shall also prepare a young bullock, and a ram of the flock, without blemish. 26. Seven days shall they purge the altar, and purify it; and they shall consecrate it. 27. And when these days are expired, on the eighth day, and so forward, the priests shall make your burnt-offerings and your peace-offerings on the altar, and I will accept you, saith the Lord God.

## CHAP. XLIV.

### ZADOK'S SONS ACCEPTED.

THEN he brought me back the way to the gate of the outer sanctuary, eastward, and it was shut. 2. Then said the Eternal to me, This gate shall be shut and not opened, so no man shall enter by it; because the (ark of the) Eternal, the God of Israel, entered by it. 3. It is for the prince; he shall sit at it to eat bread before the Eternal: and enter by the way of that gate's porch, and go out by it.

4. Then he brought me the way to the north gate at the front of the house: and I beheld the Eternal's glory filled his house, and I fell on my

face. 5. Then he said to me, Son of man, observe, see and hear all that I say to thee concerning all the ordinances of the Eternal's house, and all its laws, and mark well the entrance of the house, with all the goings out of the sanctuary. 6. Thou shalt say to rebellions Israel, Thus saith the Lord God, O Israel, let all your former abominations suffice you, 7. In bringing strangers uncircumcised in heart, and in flesh, into my sanctuary, to profane my house, when ye offer my bread, the fat, and the blood, they broke my covenant with all your abominations, 8. And ye kept not the charge of my holy things: but set keepers of my ward in my sanctuary for yourselves.

9. Thus saith the Lord God, No stranger that is among the Israelites uncircumcised in heart, and in flesh, shall enter my sanctuary. 10. But the Levites who departed from me, when Israel went astray, after their idols; they shall suffer for their iniquity. 11. Yet (when purged,) they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering at it; they shall slay the burnt-offering and sacrifice for the people, and stand before them to minister for them. 12. Because they ministered for them before their idols, and caused Israel to fall into iniquity; therefore I threatened them, saith the Lord God, and they shall bear their iniquities. 13. They shall not come near me to do the priest's office to me, nor any of my holy things, in the most holy place, but shall bear their shame, and their abominations till they relent. 14. But I will make them keepers at the charge of the house, for all the service and all that shall be done in it. 15. But the priests, the Levites offspring, Zadok's sons, that kept the charge of my sanctuary when the Israelites went astray from me, they shall come near me to minister to me, and shall stand before me to offer to me the fat and the blood, saith the

Lord God: 16. They shall enter into my sanctuary, and come near to my table to minister to me, and keep my charge.

17. And when entering the gates of the inner court they shall put on linen garments; no wool shall be on them, whilst they minister by the gates of the inner court, and at the house. 18. They shall have linen tires on their heads, and linen drawers on their loins: and shall not gird on what causes sweat. 19. And when going to the outer court to the people, they shall put off their garments wherein they ministered, and lay them into the holy chambers, and put on other garments; and they shall not consecrate the people in their garments. 20. Nor shall they shave their heads; nor suffer the hair to grow long; they shall only poll the hair off their heads. 21. No priests shall drink wine when they enter the inner court. 22. Nor shall they marry a widow, nor one divorced, but virgins of Israel, or a priest's widow. 23. They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. 24. And in controversy they shall stand for judgment; and judge it according to my judgments: and keep my laws and my ordinances in all mine assemblies; and hallow my sabbaths. 25. They shall come to no dead persons to defile themselves: but for father, or mother, or son, or daughter, or brother, or a sister that had no husband, they may defile themselves. 26. And after he is cleansed he shall wait seven days. 27. Before he goeth into the sanctuary, to the inner court, to minister there, he shall offer his sin-offering, saith the Lord God. 28. As I am their inheritance; so ye shall give them no possession in Israel: 29. They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs. 30. And the firstlings and first-

fruits of every thing, and every heave-offering of every sort shall be the priest's; ye shall also give him the first of your dough, that he may cause the blessing to rest on thine house. 31. The priests shall not eat any thing that died of itself, or is torn, whether fowl or beast.

## CHAP. XLV.

### THE PORTION FOR THE SANCTUARY AND CITY.

MOREOVER, when ye divide the land for inheritance by lot, ye shall offer as an oblation to the Eternal an holy portion of land, twenty-five thousand cubits long, and ten broad. This being holy in all its borders. 2. Five hundred long of it, and as many broad, being a square, shall be for the sanctuary, and fifty around for its suburbs. 3. And of this thou shalt measure twenty-five thousand long, and ten broad, for the sanctuary the most holy place. 4. The holy portion shall be for the priests the ministers of the sanctuary, who approach to minister to the Eternal; even for their houses, and the sanctuary. 5. Twenty-five thousand long and ten broad, shall the Levites, the ministers of the house, possess for cities to dwell in.

6. Ye shall also appoint the possession of the city five thousand broad, and twenty-five long, opposite the holy oblation for all Israel.

7. And a portion shall be for the prince, on both sides of the holy oblation, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, westward and eastward; the length shall be equal in breadth to these portions, from the west border to the east border. 8. It shall be his portion of the land in Israel; and my princes shall no more oppress my people; and the rest of the land shall be given to Israel according to their tribes.

9. Thus saith the Lord God, Let it suffice you, O princes of Israel; remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10. Ye shall have just balances, a just ephah and a just bath. 11. The ephah and bath shall be equal, even the tenth part of an homer, adjusted by the homer. 12. The shekel shall be twenty gerahs; twenty, twenty-five, and fifteen shekels shall be your maneh. 13. Your heave-offering shall be the sixth part of an ephah out of an homer of wheat, and also out of an homer of barley. 14. And this is the ordinance for oil, ye shall offer the tenth part of a bath, out of a cor, ten baths make a cor, for ten baths are an homer: 15. And also one lamb out of the flock of two hundred, out of the fat pastures of Israel, for a meat-offering, a burnt-offering, and peace-offerings, to make atonement for them, saith the Lord God. 16. All the people of the land shall belong to this oblation with the prince in Israel. 17. And it shall be the prince's part to give burnt-offerings, meat-offerings, and drink-offerings in the feasts, the new-moons, the sabbaths, in all appointed times for Israel: he shall prepare the sin-offering, the meat-offering, the burnt-offerings, and the peace-offerings, to make an atonement for Israel. 18. Thus saith the Lord God, in the first day of the first month, thou shalt take a young bullock without blemish, and cleanse the sanctuary. 19. For the priest shall take some of the blood of the sin-offering, and put it on the posts of the house, and on the four corners of the altar's ledge, and on the posts of the gate of the inner-court. 20. Thou shalt do so also the seventh day of the month for every one that errs, and for the simple: so shall ye purge the house. 21. In the fourteenth day of the first month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. 22. And on that day, the prince shall prepare for him-



self, and all the people of the land, a bullock for a sin-offering. 23. Nay, on the seven days of the feast, he shall prepare a burnt-offering to the Eternal, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily for a sin-offering. 24. He shall also prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. 25. On the fifteenth day of the seventh month shall he do seven days, as in the feast of the seven days, according to the sin-offering, the burnt-offering, and the meat-offering with the oil.

## CHAP. XLVI.

### ORDINANCES OF WORSHIP.

THUS saith the Lord JEHOVAH, The gate of the inner-court eastward shall be shut the six working days; but on the sabbath and the new moon it shall be opened. 2. The prince shall enter in the way of the porch at the gate without, and stand by the post of the gate, and the priest shall prepare his burnt-offering, and peace-offerings, and he shall worship at the threshold of the gate, and then go out, but the gate shall not be shut, till the evening. 3. Likewise the people of the land shall worship at the door of that gate before the Eternal on the sabbaths, and new moons. 4. And the prince's burnt-offerings to the Eternal on the sabbath, shall be six lambs and a ram, without blemish. 5. And the meat-offering shall be an ephah for a ram, and for the lambs as he shall be able to give, and an hin of oil to an ephah. 6. And on the day of the new moon, it shall be a young bullock, six lambs and a ram, without blemish. 7. And he shall prepare a meat-offering, an ephah for a bullock, and one also for a ram, and for the lambs as he can get it, and an hin of oil to an ephah. 8. And when the prince

enters, he shall go in the way of the porch at the gate, and go out by that way.

9. That when the people of the land come before the Eternal in the solemn feasts, he that enters by the north gate, to worship, shall go out by the south gate: and he that enters by the south gate, shall go out by the north gate; and not return the way he came, but the opposite. 10. The prince shall go in and out among them. 11. And on the feasts and solemnities, the meat-offering shall be an ephah to a bullock, and also to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. 12. When the prince shall prepare a voluntary burnt-offering, or peace-offering, freely to the Eternal, the gate eastward shall be opened to him, and he shall prepare his burnt-offering, and his peace-offerings, as on the sabbath: then he shall go forth; and after him shall be shut the gate. 13. He shall daily prepare a burnt-offering to the Eternal, a lamb of the first year without blemish; every morning with a meat-offering. 14. The sixth part of an ephah, and the third part of a hin of oil, to sprinkle on the fine flour, a continual meat-offering, by a perpetual ordinance, to the Eternal. 15. Thus they shall prepare the lamb, the meat-offering, and the oil, every morning, for a continual burnt-offering.

16. Thus saith the Lord JEHOVAH, if the prince gives a gift to any of his sons, it shall be for their inheritance. 17. But if he give a gift of his inheritance to one of his servants, at the year of the jubilee of liberty, it shall return to the prince; 18. Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his son's inheritance out of his own possession; that my people be not scattered from their possessions.

19. After that he brought me through the entry, at the side of the gate, into the holy chambers of

the priest, northward; and there was a place on the side westward. 20. Then he said to me, This is the place where the priest shall boil the trespass-offering, and the sin-offering, where they shall bake the meat-offering, that they bear them not out into the outer court, to consecrate the people. 21. Then he brought me to the outer court, to pass by its four corners; and lo, there was a court, in every corner of the court. 22. Forty cubits long, and thirty broad: these four corners were of one measure. 23. And there was a row of building, round about in them four, with boiling places made under the rows around. 24. Then he said to me, These are the houses where the ministers of the house shall boil the people's sacrifices.

## CHAP. XLVII.

### THE VISION OF THE HOLY WATERS.

AFTER this he brought me back to the inner door of the house; and lo, waters came out from under its threshold, eastward from its front, and ran down from under the right side of the house, on the south side of the altar. (Zech. xiii. 1. Rev. xxii. 1.) 2. Then he brought me out the way to the north gate, and around by the way without, to the outer gate eastward; and, lo, water flowed from the right side. 3. And when the man with the line in his hand went eastward, he measured a thousand cubits, and he brought me into the water, which was to the ancles. 4. Again he measured a thousand, and the water was to the knees. Again he measured a thousand, and the water was to the loins. 5. Lastly, he measured a thousand, and it was a river that I could not go into; for it was high to swim in, a river that could not be passed (the gospel so prevailed over all.)

6. Then he said to me, Son of man, dost thou see? then he brought me back to the river's bank,

7. Where were very many trees on both sides. 8. Then he said to me, This water goes out to the east border, and down to the desert, and into the Dead sea; its water is healed by this river of life. (Rev. xxii. 1.) 9. And every living creature moving, wherever these healed waters come, shall be healed and live, and there shall be very many fish, because the water comes thither. 10. And (apostolic) fishers shall stand on it, from Engedi, even to En-eg-laim; being places to spread nets; their fish shall be of each kind, as those of the great sea, exceeding many. 11. But its miry places and marshes will not be healed; they shall be given to salt as desperate. 12. And by the river's bank on both sides, shall grow all trees for meat, whose leaf shall not fade, nor their fruit be consumed; they shall bring first fruits in their months, because their waters issued out of the sanctuary; their fruit shall be for meat, and their leaf for medicine. (Rev. xxii. 2.)

13. Thus saith the Lord God, this is the boundary by which ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions. 14. Each person shall inherit it which I promised to your fathers, so this land shall fall to you for inheritance. 15. And this shall be the north border from the great sea, the way to Hethlon, going to Zedad; 16. Hamath, Berothah, Sibraim, between the border of Damascus, and of Hamath, and Hazar-haticon, which is at the bounds of Hauran. 17. And the border from the sea shall be Hazar-enan by the border of Damascus and Ziphron, northward, this is the north side. 18. On the east side ye shall measure from Hauran and Damascus, and Gilead, and the land of Israel, at Jordan, from the border to the east sea. This is the east side. 19. And the south side shall be from Tamar to the waters of strife at Kadesh, to the river at the great sea. 20. The west side also shall be the great sea.

from the border, to opposite the going into Hamath.

21. Thus ye shall divide the land, according to Israel's tribes; 22. By lot for an inheritance to you, and to the strangers sojourning among you, begetting children among you, they shall be to you as native Israelites, casting lots for an inheritance with you among Israel's tribes. 23. And in whatever tribe the stranger sojourns, there ye shall give him his inheritance, saith the Lord God.

## CHAP. XLVIII.

### PORTIONS OF THE TRIBES.

Now these are the names of the tribes, from the north end to the border, of the way to Hethlon, going to Hamath; Hazar-enan, the border of Damascus northward, to the border of Hamath, (these are its sides east and west,) a portion for Dan. 2. And by Dan's border, from the east to the west side, a portion for Asher. 3. And by Asher's border, from the east to the west side, a portion for Naphtali. 4. And by Naphtali's border from the east to the west side, a portion for Manasseh. 5. And by Manasseh's border from the east to the west side, a portion for Ephraim. 6. And by Ephraim's border from the east to the west side, a portion for Reuben. 7. And by Reuben's border from the east to the west side, a portion for Judah.

8. And by Judah's border from the east to the west side, shall be the offering of twenty-five thousand cubits broad, and as long, as one of the other parts, from the east to the west side: the sanctuary shall be in the midst of it. 9. Ye shall offer to the Eternal the oblation twenty-five thousand long, and ten broad. 10. And for the priests, a holy oblation; northward twenty-five thousand long, and westward, ten broad, and eastward ten broad,

and southward twenty-five long; and the Eternal's sanctuary shall be in the midst of it. 11. It shall be for the consecrated priests of Zadok's offspring, who kept my charge, and went not astray with the Israelites as the Levites did. 12. And this land that is offered, shall be to them most holy, at the Levites border. 13. Opposite the priests border the Levites shall have twenty-five thousand long, and ten broad; all the length shall be twenty-five thousand, and the breadth ten. 14. They shall not sell it, nor exchange nor transfer the first-fruits of the land; for it is holy to the Eternal.

15. And the five thousand left of breadth before the twenty-five thousand, shall be common for the city and suburbs for dwelling, and the city in the midst. 16. And these shall be its measures, the north, south, east, and west sides four thousand five hundred each. 17. And the suburbs of the city shall be northward, southward, eastward, and westward, two hundred and fifty each. 18. And what is left of the length opposite the holy portion, shall be ten thousand eastward, and ten westward, it shall be opposite the oblation of the holy portion; its increase is for food to them that serve the city, 19. Who shall be of all Israel's tribes. 20. All the oblation shall be twenty-five thousand by twenty-five, being foursquare, with the possession of the city.

21. And what is left shall be for the prince, on both sides of the holy oblation and of the possession of the city, at the front of the twenty-five thousand toward the east border and westward, before the twenty-five thousand toward the west border, opposite the princes' portions; it shall be a holy oblation, the sanctuary of the house being in the midst of it. 22. Moreover from the Levites possession, and that of the city, in the midst, be-

tween Judah's border and Benjamin's, shall be the princes.

23. The other tribes, from the east to the west side of Benjamin shall have a portion. 24. And by Benjamin's border from the east to the west side, Simeon shall have a portion. 25. And by Simeon's border from the east to the west side, is Issachar's portion. 26. And by Issachar's border, from the east to the west side, is Zebulun's portion. 27. And by Zebulun's border from the east to the west side, is Gad's portion. 28. And by Gad's border southward, the border shall be also from Tamar to the waters of strife in Kadesh, and to the river toward the great sea. 29. This land ye shall divide by lot, to Israel's tribes for inheritance, and these are their portions, saith the Lord God.

30. And these are the outgoings of the city on the north side four thousand and five hundred cubits. 31. And the city's gates shall have the names of Israel's tribes, three gates northward, one gate of Reuben, another of Judah, the other of Levi. 32. And at the east side, four thousand and five hundred, with three gates, even one gate of Joseph, another of Benjamin, the other of Dan. 33. And at the south side, four thousand and five hundred cubits shall be the measure, and three gates, one of Simeon, another of Issachar, the other of Zebulun. 34. At the west side, four thousand and five hundred, with their three gates; one of Gad, another of Asher, the other of Naphtali. 35. It shall be eighteen thousand cubits around, and the name of the city from that time, (even the millennium,) shall be The Eternal is there.

## THE BOOK OF THE PROPHET DANIEL.

A. C. CIR. 607.

### CHAP. I.

#### JEHOIAKIM'S CAPTIVITY.

**I**N the third year of Jehoiakim, king of Judah's reign, came Nebuchadnezzar king of Babylon to Jerusalem and besieged it. 2. Now the Eternal gave Jehoiakim into his hand, with part of the vessels of God's house which he carried to Shinar, to his god's house, into his treasury.

3. Then the king ordered Ashpenaz master of his chamberlains, to bring some Israelites, both of the king's seed, and of the nobles, 3. Youths without blemish, of a goodly appearance, and intelligent in all wisdom, acquainted with science, and expert in prudence, and such as had ability to attend in the king's palace, and who might be taught the learning and the language of the Chaldeans. 5. The king appointed them a daily provision of his own meat, and of the wine he drank: so training them three years, that then they might attend in the king's presence. 6. Now among these, of Judah's tribe, were Daniel, Hananiah, Mishael, and Azariah; 7. The prince of the chamberlains called Daniel, Belteshazzar; Hananiah, Shadrach; Mishael, Meshach: and Azariah, Abed-nego.

8. But Daniel having resolved not to pollute himself with the portion of the king's meat, nor his wine, he requested the prince of the eunuchs that he might not do it. 9. Now God gave Daniel his



favour and tender affection. 10. But he said to Daniel, I fear my lord the king, who appointed your meat and drink; lest ye look worse than the other youths, who are your equals; then ye shall make me forfeit my head to the king. 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over himself, Hananiah, Mishael, and Azariah, 12. Try thy servants, I beseech thee, ten days, with pulse to eat, and water to drink. 13. Then let our countenances be observed, with those youths that eat the king's meat, and deal with thy servants as thou seest fit. 14. So consenting to them in this matter, he tried them ten days. 15. At the end of which their countenances appeared fairer, and they were fatter in flesh than all the youths who ate the king's meat. 16. Thus Melzar, instead of their portion of meat and wine, gave them pulse.

17. God gave these four youths prudence, and skill in all learning and wisdom; besides Daniel had understanding in all visions and dreams. 18. Now at the time appointed by the king, the prince of the eunuchs brought them in before him. 19. Who communed with him, and among them all was none found like Daniel, Hananiah, Mishael, and Azariah: so they attended the king's presence. 20. And in all matters of profound wisdom that the king enquired of them, he found them ten times superior to all the astrologers and magicians in all his kingdom. 21. And Daniel continued even to the first year of king Cyrus.

## CHAP. II.

### THE DREAM, AND INTERPRETATION.

Now in the second year of Nebuchadnezzar's reign, he dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. 2. Then he commanded to call the astrologers, magicians, necro-

mancers, and the Chaldeans, to tell him his dreams. So they came and stood before him. 3. Then he said to them, I dreamed a dream, which my spirit was troubled to know. 4. Then the Chaldeans spake to the king in Syro-(Chaldaic), O king live for ever: tell thy servants the dream, and we will shew the interpretation. 5. But he said to them, I forgot it: if ye will not make it known to me, with its interpretation, ye shall be cut in pieces, and your houses made a dunghill: but if ye shew the dream and its interpretation, ye shall receive of me gifts, and rewards, and great honour; therefore tell me the dream, and its meaning. 7. They answered, Let the king tell his servants the dream, and we will tell the meaning. 8. He replied, I know certainly that ye would put off the time, because ye see the matter is gone from me. 9. But if ye will not make known to me the dream, there is but one decree for you; for ye prepare false and corrupt words to speak before me till the time be changed; therefore tell me the dream, thereby shall I know that ye can shew me its meaning.

10. The Chaldeans replied thus, There is none upon the earth that can shew the king's matter; therefore no king, lord, nor ruler, asked such things at any astrologer, magician, or Chaldean. 11. It is a rare thing that the king requires; and none can shew it before the king except the gods, whose habitation is not with flesh. 12. Therefore the king being angry and very furious, commanded to destroy all the wise men of Babylon. 13. So the decree went forth to slay them, and they sought for Daniel and his fellows to be slain.

14. Then Daniel answered with wise counsel to Arioch the captain of the guard, who went to slay them; 15. Asking him, Why the decree was so hasty from the king? Then Arioch told Daniel the matter. 16. Then Daniel went in, and desired the king to give him time, and he would shew the in-

terpretation. 17. Then Daniel went home, and told Hananiah, Mishael, and Azariah, his companions, 18. To desire mercy of the God of heaven, concerning this secret, that Daniel and his fellows might not perish with the rest of the wise men of Babylon.

19. Then the secret was revealed to Daniel in a night vision. And then he blessed the God of heaven, 20. Saying, Blessed be God's name for ever and ever; for wisdom and might are of him. 21. Who changeth the times and seasons; he removes and sets up kings; he gives wisdom to the wise, and knowledge to them who improve in understanding. 22. He reveals deep and hidden things; he knows what is in darkness, and the light dwelleth with him. 23. I acknowledge and praise thee, O God of my fathers, who givest me wisdom and might, and hast now made me know what we desired of thee, since thou hast let us know the king's matter.

24. Then Daniel went in to Arioch, whom the king ordained to destroy the wise men of Babylon, and said to him, Destroy not the wise men; bring me in before the king, and I will tell him the interpretation. 25. Then Arioch brought him before the king in haste, and said to him, I found one of the captives of Judah, that will make the king know the interpretation. 26. The king said to Daniel, named Belteshazzar, Canst thou make known to me the dream I have seen, and its interpretation? 27. Then Daniel answered before the king, The wise men, the magicians, the astrologers, the diviners, cannot shew to the king the secret which he demanded; 28. But there is a God in heaven that reveals secrets, and makes known to king Nebuchadnezzar what shall be in the latter days. Thy dream, or the visions of thy head on thy bed, are these: 29. O king, the thoughts that came into thy mind on thy bed con-

cern what shall be hereafter; which he that reveals secrets makes known to thee. 30. But this secret is not revealed to me as having more wisdom than all living, but that the interpretation may be made known to the king, that thou mightest know the thoughts of thy heart.

31. Thou, O king, sawest a great image of eminent splendour, it stood before thee, and its appearance was terrible. 32. Its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, 33. Its legs of iron, its feet part of iron and part of clay. 34. Thou didst behold till a stone (the Messiah) was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no trace of them was found; but the stone that smote the image became a great mountain, and filled the whole earth. 36. This is the dream; and we will tell its meaning before the king.

37. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and honour. 38. And wherever mortals dwell, he hath given into thine hand the beasts of the field, and the fowls of the air, and let thee rule over them all. Thou art this head of gold. 39. And after thee shall arise (the Persian) another kingdom inferior to thee, and another third kingdom of brass, (the Grecian,) which shall rule over all the earth. 40. And the fourth kingdom (the Roman) shall be strong as iron; as iron breaks in pieces and subdues all things, this shall break all these in pieces. 41. And as thou sawest the feet and toes on one side potter's clay, and on the other iron, the kingdom shall be divided; but there shall be in it some of the strength of the iron, (the re-

public and senate,) as thou sawest the iron mixed with the miry clay, (the emperors.) 42. And as the toes of the feet were on one side iron, and the other clay, so the kingdom shall be partly strong and partly brittle. 43. And as thou sawest iron mixed with miry clay, they shall mingle themselves with a mixture of various men; but they shall not cleave one to another, even as iron will not be mixed with clay. 44. And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed, nor shall it be left to other people, it shall break in pieces and consume all the former kingdoms, but it shall stand for ever. 45. And as thou sawest that the stone was cut out of the mountain without hands, and brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God makes known to the king what shall be hereafter: the dream is certain, and the interpretation sure.

46. Then Nebuchadnezzar fell on his face and worshipped Daniel, and commanded to offer an oblation and sweet odours to him. 47. The king also said to Daniel, It is a truth that your God is the God of gods, and Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 48. Then he made Daniel great, and gave him many great gifts and made him ruler over the whole province of Babylon, and chief ruler over all the wise men of Babylon. 49. Then Daniel requested the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was at the king's gate.

### CHAP. III.

#### THE IMAGE AND FURNACE.

THE same king Nebuchadnezzar made an image of gold, sixty cubits high, and six broad: he set it up in the vale of Dura, in the province of Baby-

lon. 2. And he sent to gather the princes, senators, magistrates, judges, treasurers, counsellors, presidents, and all the rulers of the provinces, to come to the dedication of the image which he set up. 3. Then the forementioned persons were gathered to the dedication of the image that Nebuchadnezzar set up; and they stood before it. 4. Then an herald proclaimed aloud, To you it is commanded, O people of all nations and languages, 4. That when ye hear the sound of the cornet, lute, harp, dulcimer, psaltery, and a concert, with all kinds of music, ye fall down and worship the golden image that king Nebuchadnezzar set up: 6. And whoever falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. 7. Therefore when all the people heard the music, they fell down and worshipped the forementioned image.

8. Then certain Chaldeans came and accused the Jews, (as criminals.) 9. Saying, O king, live for ever. 10. Thou, O king, hast made a decree, that every man who hears the sound of the concert with all kinds of music, shall fall down and worship the golden image: 11. And whoever falleth not down and worshippeth, should be cast into the midst of a burning fiery furnace. 12. Certain Jews whom thou hast set over the province of Babylon, Shadrach, Meshach, and Abed-nego, O king, regard not thine order; they serve not thy gods, nor worship the golden image thou hast set up.

13. Then Nebuchadnezzar, in rage and fury, commanded to bring them; so they were brought before him. 14. Who said to them, Is it designedly, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image I set up? 15. Or are ye ready when ye hear the music, to fall down and worship the image I made; but if ye worship not, ye shall be cast the

same hour into the midst of a burning fiery furnace; and what god can deliver you out of my power? 16. They replied to the king thus, O Nebuchadnezzar we are not careful to answer thee in this matter. 17. If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. 18. But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up.

19. Then Nebuchadnezzar was full of fury, and the aspect of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he commanded to heat the furnace seven times more than it was ever heated. 20. And he ordered the strongest men in his army to bind these men, and cast them into the burning fiery furnace. 21. Then they were bound in their mantles, turbans, cloaks, and their other garments, and cast into the midst of it. 22. The king's word was hasty, and the furnace exceeding hot, so the flame slew those that cast them into it. 23. And these three men fell down bound into the midst of the burning fiery furnace. 24. Then king Nebuchadnezzar was frightened, and rising in haste, said to his rulers, Did not we cast three men bound into the midst of the fire? They answered, That is certain, O king. 25. He answered, Lo, I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like the Son of God.

26. Then Nebuchadnezzar came near the burning fiery furnace, and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come out hither. Then they came out of the midst of the fire. 27. And the king's counsellors, princes, governors, and captains, being gathered, saw these men, on whose bodies the fire had no power nor was an hair of their head singed, nor

their mantles changed, nor was the smell of fire on them. 28. Then Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who sent his angel and delivered his servants who trusted in him, who disregarded the king's order, and yielded their bodies, that they might not serve nor worship any god except their own God. 29. Therefore I make a decree, That whatever people, nation and language, speaks against their God, shall be cut in pieces, and their houses be made as a dunghill; because no other god can deliver in this manner.

30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

## CHAP. IV.

### NEBUCHADNEZZAR'S SECOND DREAM.

KING Nebuchadnezzar to the people of all nations and languages, that dwell on all the earth; Peace be multiplied to you. 2. I thought it good to declare the signs and wonders that the Most High God hath wrought toward me. 3. How great are his signs! and how mighty are his wonders! his kingdom is everlasting, and his dominion in all ages.

4. I Nebuchadnezzar being at rest in mine house, and flourishing in my palace, 5. I saw a dream which made me afraid, the thoughts upon my bed, and the visions of my head troubled me. 6. Therefore, I ordered to bring before me all the wise men of Babylon, to interpret the dream. 7. Then came the southsayers, the magicians, the astrologers, the Chaldeans, and I told the dream before them; but they could not interpret it. 8. But at last Daniel came before me, whose name was Belteshazzar, according to the name of my god, and in whom is the Spirit of the holy God, so before him I told the dream, saying, 9. O Belteshazzar, chief of the



magicians, because I know that the Spirit of the holy God is in thee, and no secret puzzles thee, tell me the visions I saw in my dream, and the interpretation. 10. Thus were the visions of mine head in my bed: I saw apparently a tree in the midst of the earth, whose height was great. 11. It grew, and became strong, so that its height reached to heaven, and the aspect of it to the end of the whole earth. 12. Its leaves were comely, and its fruit much, and on it was meat for all; the beasts of the field dwelt under its shadow, and the fowls of the air lodged in its boughs, and all flesh was nourished by it. 13. I saw in the visions of my head upon my bed, a holy watcher came down from heaven: 14. He cried aloud, Hew down the tree, cut off its branches, shake off its leaves, and scatter its fruit: let the beasts depart from under it, and the fowls from its branches: 15. Yet leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and his portion be with the beasts in the grass of the earth; 16. Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times (or years) pass over him. 17. This matter is by the decree of the watchers, and the affair by the word of the holy ones; that the living may know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will, and can set up over it the basest of men. 18. This dream I king Nebuchadnezzar saw, do thou, O Belteshazzar, declare its meaning; as all the wise men of my kingdom are not able to interpret it to me; but thou art able: for the Spirit of the holy God is in thee.

19. Then Daniel, named Belteshazzar, was astonished for one hour, his thoughts troubling him. But the king said, Belteshazzar, let not the dream, or its interpretation trouble thee. 20. He answered, My lord, let the dream be to them that hate

thee, and its interpretation for thine enemies. 21. The tree thou sawest, which grew and was strong, whose height reached to heaven, and the aspect of it to all the earth; 21. Whose leaves were fair, and its fruit plentiful, and on which there was meat for all; under which the beasts of the field dwelt, and on whose branches the fowls of the air remained; 22. It is thou, O king, who art become great and strong; for thy greatness is grown, so that it reacheth to heaven, and thy dominion to the earth's limits. 23. And as the king saw a holy watcher descending from heaven, saying, Hew down the tree and destroy it; yet leave the stump of its roots in the earth, even with a band of iron and brass, among the grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. 24. This is the interpretation, O king, and this is the decree of the Most High, which is coming upon my lord the king; 25. Thou shalt be driven from men, and dwell with the beasts of the field, and relish grass as oxen, and be wet with the dew of heaven, and seven times shall pass over thee, till thou knowest that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will. 26. And as they commanded to leave the stump of the tree's roots; thy kingdom shall be secure to thee, after thou knowest that the ruling powers are of heaven. 27. Therefore, O king, let my counsel be acceptable to thee, turn from thy sins to righteousness, and thine iniquities by shewing mercy to the afflicted, if it may be a lengthening of thy tranquillity.

28. All this came upon king Nebuchadnezzar. 29. At the end of twelve months he walked on the palace of Babylon, 30. And said, Is not this great Babylon that I built for a royal habitation, by my wealth and power, and for the honour of my dignity? 31. While the word was in his mouth there

came a voice from heaven, saying, To thee it is spoken, O king Nebuchadnezzar; The kingdom is departed from thee; 32. Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, to eat grass as oxen, and seven times shall pass over thee, till thou acknowledge the Most High rules over the kingdom of men, and giveth it to whomsoever he will. 33. The same hour was the word accomplished on Nebuchadnezzar; he was driven from men, and ate grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. 34. But at the end of the time, I Nebuchadnezzar looked up to heaven, when mine understanding returned to me; and I blessed the Most High, and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is in all ages. 35. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say to him, What doest thou? 36. At the same time that my understanding returned to me, the glory of my honour, and lustre of my kingdom returned to me; and my governors and nobles sought to me; and I was established in my kingdom, and my dignity increased. 37. Now I Nebuchadnezzar praise, extol, and honour the King of heaven, all whose doings are true, and his ways right; and those that walk in pride, he is able to abase.

## CHAP. V.

### BELSHAZZAR'S IMPIOUS FEAST.

KING Belshazzar made a great feast to a thousand of his nobles, that he might drink wine before them. 2. When tasting it, he commanded to bring the gold and silver vessels, which his grandfather

Nebuchadnezzar brought out of the temple in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein. 3. Then these vessels of God's house were brought, and they drank in them, 4. And praised the gods of gold, silver, and brass, iron, wood and stone.

5. In the same hour came the fingers of a man's hand, and wrote opposite to the candlestick on the plastering of the wall of the king's palace; so that he saw the part of the hand that wrote. 6. Then his countenance was changed, and his reflections troubled him, the joints of his loins were loosed, and his knees smote one against another. 7. He cried aloud to bring in the magicians, the Chaldeans and the diviners, and caused it to be said to the wise men of Babylon, Whoever shall read this writing, and shew me its meaning, shall be clothed with scarlet, and have a chain of gold about his neck, and rank the third in the kingdom. 8. Then came all the king's wise men; but they could not read the writing, so as to make known to the king its meaning. 9. Then he was greatly troubled, and his countenance changed, and his nobles were astonished.

10. Now the queen-(mother), by means of the king's words, and his lords, came into the banquet-house; and said, O king, live for ever: let not thy thoughts trouble thee, nor thy countenance be changed. 11. There is a man in thy kingdom, in whom is the spirit of the holy gods: in thy grandfather's days, an enlightened understanding and wisdom, like the wisdom of the gods, was found in him; whom thy father made chief of the magicians, astrologers, Chaldeans, and sooth-sayers; 12. As an enlarged mind, and a discerning understanding for interpreting dreams, and discovering hard sentences, and dissolving intricate things were found in the same Daniel, whom the king named Belteshazzar; now let Daniel be called, and he will tell

the meaning. 13. Then was Daniel brought in before the king, who said, Art thou that Daniel, of the captivity of Judah, whom my grandfather brought out of Jewry? 14. I heard of thee that the spirit of the gods is in thee, and that an enlightened understanding, and abundant wisdom, is found in thee. 15. And now the wise men, the magicians, have been brought in before me, to read this writing, and make known to me its meaning: but they could not tell the meaning of the matter. 16. But I heard that thou canst make interpretations, and dissolve doubts: if thou canst read the writing, and make known to me its meaning, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and be the third ruler in the kingdom.

17. Then Daniel said, Let thy gifts be with thyself, and give thy rewards to another; yet will I read the writing, and make known its meaning. 18. O king, the most high God gave Nebuchadnezzar a kingdom, greatness, honour, and dignity. 19. By reason of the greatness he gave him, the people of all nations and languages feared and trembled before him; whom he would he either slew or kept alive, set up, or put down. 20. But when his heart was puffed up, and his mind hardened in pride, he was put down from his kingly throne, and his honour taken from him; 21. Yea, he was driven from men, and his heart became like the beasts, and he dwelt with the wild asses, and fed on grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled over the kingdom of men, and setteth up over it whomsoever he will. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 23. But hast exalted thyself against the Lord of heaven; and caused bring the vessels of his house before thee, thou, thy lords, thy wives and concubines, drank wine in

them; and thou hast praised the gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and who knows all thy ways, thou hast not glorified. 24. Then was the palm of the hand sent from him, which wrote what was written.

25. This is the writing, MENE, MENE, TEKEL, UPHARSIN, (numbered, measured, weighed, and divided.) 26. This is its interpretation: MENE; God hath numbered thy kingdom, and finished it. 27. TEKEL; Thou art weighed in the balances, and art found wanting. 28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and proclaimed him to be the third in the kingdom.

30. In that night Belshazzar the Chaldean king was slain. 31. And Darius the Median took the kingdom, being about sixty-two years old.

## CHAP. VI.

### DANIEL SAVED FROM THE LIONS.

IT pleased Darius to set over the kingdom an hundred and twenty princes, to be over the whole kingdom; 2. And over these three presidents, of whom Daniel was first, to whom the princes might give accounts, and the king have no trouble. 3. Then this Daniel was preferred above the presidents and princes, because a more enlarged mind was in him; and the king designed to set him over the whole realm.

4. But they sought occasion against Daniel concerning the government, but found none, nor any fault; as he was faithful, and nothing amiss or corrupt was found in him. 5. Then they said, We

shall find no occasion against this Daniel, except it be concerning the law of his God. 6. Then coming to the king, they said, King Darius, live for ever. 7. All the presidents of the kingdom, the princes, counsellors, governors, and magistrates, have consulted to establish a royal statute, and make a firm decree, that whoever asks a petition of any god or man for thirty days, but of thee, O king, shall be cast into the lion's den. 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. So king Darius signed the writing and the decree.

10. But tho' Daniel knew it, he went into his house, and the upper chamber windows being open toward Jerusalem, he kneeled three set times a-day, praying, and praising God, as he did formerly. 11. Then these men assembled, and found Daniel praying, and making supplication before his God. 12. So they came, and spake before the king concerning his decree; Hast thou not signed a decree, that whoever asks a petition of any god or man within thirty days, save of thee, O king, shall be cast into the lions' den? The king answered, It is ratified, according to the law of the Medes and Persians, which altereth not. 13. Then they told the king that Daniel, who is of the captivity of Judah, regards not thee, O king, nor the decree thou hast signed, but makes his petition three times a-day. 14. When the king heard these words he was sore displeased with himself, and set his heart on Daniel to deliver him, which he laboured to do till the sun's light departed.

15. Then these men came to the king, and said, Know, O king, that the law of the Medes and Persians is, that no decree or statute, which the king establisheth, may be changed. 16. Then he commanded to bring Daniel, and cast him into the lion's den. Now the king said to Daniel, Thy

God, whom thou servest continually, may he deliver thee. 17. A stone was also brought and laid on the den's mouth, which the king sealed with his own signet, and with that of his lords, that the purpose might not be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; nor were musical instruments brought before him; his sleep also went from him. 19. Then he arose very early next morning, and going hastily to the lions' den, 20. He cried with a sorrowful voice, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21. Then Daniel said to the king, O king, live for ever. 22. My God sent his angel, and shut the lions' mouths that they hurt me not: as before him integrity was found in me; and also before thee, O king, I did no hurt. 23. Then the king was exceeding glad, and commanded to take Daniel out of the den; he got no hurt, because he belived in his God.

24. Then the king commanded to bring his accusers, and cast them into the lion's den, with their children, and their wives; and the lions had the power of them, and brake all their bones in pieces before they came to the bottom of the den.

25. Then king Darius wrote to the people of all nations and languages, on all the earth; Peace be multiplied to you. 26. I make a decree, That in all the dominions of my kingdom ye tremble and fear before the God of Daniel; for he is the living God, enduring for ever, his kingdom shall not be destroyed, nor his dominion have any end. 27. He delivers, and rescues, and works signs and wonders in heaven and on earth, who delivered Daniel from the power of the lions. 28. So this Daniel prospered in the reign of Darius, and in that of Cyrus the Persian.



## CHAP. VII.

## DANIEL'S PROPHETIC VISION.

IN the first year of Belshazzar king of Babylon, Daniel had a dream, even visions of his head on his bed; then he wrote the dream, expressing the sum of the matters. 2. Daniel spake, saying, I saw in my visions by night, the four winds of heaven, (many wars,) strove on the great sea (of nations.) 3. And four great beasts, (or monarchies,) came out of the sea, diverse from one another. 4. The first (Babylon) was like a lion, and had eagle's wings, (speedy conquests.) I beheld till its wings were plucked off, wherewith it was raised up from the ground, and stood on its feet as a weak man, and a feeble man's heart was given to it. 5. And, behold, a second, (viz. Persia,) like a bear, which was raised up on one side, (the Persian,) and it had three tusks, (or realms,) between its teeth; and it was said to it, Arise, devour much flesh. 6. After this, I beheld another like a leopard, (viz. Greece,) which had on its back four wings of a fowl, (as quick conquests:) it had four heads, (or principalities;) and dominion was given to it. 7. After this I saw in my night-visions a fourth beast, (Rome,) dreadful and terrible, and exceedingly strong, it had great iron teeth: it devoured, brake in pieces, and trampled the rest with its feet: it was different from all the beasts that were before it, for it had ten horns, (or dominions.) 8. Whilst I contemplated the horns, another little horn came up among them, (the papacy,) before which three of the first horns were rooted out; and, lo, in this horn were eye's like a devout man's, and a mouth speaking presumptuous things.

9. I beheld till the thrones were placed (for God and his assessors, angels and saints,) and the Ancient of Days, (the Almighty, King, and Judge,) sat, whose robe was white as snow, and his hair

like the pure wool: his throne was like the fiery flame, and his chariot wheels as burning fire. 10. A fiery flood flowed out from before him, a thousand thousands of angels ministered to him, and ten thousand times ten thousand stood before him: the judgment (of papacy) took place, and the books were opened, (Rev. xx. 15.) 11. I beheld then because of the voice of the great words which the (papal) horn spake; I beheld even till the (papal) beast was slain, and its body destroyed, being delivered to the burning flame. 12. The rest of the (secular) beasts had their dominion taken from them; yet their lives were prolonged for a limited time. 13. In the night visions I beheld one like the Son of man, (Messiah,) coming in the clouds of heaven; who came to the Ancient of Days, to be placed before him. 14. And he gave him dominion, and honour, and a kingdom, that the people of all nations and languages should serve him: his dominion is everlasting, it passeth not away, and his kingdom shall not perish.

15. As for me Daniel my spirit was grieved within my body, and the visions of my head troubled me. 16. I approached one of them (i. e. angels) that stood by, and asked him the meaning of all this. So he made me know the interpretation of the things. 17. These four beasts are four kings, which shall arise out of the earth. 18. But (in the millennium) the saints of the Most High will receive the kingdom, and possess it perpetually.

19. Then I would know the meaning of the fourth beast, which was different from all the others, exceeding dreadful, whose teeth were iron, and his claws of brass; which devoured, brake in pieces, and trampled the remains with its feet; 20. And of the ten horns on its head, and of the other which arose, before whom three fell; even of that

horn which had deluding eyes, and a mouth speaking presumptuous things, whose appearance was stouter than his fellows. 21. I beheld, till the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of Days came, and gave judgment to the saints of the Most High; when the time came that they should possess the kingdom. 23. Thus he said, The fourth beast shall be the fourth kingdom on the earth, which shall be different from all kingdoms, and shall devour the whole earth, tread it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be different from the former, and shall put down three kings. 25. He shall speak great things against the truth of the Most High, and shall wear out the saints of the Most High, and presume to change times and laws: and they shall be given into his hand, until a time, and times, and the division of a time. (Rev. xi. xii. 14.) 26. But the judgment shall take place, and his dominion shall be taken away, consumed and destroyed to the end. 27. And (in the millennium) the kingdom, and the dominion, with its greatness under the whole heaven, shall be given to the holy people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. I Daniel, having my thoughts much troubled, and my countenance changed, kept the matter in my heart.

## CHAP. VIII.

### DANIEL'S PROPHETIC VISIONS.

IN the third year of King Belshazzar's reign, a vision appeared to me, Daniel, after that which appeared to me at first. 2. I being, when I saw it, at the palace in Shushan, in the province of Elam;

in which vision I saw that I was by the river of Ulai; 3. Where looking, I saw standing before the river a (realm as a) ram, having two horns that were high; the one (Media) was higher than the other, (Persia), and the highest came up last. 4. I saw the ram pushing westward, northward, and southward, so that no beast could stand before him, and none could deliver out of his power, but he did what he would, and became great. 5. Whilst I contemplated, behold, an he-goat (the Grecian,) came from the west, on the face of the whole earth, (so quickly) that he scarcely touched the ground: and he had a notable horn between his eyes, (viz. Alexander.) 6. And he came to the ram that had two horns, which I saw standing before the river, running at him in his powerful fury. 7. I saw him come close to the ram, and rushing furiously upon him, he smote the ram, and brake his two horns; there being no power in the ram to stand before him, so he cast him to the ground, and trode on him: and none could deliver the ram out of his power. 8. So the he-goat waxed very great; but when he was strong, the great horn was broken; and in its room came up four (realms,) notable ones, toward the four winds of heaven. 9. And from one of them came out a little horn, (Epiphanes prefiguring the papacy,) which waxed exceeding great, toward the south and the east, and (Judaea) the pleasant land. 10. Thus it waxed great against the saints of the host of heaven; and cast down some of the host and of the stars, (viz. the priests) to the ground, and trampled on them. 11. Yea, it magnified itself even against the prince of the host, (the high priest) and by it the daily sacrifice was taken away, and the order of the sanctuary profaned. 12. And a host was set up against the daily sacrifice by a bold transgression, so that it cast down the truth to the ground; and acted prosperously. 13. Then I heard one saint speaking, and ano-

ther asked him, How long shall be the term of the vision concerning the daily sacrifice, and the transgression that maketh desolate, exposing both the sanctuary and the host to be trampled on? 14. And he said to him, Unto two thousand and three hundred (prophetic) days (or years;) then shall the sanctuary be cleansed, (at the millennium.)

15. Now, when I Daniel, saw the vision, and sought for its meaning, lo, one stood before me like the appearance of a man. 16. Then I heard a man's voice between the banks of Ulai, which called thus, Gabriel, make this man understand the vision. 17. So he came near where I stood; and when he came I was afraid, and fell on my face: but he said to me, understand, O son of man; for the vision will reach to the last time. 18. And when he spake with me, I fell into a trance with my face to the ground; but he touched me, and set me upright. 19. He said, Behold, I will make thee know what shall be at the end of the indignation; for there shall be an end at the time appointed. 20. The ram which thou sawest having two horns, are the kings of Media and Persia. 21. And the fierce he-goat is the king of Grecia; and the great horn between his eyes is the first king. 22. Now, that being broken, as four arose for it, four kingdoms shall arise out of the nation, but not with his power. 23. And in the latter end of their kingdoms, when the transgressions are full, a king (Epiphanes) of fierce countenance, and understanding dark crafts, shall arise. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and act prosperously, and destroy not only the mighty but the holy people. 25. For thro' his policy he will make deceit to prosper in his hand; and magnify himself in his heart, and destroy many in times of peace: he shall also stand up against the Prince of princes (Messiah;) and he shall be broken without hand. 26. And the vision of

the evening and the morning which was told is truth; therefore shut thou up the vision; for it shall be for many days. 27. Now I Daniel was deeply affected and languid certain days; afterwards I rose up and did the king's business; and I was astonished at the vision, but none perceived it.

## CHAP. IX.

### THE SEVENTY PROPHETIC WEEKS.

IN the first year of Darius's reign, Ahasuerus's son, one of the Medes' race, who reigned over the Chaldeans; 2. I Daniel understood by (prophetic) books the number of years, whereof the word of the Eternal came to Jeremiah the prophet, that he would finish seventy years in the desolations of Jerusalem.

3. Then I looked up to the Lord Jehovah, to enquire by prayer and supplications, with fasting, sackcloth, and ashes: 4. I prayed to the Eternal my God, and confessed, and said, O Eternal, the great and dreadful God, keeping covenant and mercy with them that love him, to keep his commands; 5. We have sinned, acted perversely, done wickedly, and rebelled, even by departing from thy precepts and ordinances. 6. We hearkened not to thy servants the prophets, who spake in thy name to our kings, our princes, our fathers, and all the people of the land. 7. O Lord, righteousness is with thee; but with us confusion of face, as at this day: to the men of Judah, and the inhabitants of Jerusalem, and to all Israel, who are near and far off, in all the countries whither thou hast driven them, for their wickedness committed against thee. 8. O Lord, to us, our kings, princes and fathers, is confusion of faces, because we sinned against thee. 9. With the Lord our God are mercies and forgivenesses, tho' we rebelled against him: 10. We obeyed not the voice of the Lord our God, to walk

in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel transgressed thy law, departing from thee, disobeying thy voice; therefore the curse and the imprecation written in the law by Moses the servant of God is poured upon us, because we have sinned against him. 12. And he hath confirmed his words, which he spake concerning us, and our rulers who governed us, by bringing a great calamity upon us; for under the whole heaven hath not been done what is done to Jerusalem. 13. All this evil is come upon us, as it is written in the law by Moses; yet we have not deprecated the wrath of the Lord our God, by turning from our iniquities, to attend to thy truth. 14. Therefore the Eternal observed to bring adversity upon us; for the Eternal our God is righteous in all he doeth; but we obeyed not his voice. 15. And now, O Lord our God, who broughtest thy people from Egypt with a mighty hand, and hast gotten thee such a name, as there is this day; we have sinned and done wickedly.

16. And now, O Lord, according to all thy mercy, I beseech thee, let thine anger and thine indignation be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and our fathers' iniquities, Jerusalem and thy people are become a reproach to all about us. 17. Now, therefore, O our God, hearken to thy servant's prayers, and his supplications, and cause thy face to shine on thy desolate sanctuary, for the Lord's (Messiah) sake. 18. Incline thine ear, O my God, and hearken: open thine eyes, and behold our desolations, in the city called by thy name; for we present not our supplications before thee for our righteousness, but for thy great mercies. 19. O Lord, give ear; O Lord, forgive; O Lord, hearken and act without delay, for thine own sake, O my God; since thy city and people are called by thy name.

20. Now whilst I was speaking in praying, and confessing my sin, and that of my people Israel, and presenting my supplications before the Eternal my God, for his holy mountain; 21. Even whilst I was speaking in prayer, the man Gabriel, whom I saw in a vision before, flying swiftly, reached me about the time of the evening oblation; 22. And he informed me, speaking thus with me, Daniel, I am now come to improve thee in understanding. 23. At the beginning of thy supplications the commission came, which I am come to declare, because thou art greatly beloved: therefore attend to the matter, that thou mayest understand the vision.

24. Seventy sevens of years are determined for thy people, and thy holy city, to restrain the apostacy, to finish sin-offerings, to make atonement for iniquity, to bring in everlasting righteousness, to seal the vision and prophecy, and to consecrate the most Holy One (Messiah). 25. Know therefore and understand, that from the commission's being given to restore and build Jerusalem, to the Messiah the ruler, shall be seven weeks of years, and sixty-two such weeks; the streets and walls shall be restored and rebuilt also in the shortest of the times. 26. After those sixty-two weeks shall Messiah be cut off, tho' not for himself; and the people of the (Roman) prince shall come and destroy the city and the sanctuary, whose end will be with a flood (of troubles), and till the end of the war the desolations determined. 27. But he shall confirm the covenant with many in one week, and in the midst of that week he shall abolish the sacrifice and oblation (by his death and Jerusalem's destruction), and for the overspreading of abominations he shall make it desolate, even until the full accomplishment, and that determined, shall be poured upon the desolate.



## CHAP. X.

## A GLORIOUS PROPHETIC VISION.

IN the third year of Cyrus king of Persia, was revealed to Daniel, called Belteshazzar, a matter which was true, but the appointed time was long: but he considered the matter, and understood the vision. 2. In those days I Daniel mourned three weeks of days. 3. I ate no pleasant bread, nor took any flesh or wine into my mouth, nor anointed I myself, till three whole weeks were fulfilled. 4. And in the twenty-fourth day of the first month, when I was beside the great river Hidekel, (i. e. Tigris.) 5. I looked and saw a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. 6. His body was like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and feet as the brightness of polished brass, and the sound of his words like that of a multitude. 7. I Daniel only saw the vision; but tho' the men that were with me saw it not, so great a fear seized them, that they ran away to hide. 8. I being thus left alone, and seeing the great vision, I retained no strength, and my complexion was grievously changed. 9. Yet I heard the voice of his words; tho' I fell then in a trance with my face to the ground.

10. But lo, an hand touched me, which set me on my knees, and the palms of my hands. 11. He said also to me, O Daniel, a man greatly beloved, understand the things that I speak to thee, and stand upright; for to thee I am now sent. And when he had spoken this word to me, I stood trembling. 12. Then he said to me, Fear not, Daniel; for from the first day that thou didst apply thine heart to understanding, and to humble thyself before thy God, thy words were heard, and I am come by reason of thy words. 13. But the prince of the kingdom of Persia, opposed me

twenty-one days, when Michael, one of the chief princes came to help me; whom I left there with the rulers of Persia. 14. And I came to teach thee what shall befall thy people in the latter days; for yet the vision is for many days. 15. And as he spoke such words to me, I set my face toward the ground, and became dumb. 16. But one in the likeness of the Son of Man, touched my lips; then I opened my mouth, and spake thus to him that stood before me, O my lord, by the vision, my distresses are turned upon me, and I retain no strength. 17. For how can my lord's servant talk with him, when I have no strength, nor breath left? 18. Then one like the appearance of a man, touched me again, and strengthened me, 19. Saying, be not afraid, O man, greatly beloved; peace be to thee, take courage, be strong. And having spoken to me I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20. Then he said, Knowest thou why I come to thee? and now I must presently return to contend with the prince of Persia; and when I am gone, lo, the prince of Grecia shall come. 21. But yet I will shew thee what is written in the scriptures of truth: and none holds with me in these things, but Michael your prince.

## CHAP. XI.

### GREECE WILL DESTROY PERSIA.

It was I also in the first year of Darius the Mede, who stood to confirm and strengthen him. 2. And I will now shew thee the truth: three kings shall arise yet in Persia; and a fourth, (Xerxes,) shall be far richer than they all: and by his strength through his riches he shall stir up all against Grecia. 3. But a mighty king, (Alexander,) shall arise, and rule with great dominion, doing according to his will. 4. But after he has stood up, his kingdom shall be broken, and divided toward the

four winds of heaven, yet not to his posterity, nor according to the sway wherewith he ruled, for his kingdom shall be plucked up, and be for others besides those.

5. The king of the south, (Egypt) by one of his princes shall then be strong, but another shall exceed him; and have dominion, even a great dominion. 6. And some years after they shall be united: for the king of the south's daughter shall come to the king of the north, (to Syria) to make alliances, but the arm shall not retain strength, nor shall the offspring thereof be established, but she shall be delivered up with her attendants and her son, and her supporters at the times. 7. But one of her race will arise into a state, and coming with an army will enter the king of the north's fortress, and prevail against him. 8. And will also carry with the captivity into Egypt their gods, with their molten images, and precious vessels of silver and gold, and he shall prevail some years against the king of the north. 9. Thus will the king of the south invade the kingdom, and then return to his own land. 10. But his sons shall engage in the war, gathering a great multitude of forces; and one shall rapidly come, overflow, and pass through (Judea,) and shall again be engaged in the war, even at his fortress. 11. At this, the king of the south shall be enraged, and come forth and fight with the king of the north, who shall prepare a great multitude, which shall be delivered to the other. 12. Which having taken, his heart shall be lifted up, and though he shall overthrow ten thousands (of Jews in Egypt,) yet shall he not prevail. 13. For the king of the north will return, with a greater multitude than the former, and shall speedily come after some years with a great army, and much riches. 14. And in those times, shall many stand up against the king of the south, and the Belialites of thy people Israel shall exalt themselves

to establish the vision; but they shall fall. 15. For the king of the north being come, he will cast up a mount, and take the fortified cities, so that the arms of the south and its chosen people shall not be able to stand. 16. But he that cometh against him shall do what he pleases, and none shall stand before him; and he shall stand in the glorious land, (Judea,) which by him shall be wasted. 17. He shall also set his face to enter vigorously his whole kingdom, and proposals of alliance shall be with him and take place, then he shall give the other daughter of one of his wives to corrupt her; but she shall not stand on his side, nor be for him. 18. After this he shall turn his face to the sea-port cities and take many: but a general shall cause the reproach offered by him to cease; and make it return upon himself. 19. Then he shall turn his face to the forts of his own land: but he shall stumble, and fall, and not be found. 20. Then shall arise in his room a raiser of taxes, and even plundering the temple, the glory of the kingdom, but within few years, he shall be destroyed, neither in anger nor in battle. 21. And in his room shall arise a vile person, (Epiphanes) to whom they shall not give the royal dignity; but he shall come in privily, and obtain the kingdom by flatteries. 22. As with a flood shall the barriers of the overflowing land, (Egypt) be overflowed before him, and broken; yea, even with the heir by covenant to rule. 23. He shall act deceitfully, even after the league made with him; and going on he shall become strong with a people then small, (the Romans.) 24. He will enter quietly, even into the rich places of the provinces, and do what his fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches; yea, and devise plots against the fortresses, even for a time. 25. For he shall stir up his strength and courage against the king of

the south, with a great army; who shall also be stirred up to battle with a very great and mighty army; but shall not stand: as they shall devise plots against him. 26. Even they that eat part of his meat shall betray him, and his army shall be overflowed, and many fall slain. 27. And both these kings hearts shall be for mischief, and they shall speak deceitfully at one table; but it shall not prosper: for the end shall be deferred till the time appointed. 28. Then shall he (Epiphanes) return into his land with great riches; and his heart shall be against the men of the holy covenant (the Jews); and he shall do exploits, as he returns to his own land. 29. At the appointed time he will go again to the south; but the latter will not be as the former.

30. For the ships of Chittim, (the Romans,) coming against him, he shall be grievously humbled. So again having indignation against the holy covenant, he will do his work at his return as he will get intelligence of those that forsake the holy covenant. 31. But mighty powers shall stand up from these, who shall profane the strong sanctuary and remove the daily sacrifice, and set up the abomination that quite astonisheth or makes desolate. 32. Those that wickedly disregard the covenant will be corrupted by flatteries: but the people that know their God, (the Maccabees,) shall be strong, do valiantly and practise it. 33. And the wise among the people shall understand and instruct many, yet they shall fall by the sword, by flame, by captivity, and by spoil, for some time. 34. And when they fall, they shall be relieved with a little help; but many dissemblers shall cleave to them with flatteries. 35. Some of them also that understand shall fall, to be tried, and purified, and made white, till the final time.

36. Because for a time appointed, a king shall do what he will, and exalt and magnify himself above every god, and speak marvellous things against the

God of gods, and prosper till the indignation be accomplished: for what is determined shall be done. 37. Neither shall he regard the God of his fathers, nor the desire of his wife, nor any god: for he shall magnify himself above all. 38. Only in his stead shall he honour the guardian god of forces, with gold, silver, precious stones, and pleasant things, a god whom his fathers knew not. 39. Thus shall he fortify the strong-holds with a strange god, whom he shall acknowledge, and increase his honour, and he shall cause their votaries rule over many, and divide the land for their reward. 40. But at the end of the time appointed, the king of the south shall attack him: and the king of the north shall come against him like a whirlwind with chariots, horsemen, and many ships; and enter into the countries, overflow and pass thro'. 41. He shall also enter into the glorious land, (Judea,) and many countries shall be overthrown; and these shall not escape out of his hand, Edom, Moab, and the chief of the Ammonites. 42. Yet when he shall extend his power over the countries; the land of Egypt shall not escape. 43. But he shall have power over the treasures of gold and silver, and all the precious things of Egypt; the Lybians and Ethiopians shall be his vassals. 44. But tidings out of the east and north shall trouble him; therefore he shall go forth with great fury to destroy many, and that utterly. 45. And he shall plant the tents of his pavilion, between the seas at the glorious holy mountain, (Judea;) yet he shall come to his end, and none shall help him.

## CHAP. XII.

### MICHAEL SHALL DELIVER ISRAEL.

AND at that time shall (the archangel Michael) stand up, the great prince who presides over thy people, as there shall be such a time of trouble as never was since it was a nation till that time; when all of thy people found written in the book of life, shall be

delivered. 2. And the multitudes that sleep in the dust of the earth shall awake, some to everlasting life, and others to everlasting shame and confusion. 3. And the wise instructors shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever. 4. But do thou, Daniel, close up the words, and seal up the book, even to the end of the time, when many shall search much, and knowledge shall be increased.

5. Then I Daniel beheld other two, standing one on each side of the bank of the river. 6. And one of them said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? 7. Then I heard him that was over the waters of the river, lifting up his right and left hand to heaven, swearing by him that liveth for ever, that it would be for a time, times, and half a time, (Rev. xii. 14.) and when the dispersings of the holy people (the Jews), is ended, all these things would be accomplished. 8. But tho' I heard, I did not understand: then I said, O my Lord, what shall be the end of these things? 9. Then he said, Go thy way, Daniel, for these words are closed up and sealed till the last time. 10. Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of them shall understand; but the wise shall understand. 11. From the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days, (i. e. years from 756, till the papacy fall). 12. Blessed is he that waits and comes (from 756) to the thousand, three hundred and thirty-five days (the millennium). 13. But go thy way till the end of thy life, for thou shalt rest (then in paradise), and stand up for thy happy lot, at the end of the days (of this world, by a resurrection to eternal glory).

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# H O S E A.

A. C. CIR. 808.

## CHAP. I.

IDOLATRY, SPIRITUAL WHOREDOM.

**T**HE word of the Eternal that came to Hosea, Beerî's son, in the days of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah, and of Jeroboam son of Joash king of Israel.

2. The beginning of the word of the Eternal by Hosea, was thus: The Eternal said to Hosea, Go, take a wife who has been given to idol whoredom, with children that were of idol whoredom: for the land is altogether gone awhoring, forsaking the Eternal. 3. So he took Gomer, Diblaim's daughter, who had a son to him. 4. And the Eternal said to him, Call his name Jezreel; for yet a little while, and I will punish Jehu's house, for Jezreel's blood, and abolish the kingdom of Israel, 5. At the time I break Israel's bow in Jezreel's valley.

6. She had also a daughter, then God said to him, Call her name La-ruhamah; for I will no more tenderly cherish Israel, always to forgive them. 7. But I will have mercy on the house of Judah, and save them by the power of the Eternal their God, and not by bow, nor sword, nor war by horses or chariots, (at the millennium.)

8. And having weaned La-ruhamah, she had another son. 9. Then God said, Call his name La-ammi: for ye are not my people, and I will not be your God.

10. Yet the number of the Israelites shall be as the sand of the sea, which cannot be measured or numbered; and in that place, where it was said to them, Ye are not my people, it shall be said (by the gospel), Ye are the sons of the living God. 11.



Then shall the sons of Judah and those of Israel assemble, and appoint themselves one head (Messiah), and come out of the land (of exile, to Judea at the millennium), for great shall be the day of Jezreel, (i. e. Israel's restoration.)

## CHAP. II.

### THE PEOPLE'S IDOLATRY.

CALL your brethren, My people; and your sisters, Compassionated. 2. Plead with your mother, plead; for she is not my wife, nor am I her husband, so let her put away her whoredoms out of her sight, and her idolatrous adulteries from her embraces; 3. Lest I strip her, and set her off naked as in the day she was born, and make her as a wilderness, and a parched land, and cause her to die with thirst, 4. And not cherish her children because they are of whoredoms. 5. For their mother commits whoredom, and does shamefully, saying, I will follow my (idol) lovers, that give me bread and water, wool and flax, oil and strong drink.

6. Therefore I will obstruct her way with thorns, and make a stone barrier that she shall not get into her paths. 7. And tho' she follow her lovers, she shall not overtake them, tho' she seek, she shall not find them; then she shall say, I will return to my first husband, for then it was better with me than now. 8. For she would not know, that I gave her the corn, the wine, and the oil, and increased her silver and the gold, they used for Baal. 9. Therefore I will take away my corn and wine in the season, and also my wool and flax that were to cover her nakedness. 10. And now I will discover her vileness before her lovers, and none shall deliver her from mine hand. 11. I will also cause all her joy to cease, her feasts, calends, and sabbaths, and all her solemn assemblies. 12. I will also destroy her vines and fig-trees, whercof

she said, These are my hire that my lovers gave me; I will even make them a forest, and the wild beasts shall devour them. 13. Thus I will punish her for the days of the Baals, wherein she burnt incense to them, and was decked with her earrings and jewels, going after her lovers, and forgot me, saith the Eternal.

14. But lo, (at the millennium) I will persuade her, and bring her into the wilderness, (to teach her the gospel from heaven, Ezek. xx. 35.) and speak (gospel) comforts to her. 15. And from thence, I will give her vineyards to her, and the valley of Achor (entering into Canaan,) for a door of hope of possessing it, and there she shall sing as in her youthful days when she came from Egypt. 16. At which time, saith the Eternal, thou shalt call me My husband, and no more Baali. 17. For I will take away the names of the Baals out of her mouth, and they shall be mentioned by their names no more. 18. At that time I will make a covenant for them with the beasts of the field, the fowls of the air, and the creeping things of the ground, (not to hurt them:) and I will break the bow, the sword, and the war, from the earth, and make them to rest safely. 19. Then I will espouse thee to me for ever, and that in justice, righteousness, loving-kindness, mercies, 20. And faithfulness; and thou shalt know the Eternal. 21. At that time also, I will answer, saith the Eternal; I will hearken to the heavens, and they shall hearken to the earth; 22. And the earth shall hearken to the corn, wine, and oil; and they shall answer the desire of Jezreel. 23. And I will settle her for myself in the land; and have mercy on her who had not for long obtained mercy; and I will say to them who were long not my people, Thou art my people; and they shall say, Thou art my God.

## CHAP. III.

## ISRAEL'S RESTORATION.

AGAIN the Eternal said to me, Go yet, love the woman addicted to wickedness, having been an (idol) adulteress, according to the Eternal's love toward the Israelites, tho' they look to other gods, and love flaggons of their wine-offerings. 2. So I procured her for fifteen pieces of silver, a homer and a half of barley. 3. And I said to her, Abide alone for me many days; commit not whoredom, nor be for another; and I will be for thee. 4. For the Israelites shall abide many days without a king, or a ruler, or a sacrifice, or a statue, or an Ephod, or (idol) Teraphims. 5. Afterward, (at the millennium,) the Israelites shall return, and seek the Eternal their God and (Messiah in the room of) David their king, and shall reverence the Eternal and his goodness in the latter days.

## CHAP. IV.

## JUDAH FOREWARNED BY ISRAEL'S CALAMITY.

HEAR the Eternal's word, ye Israelites, for he hath a controversy with the inhabitants of the land, because there is no truth, mercy, nor knowledge of God therein. 2. By swearing, lying, murdering, stealing, and committing adultery, they break out, and one blood-shedding follows another. 3. Therefore the land with all its inhabitants shall mourn and languish, as also the beasts of the field, the fowls of the air, yea, the fishes of the lake shall be consumed. 4. Yet no man contends or reproves another; nor are thy people at all reproved by the priest. 5. Therefore thou shalt fall speedily, the prophet shall also fall suddenly with thee, for I will destroy thy mother, (the state.)

6. My people are ruined for want of knowledge; as thou rejectedst knowledge, I will also reject

thee, from being a priest to me; as thou forgettest the law of thy God, I will also forget thy children. 7. As they increased, so they sinned against me; therefore I will change their glory to shame. 8. They eat up the sin-offerings of my people, and countenance them in their iniquity. 9. It shall be with the people as with the priest; as I will punish them for their ways, and reward them for their doings. 10. For they shall eat, but not be satisfied; go awhoring, but not increase, because they have forsaken the Eternal. 11. Whoredoms, wine, and choice wine, take away the heart.

12. My people inquire of their stocks, that their staff may teach them: for the spirit of idol whoredom caused them to err, and they went awhoring from obeying their God. 13. They sacrifice on the tops of the mountains, and burn incense on the hills, under the oaks, the poplar and ever-green oak, because its shadow is pleasant; thus your daughters commit idol whoredom, and your spouses adultery. 14. Shall I not punish your daughters for whoredom, and your spouses for adultery, for they are separated with whores, and sacrifice with harlots? therefore the inconsiderate people shall be punished.

15. If thou Israel goest awhoring, let not Judah offend, neither come ye to Gilgal, nor go to Beth-aven, nor swear, as the Eternal liveth. 16. If Israel was not unruly as an heifer: the Eternal now would feed them as a lamb in a large place. 17. Ephraim is joined to idols, he hath left off to be wise. 18. He is gone after their wine, they go wholly awhoring: they loved shame. 19. A wind shall distress her in her borders, (to carry into captivity,) and they shall be ashamed of their idol sacrifices.

## CHAP. V.

### JUDGMENTS FOR SINS.

HEAR this, ye priests, hearken O Israel, give ear

O house of the king; as judgment is for you, because ye have been a snare for idolatry at Mizpah, and a net for it spread on Tabor. 2. The revoltors lay deep plots for slaughter (of souls) but I will chastise them all. 3. I know Ephraim and Israel is not hid from me, for now Ephraim thou committedst idol whoredoms, and Israel is defiled with it. 4. They will not forsake their doings to turn to their God; for the spirit of idol whoredoms is among them, they know not the Eternal. 5. Israel's pride testifies in his face, it shall be abased; so Israel and Ephraim shall fall in their iniquity; and Judah also with them. 6. They shall go with their flocks and herds to seek the Eternal, but not find him: he being withdrawn from them. 7. They are treacherous to the Eternal; for they have begotten spurious children; now shall the locust devour their portions. 8. Blow the cornet in Gibeah, and the trumpet in Ramah: sound alarm at Beth-aven, after thee the enemy comes, O Benjamin. 9. Ephraim shall become desolate in the day of rebuke; among the tribes of Israel I make known what shall surely be. 10. The princes of Judah are like them that remove the boundaries; I will pour out my wrath on them like water. 11. Ephraim is hard pressed, and ruined in judgment, because he willingly walked after idolatry. 12. Therefore, I will be to Ephraim as a moth, and to Judah as a consumption. 13. When Ephraim saw his disease, and Judah his wound, Ephraim went to the Assyrian, and Judah sent to king Jareb: yet he could not heal you or cure your wound. 14. I will be to Ephraim as a lion, and as a young lion to Judah: I will tear and carry away, and none shall deliver.

15. I will depart and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early, saying,

## CHAP. VI.

## REPENTANCE IS THE REMEDY FOR EVILS.

COME, let us return to the Eternal: for he hath torn, and he will heal us: he hath smitten, and he will cure us. 2. After two days he will revive us; in the third he will raise us up, and we shall live before him (2 Cor. iv. 14.) 3. Then we shall know, if we endeavour to know the Eternal: his going forth is prepared as the morning light, he shall come to us as the rain; as the former and the latter rain to the earth.

4. O Ephraim, O Judah, what shall I do for you? for your goodness is as a morning cloud, and goeth away as the early dew. 5. Therefore I hewed them by the prophets, I slew them by the threatening words of my mouth, that thy virtue might arise as the light. 6. For I desired mercy rather than sacrifice; and the knowledge of God more than burnt-offerings. 7. But they, like Adam, transgressed the covenant: therein they are treacherous to me. (Job xxxi. 33.) 8. Gilead is a city of evil-doers, and is polluted with blood. 9. And as troops of robbers wait for a man, so the company of priests murder in the way unto Shechem; for they commit presumptuous wickedness. 10. I have seen an horrible thing in Israel; there is the whoredom of Ephraim, Israel is defiled. 11. O Judah, harvest-work is for thee, in my bringing back the captivity of my people.

## CHAP. VII.

## GOD'S WRATH FOR HYPOCRISY.

WHEN I would have healed Israel, Ephraim's iniquity was discovered, and Samaria's wickedness, for they work deceitfully; the thief comes in, and the troop of robbers spoils without; 2. They consider not in their hearts that I remember all their wickedness; whose doings now compass them; they are

before me. 3. They make the king glad with their wickedness, and the princes with their lies. 4. They are all adulterers, as an oven heated by the baker, who ceaseth from kneading the dough, stirred up, until it be leavened. 5. On his birth-day, the princes hot by wine, made our king sick, so he stretched out his hand with scorers. 6. For they prepare their heart like an oven, while they lie in wait; the baker sleeps all night; in the morning it burns like a flaming fire. 7. They are all hot as an oven, and consume their judges; all their kings are fallen, none among them calls on me. 8. Ephraim mixeth himself with the nations, he is as a cake not turned. 9. Strangers consume his substance which he perceives not; gray hairs are spread upon him, yet he knows it not. 10. And Israel's pride is abased to his face, but they return not to the Eternal their God, nor seek him for all this.

11. And Ephraim is like a silly dove without heart; they call to Egypt, they go to Assyria. 12. Where they go I will spread my net for them; and bring them down as the fowls of the air; I will chastise them, as their assembly hearkens not. 13. Wo to them, for they wandered from me; destruction is for them, because they transgressed against me; tho' I redeemed them they spoke lies against me. 14. They cried not to me with their heart, when lamented on their beds; for the corn and wine they assemble, and they forsake me. 15. Tho' I instructed them, and strengthened their arms, they think evil against me. 16. They turned to what profits not; they are like a deceitful bow: their princes shall fall by the sword for the evils of their tongue. This shall be their derision in Egypt.

### CHAP. VIII.

#### DESTRUCTION FOR THEIR IMPIETY.

SET the trumpet to thy mouth, the Assyrian shall come as an eagle against the Eternal's people,

because they violated his covenant, and transgressed his law. 2. Yet they cry to me, O God of Israel we know thee. 3. Israel forsakes what is good, the Eternal shall pursue him. 4. They made kings, but not from me; they made princes, but I acknowledge them not: with their silver and gold they made them idols, that they may be cut off. 5. Remove thine idol calf, O Samaria; I am angry with them, how long will they not attain to innocency in Israel. 6. For even that the workman made; therefore it is not God, for the calf of Samaria shall be broken in pieces. 7. For they sowed the wind, and they shall reap the whirlwind; the bud hath no stalk, it shall yield no meal; though it should yield, strangers would devour it. 8. Israel is now devoured, they are among the Gentiles, as a vessel wherein is no pleasure. 9. For they went to Assyria voluntarily; Ephraim is like the solitary wild ass, they have hired idol lovers. 10. Yea, though they hired allies among the nations, I will constrain them, and they shall in a little while sorrow by the burden of the king of Assyria, and of his princes. 11. Because Ephraim made many altars to sin with, altars he shall have to sin with. 12. I wrote to him the great things of my law, but they were counted as a strange thing. 13. They sacrifice the flesh, and eat without uprightness of heart, but the Eternal accepts them not. Now will he remember their iniquity, and visit their sins; they shall return to Egypt. 14. For Israel hath forgotten his Maker, and buildeth idol temples; and Judah hath multiplied fenced cities; but I will send a fire into his cities, and it shall devour their palaces.

## CHAP. IX.

### ISRAEL'S DISTRESS FOR THEIR SINS.

REJOICE not, O Israel, (in thy idolatry) with the joy of other people; for thou hast gone awhoring



from thy God; thou hast loved, as a reward from idols, the corn upon every corn floor. 2. But they shall not have corn and wine to feed them, and their new wine shall fail. 3. They shall not dwell in the Eternal's land, but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. 4. Their wine-offerings are not pleasing to the Eternal, their sacrifices are to them as the bread of mourners; all that eat it are polluted; their desirable bread shall not come into the Eternal's house.

5. What will ye do in the solemn day, in the day of the Eternal's feast (in your captivity and exile?)

6. For lo, they shall go because of their land's destruction; Egypt shall gather them, Memphis shall bury them; the pleasant places for their silver, nettles shall possess; thorns shall be in their tabernacles. 7. That the days of visitation and recompense are come, Israel shall know; the prophet is foolish, the pretended spiritual man is frantic, for the greatness of thine iniquity, great is the vengeance.

8. The true watchman of Ephraim is for his God, but the false prophet is as a fowler's snare in all his ways, their hatred is great against the house of God. 9. They deeply corrupted themselves as in the days of Gibeah; therefore he will remember their iniquity, he will punish their sins.

10. I found Israel solitary like grapes in the wilderness; I saw your fathers solitary as the first fruit in the fig-tree, at the beginning of its bearing; but they went to Baal-peor, and separated themselves to their shame, and became abominable, as the object of their love. 11. Ephraim's glory shall fly away as a bird, from having birth, pregnancy, or conception. 12. Though they bring up their children, yet I will destroy them from among men; yea, wo to them when I depart from them.

13. I saw Ephraim planted as on a rock, in a quiet place; but Ephraim is bringing forth his

children for the slayer. 14. Thou shalt give them, O Eternal, as they deserve, barrenness or abortion, and dry breasts. 15. All their idol wickedness is in Gilgal, therefore I hated them there; for their wickedness I will drive them out; I will love them no more; all their princes are revolvers. 16. Ephraim is smitten, their root is dried up, they shall yield no fruit; yea, tho' they should bear, yet will I cause the desired children of their bowels to die. 17. My God will reject them, because they hearken not to him; they shall wander among the nations.

## CHAP. X.

### ISRAEL'S IMPIETY.

ISRAEL is an empty vine, he brings forth fruits of wo to himself: his altars he multiplied as his fruit; like the goodness of his land they made goodly images. 2. Their heart is divided; now they are guilty; he shall break down their altars, he shall spoil their images. 3. For now they may say, We have no king, because we feared not the Eternal, what can a king do for us? 4. They consulted, swearing falsely in making a covenant: thus punishment springs up as hemlock in the furrows of the field. 5. Samaria's inhabitants fear because of Beth-aven's calves; its people and its priests shall mourn for it, who exulted over its glory, which is departed from it. 6. It shall even be carried to Assyria, for a present to king Jareb: Ephraim shall receive shame, and Israel be ashamed of his own counsel. 7. Samaria's king shall perish like the froth on the waters. 8. Aven's high places being Israel's sin, shall be destroyed; thorns and thistles shall overgrow their altars: and they shall say to the mountains, Cover us; and to the hills, Fall on us. 9. O Israel, thou sinnedst from the days of Gibeah, there they stood; did not the battle at Gibeah

against the wicked, reach them? 10. I purpose to chastise these evil ones; and the people shall be gathered against them, when they shall be chastised for their two calves. 11. Yet Ephraim is as a trained heifer, that loveth to tread out the corn; I will make the yoke pass over her neck; Ephraim shall tread out the grain, Judah shall plow, Jacob shall harrow for himself. 12. Sow to yourselves in righteousness, reap in mercy; break up your (heart's), fallow ground; for it is time to come and seek the Eternal, till he come and teach you righteousness. 13. Ye plowed wickedness, ye reaped the punishment of iniquity; ye ate the fruit of lies. 14. Because thou trustedst in thy way, in the multitude of thy warriors; 15. A tumult shall arise among thy people, and all thy fortresses shall be spoiled, as Zalmunna was spoiled by Jerubaal (Jude 8.) in the day of battle; the mother was dashed with her children. 16. So shall it be done to you for your wickedness, O Israel: as the morning passes, Israel's king shall quickly perish.

## CHAP. XI.

### ISRAEL'S INGRATITUDE TO GOD.

WHEN Israel was a child I loved him, and called my son out of Egypt. 2. Though the prophets called them, yet they revolted; they sacrificed to the Baals, and burnt incense to graven images. 3. Though I taught Ephraim to go, as it were holding their arms; yet they knew not that I healed them. 4. I drew them with human cords, even with bands of love; I was to them as one taking the yoke from off their check, and turning to them I led them.

5. He shall return to Egypt; the Assyrian shall be his king, because they refused to repent. 6. The sword shall abide in his cities, yea, waste and devour his choicest substance, because of their counsels. 7. For my people are turned from me, and are in doubts; though they called together on

him, because of the yoke, he would not remove it.

8. How shall I abandon thee, Ephraim? how shall I deliver thee to wo, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? (Gen. xiv. 8.) My compassions are moved, my relentings are excited. 9. I will not return to destroy Ephraim utterly; for I am God, and not man; the Holy One in the midst of thee; and I will not come into the city in wrath. 10. They shall follow the Eternal, who shall roar like a lion; when he shall roar, the people shall tremble, and hasten from the west. 11. They shall hasten as a bird from Egypt, and as a dove from Assyria, when I will place them in their own houses, saith the Eternal. 12. Ephraim compassed me with falsehood, and Israel and Judah with deceit; yet they shall hereafter obey God, and be faithful as saints.

## CHAP. XII.

### EPHRAIM AND JUDAH REPROVED.

EPHRAIM feeds on wind, and follows after the east wind; he daily multiplies lies and destruction, they also make a covenant with the Assyrians, and oil is carried into Egypt for that end. 2. Therefore the Eternal hath a controversy with Judah, and will punish Jacob, according to his ways and his wicked doings he will recompense him.

3. He took his brother by the heel in his nativity, and in his power was like a prince with God; 4. Yea, by his power with the angel he prevailed; he wept and made supplication to him; who found him at Bethel, where he spake with him, 5. Even the Eternal God of hosts, whose memorial is The ETERNAL. 6. Therefore return thou to thy God; keep mercy and justice, and hope for him continually.

7. The (Canaanitish) merchant hath the balances

of deceit in his hand; he loves extortion. 8. Ephraim said, tho' I am become rich, I found only wo, all his labours shall not find pardon, for the iniquity of his sin. 9. But I am the Eternal thy God who brought thee from Egypt, I will yet make thee dwell in tabernacles, as in the wilderness of old. 10. I therefore speak by the prophets; multiply visions, and use similitudes. 11. If iniquity is in Gilead, verily they are vanity who sacrifice bullocks in Gilgal; yea, their altars are as heaps on the ridges of the fields. 12. Jacob also fled into Syria; yea, Israel served for a wife, keeping Laban's sheep: 13. But the Eternal brought Israel out of Egypt, and preserved him by a prophet. 14. Ephraim provoked most bitterly, so his Lord shall leave his blood upon him, and his reproach shall return on him.

### CHAP. XIII.

#### EPHRAIM'S IDOLATRY.

WHEN Ephraim spake, others trembled, he became great in Israel: but when he offended in Baal, he died. 2. And now they go on in sin; and made them molten images of silver, and idols of their own device, all the craftsmen's work; they say of them, Let the men that sacrifice, adore or kiss the calves. 3. So they shall be as the morning cloud, and as the dew that passeth away early; as the chaff that is driven with the whirlwind from the threshing-floor, and as smoke out of the chimney.

4. Yet I am the Eternal thy God who brought thee from Egypt; and thou knowest no god but me: for there is no Saviour besides me. 5. I sustained thee in the wilderness in a parched land, 6. As in their own pasture they were filled; and then their heart was uplifted, therefore they forgot me. 7. Therefore I will be to them as a lion; as a leopard in the way of Assyria. 8. I will meet them

as a bear deprived of its young, and rend the caul of their heart, and there I will devour them like a lioness; the wild beast shall tear them.

9. O Israel, thou hast destroyed thyself: but in me is thine help. 10. Where now is thy king, to save thee in all thy cities? or thy judges, to whom thou saidst, Give me a king and princes? 11. I gave thee a king in mine anger, and took him away in my wrath. 12. Ephraim's iniquity is treasured up; his sin is reserved to be punished. 13. The anguish of a parturient woman shall come upon him: he is an unwise son; for he should forsake sin before he be ruined by it. 14. I will ransom them from the grave; I will redeem them from death: O death, I will be thy doom; O grave, I will be thy destruction: repentance shall be hid from mine eyes, (1 Cor. xv. 55.)

15. Though he be fruitful among his brethren, a mighty east wind shall come from the wilderness, and dry up his spring, and his fountain; it shall spoil the treasure of all the pleasant things. 16. Samaria shall be desolate; for she rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their pregnant women ripped up.

## CHAP. XIV.

### AN EXHORTATION TO REPENTANCE.

RETURN, O Israel, to the Eternal thy God; for thou hast fallen by thine iniquity. 2. Take with you words, and return to the Eternal, saying, Take away all iniquity, and receive us graciously; so we will render thanks as the calves of our lips. 3. Ashur shall not save us; we will not depend on horses; nor call the work of our hands, Our gods any more; for in thee the fatherless find mercy.

4. I will heal their backsliding, and love them freely; for mine anger is turned away from him. 5. I will be as the dew to Israel; he shall flourish as

the lily, and spread out his roots as Lebanon's cedars. 6. His branches shall spread, and his beauty be as the olive-tree, and his sweet odour as Lebanon's. 7. They that dwell under his shadow shall return, and revive as the sown corn, and flourish as the vine; its memorial shall be as Lebanon's wine.

8. Ephraim shall say, What have I to do any more with idols? I answered and observed him; like a flourishing fir-tree, from me is thy fruit found; (without me thou art undone.) 9. Who is wise, and will understand these things? prudent and will know them? for the ways of the Eternal are right, and the just walk in them; but transgressors stumble therein.

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## J O E L.

A. C. CIR. 800.

### CHAP. I.

#### DREADFUL JUDGMENTS.

**T**HE word of the Eternal came to Joel son of Pethuel. 2. Hear this, ye elders; and give ear, all ye inhabitants of the land. Hath this been in your days, or even in your fathers? 3. Tell it to your children, and let them tell it to theirs, and let their children tell it to another race. 4. What the grasshopper left, the locust ate; and what the locust left, the canker-worm ate; and what the canker-worm left, the caterpillar ate. 5. Awake, ye drunkards; weep and lament all ye drinkers of wine, for the new wine is cut off from your mouth.

6. For a (locust) nation invades my land, strong and numberless, having teeth like a lion's, and jaw-teeth like a strong lion's. 7. It hath wasted

my vine, and barked my fig-tree, and made it quite bare, it casts off its leaves, and its branches are made white.

8. Lament like a widow girded with sackcloth for the husband of her youth. 9. The meat-offering and drink-offering is cut off from the Eternal's house; the priests, the Eternal's ministers, mourn. 10. The field is wasted, the land mourns, for the corn is wasted; the new wine is dried up, the oil languisheth. 11. Be ashamed, ye husbandmen; lament, ye vine-dressers, for the wheat and barley; because the harvest of the field is perished. 12. The vine is dried up, the fir-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are dried up; because joy is perished from mankind. 13. Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, abide all night in sackcloth, ye ministers of my God; for the meat-offering and the drink-offering is withheld from your God's house.

14. Sanctify a fast, proclaim a solemn day, gather the elders, and all the land's inhabitants, into the Eternal your God's house, and cry to the Eternal. 15. Alas, for the day of the Eternal's wrath is at hand, and as a destruction from the Almighty shall it come. 16. Is not the meat cut off before our eyes, yea, joy and gladness from our God's house. 17. The seed is rotten under the clods, the garners are desolate, the barns are broken down; for the corn is withered. 18. How do the beasts moan! the herds of cattle bellow! because they have no pasture; yea, the flocks of sheep are desolate. 19. To thee, O Eternal, I cry; for the fire devoured the pastures of the wilderness, and the flame burnt all the trees of the field. 20. The beasts of the field moan also to thee: for the rivers of waters are dried up, and the fire devoured the pastures of the wilderness.



## CHAP. II.

## GOD'S JUDGMENTS, TERRIBLE LOCUSTS.

Blow the trumpet in Zion, and sound an alarm on my holy mountain; let all the land's inhabitants tremble; for the day of the Eternal cometh, it is near. 2. A dark and gloomy day of clouds and thick vapour, as the gloom spread on the mountains; there is a great and strong (locust) people, the like never was, nor shall be again, for many ages. 3. A fire devours before them, and behind them a flame burns; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4. Their appearance is like that of horses; and as horsemen they run, 5. As the noise of chariots which bound on the tops of mountains, like the noise of a fiery flame that devours the stubble, as of a strong people set in battle array. 6. Before them the people are in anguish; all faces shall become pale. 7. They shall rush on like mighty men, and climb the wall like warriors, and march all in order, and not break their ranks: 8. They straiten not one another; they walk each in his path; and when they fall on the darts, they are not wounded. 9. They shall traverse the city; they shall run on the wall; they shall climb on the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall shake: the sun and the moon shall be gloomy, and the stars shall withdraw their brightness. 11. And the Eternal shall utter his voice before his army; for his camp is very great; for he is strong to execute his word: for the day of the Eternal is great and very terrible; and who can abide it?

12. Therefore also now, saith the Eternal, Turn ye to me with all your heart, with fasting, weeping, and mourning. 13. Rend your heart instead of

your garments, and turn to the Eternal your God: for he is gracious and merciful, slow to anger, and of great kindness, and relenteth for the evil. 14. Who knows if he will return and relent, and leave a blessing behind him, a meat-offering and drink-offering to the Eternal your God?

15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, 16. Gather the people, sanctify the congregation, assemble the elders; gather the children and sucklings; let the bridegroom come out of his chamber, and the bride out of her closet: 17. Let the priests, the Eternal's ministers, weep between the porch and the altar, and say, Spare thy people, O Eternal, and give not thine heritage to reproach, for the heathen to rule them: wherefore should they say among the heathen, Where is their God?

18. Then will the Eternal be jealous for his land, and pity his people, 19. Yea, he will say to his people, Lo, I will send you corn, wine, and oil, wherewith ye shall be satisfied; and I will no more make you a reproach among the heathen: 20. But I will remove far from you the northern army, driving it into a land barren and desolate, with its face to the east sea, and its back to the west sea; and being putrified, its stench shall arise, tho' it hath done great things.

21. Fear not, O land; be glad and rejoice; for the Eternal will do great things. 22. Be not afraid, ye beasts of the field; for the pastures of the wilderness spring, the tree bears its fruit, the fig tree and the vine yield their strength. 23. Be glad then, ye sons of Zion, and rejoice in the Eternal your God: for he will give you the former rain suitably, and cause the shower come down upon you, the former rain for you in the first month, and the latter rain in the sixth month (March). 24. The floors shall be full of wheat, and the presses shall overflow with wine and oil. 25. And I will restore to you the product of the years that the locust, the canker-

worm, the caterpillar, the grasshopper, my great army which I sent among you, ate. 26. Ye shall eat in plenty, and be satisfied, and praise the name of the Eternal your God, that dealt wondrously with you; and my people shall never be ashamed. 27. Thus shall ye know that I am in Israel, the Eternal your God, there being none else; and my people shall never be ashamed.

28. And afterward, I will pour out my Spirit on all flesh; and your sons and daughters shall prophesy, your old men shall dream divine dreams, your young men shall see visions. 29. And also on the servants and handmaids, in those (gospel) days, will I pour out my Spirit. 30. And I will shew wonders in the heavens, and on the earth, bloodshed, and fire, and pillars of smoke. 31. The sun shall be turned into darkness, and the moon into blood-red, before the great and terrible day of the Eternal come. 32. But whoever shall call on the Eternal's name shall be delivered—for in mount Zion and Jerusalem shall be deliverance, as the Eternal said, even among the remnant whom the Eternal shall call.

### CHAP. III.

#### GOD'S JUDGMENTS ON THE SAINTS' ENEMIES.

For in those days, (at the millennium), when I bring back Judah and Jerusalem's captivity, 2. I will also gather all nations, and bring them to the valley of Jehoshaphat, and judge them there for my people, my heritage Israel, whom they scattered among the nations, and then divided my land. 3. They cast lots for my people, they gave a boy for a harlot, and sold a girl for wine to drink. 4. Yea, what have ye to do with me, even my people, O Tyre and Sidon, and all Palestine's borders? will ye render evil for a recompence? and if ye so recompense me, swiftly and speedily will I return your recompence on your head; 5. Because ye

took my silver and gold, and carried into your palaces my goodly pleasant things. 6. The sons of Judah and Jerusalem ye sold to the Grecians, to remove them far from their own bounds. 7. But I will recover them from the place whither ye sold them, and return your deserts on your own head; 8. I will sell your sons and daughters to the sons of Judah, who shall sell them to the Sabeans, a people afar off; for the Eternal said it.

9. Proclaim this among the Gentiles; Prepare war, stir up the mighty, let all the warriors march and come; 10. Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. 11. Assemble and come, all ye heathen, assemble around; the Eternal shall bring low thy mighty ones. 12. Let the heathen be stirred up, and come to the valley of Jehoshaphat: for there will I sit to judge them all around. 13. Put in the sickle, for the harvest is ripe; come, for the press is full, the presses overflow, because their wickedness is great. 14. Great multitudes will be in the valley of decision: for the day of the Eternal is near therein. 15. The sun and moon shall be gloomy, and the stars shall withhold their brightness. 16. Nay, the Eternal shall roar from Zion, and utter his voice from Jerusalem; the heavens and the earth shall shake: but the Eternal will be the refuge of his people, and the defence of the Israelites. 17. So ye shall know that I am the Eternal your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and strangers shall pass through it no more, (in the millennium).

18. And at that time, the vines on the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come out of the Eternal's house, and water the valley of Shittim. 19. Egypt shall be a desolation, and Edom a desolate

wilderness, for their violence against Judah, because they shed innocent blood in their land. 20. But Judah shall dwell for ever, and Jerusalem to all ages. 21. For I will avenge their blood that I avenged not; and the Eternal shall dwell in Zion.

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## A M O S.

A. C. CIR. 823.

### CHAP. I.

GOD'S JUDGMENTS ON THE NATIONS.

**T**HE prophetic words of Amos, who was (of Judah's tribe) among the shepherds of Tekoa, which he saw in vision, concerning Israel, in the days of Uzziah king of Judah, and of Jeroboam son of Joash king of Israel, two years before the earthquake.

2. He said, The Eternal will roar from Zion, and utter his voice from Jerusalem, and the shepherds' habitations shall mourn, and Carmel's top wither by drought.

3. Thus saith the Eternal, for three transgressions of Syrian Damascus, yea, for four (*i. e.* many) I will punish it, because they have threshed Gilead with threshing instruments of iron. 4. But I will send a fire into Hazael's house, which shall devour Ben-hadad's palaces. 5. I will break also the barrier of Damascus, and cut off the inhabitant from Beth-aven, and the sceptre-bearer from Beth-Eden: and the people of Syria shall go into captivity to Kir, saith the Eternal.

6. Thus saith the Eternal, for three transgressions of Gaza, yea, for four, I will punish it, because they carried away all the captives to deliver them

to Edom: 7. But I will send a fire on the wall of Gaza, which shall devour its palaces. 8. And I will cut off the inhabitant from Ashdod, and the sceptre-bearer from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Eternal God.

9. Thus saith the Eternal, For three transgressions of Tyre, and for four, I will punish it, because they delivered the whole captivity to Edom, and remembered not the covenant of the brethren; 10. But I will send a fire on the wall of Tyre which shall devour its palaces.

11. Thus saith the Eternal, For three transgressions of Edom, and for four, I will punish it, because he pursued his brother with the sword, and cast off all pity, and his anger did tear perpetually, and he kept his wrath continually. 12. But I will send a fire on Teman, which shall devour Bozrah's palaces.

13. Thus saith the Eternal, For three transgressions of Ammon, yea, for four, I will punish it, because they ripped up the pregnant women of Gilead, to enlarge their border: 14. But I will kindle a fire in Rabbah's wall, which shall devour its palaces, with shouting in the day of battle, with a whirlwind in the day of the tempest. 15. And their king shall go into captivity with his princes, saith the Eternal.

## CHAP. II.

### WRATH AGAINST MOAB AND ISRAEL.

Thus saith the Eternal, For three transgressions of Moab, yea, for four, I will punish it, because he burnt the king of Edom's bones into lime: 2. But I will send a fire on Moab, which shall devour Kerioth's palaces, and Moab shall die with a tumult, with shouting, and the trumpet's sound. 3. I will cut off the judge from it, and slay all its princes with him, saith the Eternal.

4. Thus saith the Eternal, For three transgressions of Judah, yea, for four, I will punish it, because they rejected the Eternal's law, and kept not his commands, and their lies caused them to err, after which (idols) their fathers walked: 5. I will send a fire on Judah, which shall devour Jerusalem's palaces.

6. Thus saith the Eternal, For three transgressions of Israel, yea, for four, I will punish it, (for selling Joseph, they were in Egyptian bondage; for making the golden calf, they wandered in the wilderness; for asking a king, and killing the prophets that forbade their idolatry, they were led to Babylon) because they sold the righteous for silver, and the poor for a pair of shoes. 7. They level the head of the poor with the dust by oppression, and deprive the meek of his right, a man also and his father will go to one maid, to profane my holy name. 8. And upon garments pawned, they lean down by every altar, and drink the wine of those fined unjustly, in their god's house.

9. Tho' I destroyed the Amorite before them, whose height resembled the cedars, and his strength the oaks, yet I destroyed his fruit from above, and his roots from beneath, (both high and low people.) 10. And I brought you from Egypt, and led you forty years thro' the wilderness, to possess the Amorite's land. 11. I made some of your sons prophets, and of your youths Nazarites. Is it not even thus, O ye Israelites, saith the Eternal. 12. But ye made the Nazarites drink wine, and forbade the prophets to prophesy. 13. Behold I will press you under tribulations as a cart full of sheaves is pressed under them. 14. Therefore shall flight perish from the swift, and the strong shall not retain his strength, nor the mighty deliver himself; 15. Nor shall he who handles the bow stand, nor the swift runner, nor the rider escape. 16. The

courageous mighty many shall flee away naked in that day, saith the Eternal.

### CHAP. III.

#### GOD'S JUDGMENTS AGAINST ISRAEL.

HEAR the word the Eternal spoke against you, O Israelites, the whole nation I brought from Egypt. 2. You only have I chosen for a church of all nations on earth; therefore I will punish you for all your iniquities. 3. Can two walk together except they be agreed? (your sins separate you from God.) 4. Will a lion roar in the forest when he hath no prey? will a young lion cry in his den having nothing? (sinners are a prey to justice.) 5. Can a bird fall into a snare where no gin is? (sin is a snare,) shall one take up a snare, having taken nothing at all? 6. Shall a trumpet be blown in the city, and the people not be afraid? shall there be affliction in a city, and the Eternal hath not sent it?

7. Surely the Eternal God will do nothing, without revealing his secret to his servants the prophets. 8. The lion roared, who will not fear? The Lord Jehovah hath spoken, who will not prophesy?

9. Publish it at the palaces in Ashdod, and in Egypt, saying, Assemble on Samaria's mountains, and behold the great tumults and the oppressions therein. 10. For they know not how to do right, saith the Eternal, who store up violence and robbery in their palaces. 11. Therefore thus saith the Lord God, An adversary shall surround the land; and shall bring down thy strength, and spoil thy palaces. 12. Thus saith the Eternal, As the shepherd delivers from the lion's mouth two legs, or a piece of an ear; so shall the Israelites that dwell in Samaria, and in Damascus, be delivered. 13. Hear ye, (priests) and testify to Jacob, saith the Lord God, the God of hosts, 14. That in the



day I punish Israel for transgressions, I will also visit Bethel's altars, and their horns shall be cut off, and they shall fall to the ground. 15. And I will smite the winter-house with the summer one; nay, the ivory houses shall perish, and the great houses have an end, saith the Eternal.

## CHAP. IV.

### ISRAEL REPROVED FOR OPPRESSION.

HEAR this word, ye beeves of Bashan, (luxurious nobles,) on Samaria's mountain, who oppress the poor, and crush the needy, and say to the poors' despots, Bring, let us drink. 2. The Lord God sware by his holiness, lo, the days come, when he will take you away as with hooks, and your posterity as with fishing nets. 3. And ye shall go out at the breaches, each at the one before him, and I will cast them away, and destroy them, saith the Eternal.

4. Will ye come to Bethel and transgress, at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: 5. And offer thank-offerings with leaven, and publish the free-offerings; for ye love this, O Israelites, saith the Lord God.

6. And though I caused you want bread in all your cities and places, yet ye returned not to me, saith the Eternal. 7. I also withheld rain from you when needed, there being yet three months to the harvest; and I caused it rain on one city, and not on another, the piece whereon it rained not, withered. 8. So two or three cities wandered to one city for water, but were not satisfied; yet ye returned not to me, saith the Eternal. 9. I smote you with blasting and mildew greatly; your gardens, vineyards, fig trees, and olive trees, that were multiplied, the locust devoured; yet ye returned not to me, saith the Eternal. 10. I sent among

you the pestilence as in Egypt; your youths were slain with the sword, your horses were led into captivity; I made you smell the stench of your camps: yet ye returned not to me, saith the Eternal. 11. I overthrew some of you like Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning; yet ye returned not to me, saith the Eternal. 12. Therefore I will do thus to thee, O Israel; and because I will do this to thee, prepare to meet thy God, O Israel. 13. For, lo, he that formed the mountains, and created the wind, and declares to man what is his thought, that makes the morning obscurity, and treads on the high places of the earth, The Eternal, the God of hosts, is his name.

## CHAP. V.

### A LAMENTATION FOR ISRAEL.

HEAR this word of lamentation which I utter against you, O Israel. 2. The virgin of Israel will fall down to rise no more; she will be forsaken on her land; there is none to raise her up. 3. For thus saith the Lord God, The city that went out a thousand shall leave a hundred, and what went forth a hundred shall leave ten, to Israel.

4. Thus saith the Eternal to Israel, Seek me, and live. 5. But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel come to nought. 6. Seek the Eternal, and live; lest he break out like fire on Joseph's house, and it devour Israel, and there be none to quench it. 7. Ye who turn judgment to wormwood, and leave off righteousness on the earth, 8. Seek him who made the seven stars and Orion, and turns the shadow of death to morning, and makes the day dark with (eclipses as) night; who calls out the sea waters, and pours them on the face of the earth; The Eter-

nal is his name: 9. Who spoils the strong, and the fortress. 10. They hate rebukes at the gate, and abhor him that speaketh uprightly. 11. Therefore as you prey on the poor, and take from him burdens of wheat, though ye build houses of hewn stone, ye shall not dwell therein, and plant pleasant vineyards, ye shall not drink wine of them. 12. For I know your manifold transgressions and great sins, afflicting the just, and taking bribes for them, to deprive the poor of his right at the court gate. 13. Therefore the prudent shall keep silence at that time, for it will be an evil time. 14. Seek good, and not evil, that ye may live; and it will be so, the Eternal God of hosts shall be with you, as ye said. 15. Hate evil, love good, and establish judgment at the gate; it may be the Eternal God of hosts will be gracious to the remnant of Joseph. 16. Therefore thus saith the Eternal God of hosts, There shall be lamentations in all streets; and they shall say in all the courts, Alas! alas! and they shall call the husbandman to mourning, and such as know lamentation to wailing. 17. And in all vineyards shall be lamentation: for I will pass thro' the midst of thee, saith the Eternal. 18. Wo to you that desire the day of the Eternal! why would ye have this? the day of the Eternal's reckoning is darkness, and not light. 19. As if one fled from a lion, and a bear met him; or leaned his hand on the house-wall, and a serpent bit him. 20. Shall not the day of the Eternal's judgment be darkness, and not light? even very dark, and no brightness in it?

21. I hate, I despise your feast days, I will not delight in your solemn assemblies. 22. Though ye offer me burnt-offerings and meat-offerings, I will not accept them, nor regard the peace-offerings of your fatlings. 23. Remove from me the noise of your songs; for I will not hear the melody of your viols. 24. But let justice flow as waters, and righ-

teousness as a mighty stream. 25. Did ye offer to me sacrifices and offerings in the wilderness for forty years, O Israel? Nay. 26. But ye carried the tabernacle of your Moloch, and the star of your god Chiun, your images which ye made you: 27 Therefore I will cause you go into captivity beyond Damascus, saith the Eternal, whose name is the God of hosts.

## CHAP. VI.

### WANTONNESS PLAGUED.

Wo to the rich and careless in Zion, who trust in Samaria's mountain, who are called the chief ones of the nations, to whom Israel resorts. 2. Go over to Calneh and see; and from thence to great Hamath; then to Gath of the Philistines: are ye better than these kingdoms? are their bounds greater than yours? 3. Ye who remove far the evil day, and bring the seat of violence near; 4. That lie on beds of ivory, and stretch yourselves on your couches, and eat the lambs of the flock, and the calves from the midst of the stall; 5. Who chant at the viol's sound, and invent to themselves musical instruments, like David, (tho' they are not like him;) 6. Who drink bowls of wine, and anoint with choicest ointments; but lament not for Joseph's distress.

7. Therefore they shall go captive with the first captives; and their funeral banquet, who abound, shall depart. 8. The Lord JEHOVAH sware by himself, saith the Eternal God of hosts, I abhor Jacob's pride, and hate his palaces; so I will deliver up the city, with all therein. 9. And if ten men remain in one house, they shall die of the plague. 10. And one shall take up his friend's body to burn it, and bring the bones out of the house, and say to him that is within by the house sides, Is there yet any here? And he shall say, No. Then shall he

say, Silence; for the Eternal's name is not to be mentioned, (as having done this.) 11. For, lo, the Eternal will command to smite the great house with breaches, and the little house of Judah with ruptures.

12. Shall horses run on the rock? will one plow it with oxen? (Ye are hopeless,) ye turn judgment to hemlock, and the fruit of righteousness to wormwood. 13. Ye who rejoice for what is nothing, and say, Have we not got dominion by our own strength? 14. But, lo, I will raise up against you a nation, O Israel, saith the Eternal God of hosts, who shall oppress you from the entrance of Hamath, to the river of the desert.

## CHAP. VII.

### OF THE GRASSHOPPERS AND THE FIRE.

Now the Eternal God shewed me, that he formed locusts when the latter grass began to spring, which was that after the king's mowings. 2. And when they finished eating the grass of the field, I said, O Lord God, forgive, I beseech thee; how shall Jacob arise? for he is little. 3. The Eternal relented for this: It shall not be, saith the Eternal.

4. Thus the Eternal God shewed me, that he proclaimed to contend by fire, to devour the great deep of Israel, and it consumed a part (at the first.) 5. Then I said, O Lord God, leave off, I beseech thee; how shall Jacob arise? for he is little. 6. The Eternal relented for this; It shall not be, saith the Lord God.

7. Thus he shewed me that the Eternal stood upon a wall modelled by a plumb-line, with a plummet in his hand. 8. Then the Eternal said to me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more. 9. The high places of Isaac shall be

desolate, and the sanctuaries of Israel laid waste; and I will rise against Jeroboam's house with the sword.

10. Then Amaziah, priest of Bethel sent to king Jeroboam, saying, Amos conspired against thee in Israel; the land is not able to bear with all his words. 11. For thus saith Amos, Jeroboam shall die by the sword, and Israel be wholly carried captive from their own land. 12. Amaziah said also to Amos, O seer, go, flee to Judah, eat bread, and prophesy there. 13. But prophesy no more against Bethel; for it is the king's sanctuary, and his house.

14. Then Amos answered Amaziah, I was no prophet, nor a prophet's son; (not bred in their seminaries) but a herdman gathering sycamore fruit; 15. And the Eternal taking me from following the flock, said, Go prophesy to my people Israel.

16. Now, therefore, hear the word of the Eternal; Thou sayest, Prophesy not against Israel, and say nothing against Isaac's house. 17. Therefore, thus saith the Eternal, thy wife shall be ravished in the city, thy sons and daughters shall fall by the sword, thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall be wholly carried captive from his own land.

## CHAP. VIII.

### A BASKET OF SUMMER FRUIT SHEWED.

Now the Lord God shewed me a basket of late summer fruit. 2. Then he said, Amos, what seest thou? and I said, a basket of late summer-fruit. Then he said, the latter end is come on my people Israel; I will pass by them no more, (they are ripe for ruin.) 3. And the singing women of the palace shall howl at that day, saith the Lord God; many dead bodies in every place shall be cast out silently.

4. Hear this, ye that crush the needy, and con-

sume the poor of the land. 5. Saying, when will the new moon be over, that we may sell corn, and the sabbath, that we may set forth wheat, to make the ephah small and the shekel great, and to pervert the balances by deceit? 6. To purchase the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat. 7. The Eternal hath sworn against Jacob's pride, Surely I will never forget any of their works. 8. Shall not the land tremble for this, and all its inhabitants mourn, since it shall rise wholly as a flood; and be driven out, and sink down as the flood of Egypt? 9. And in that day, saith the Lord God, I will make the sun's light go off at noon, (by an eclipse) and darken the earth in the clear day. 10. I will also turn your feasts to mourning, and all your songs to lamentation; and bring sackcloth on all loins, and baldness on every head; and make it a mourning as for an only son, and its end as a bitter day.

11. Lo, the days come, saith the Lord God, that I will send a famine on the land, not of bread nor of water, but of hearing the words of the Eternal: 12. So that they shall wander from sea to sea, and from north to south; they shall range about to seek the word of the Eternal, and not find it. 13. In that day shall the young men and fair virgins faint for thirst. 14. They that swear by Samaria's sin, Saying, 'Thy gods, O Dan and Beersheba, live; they shall fall and never rise.

## CHAP. IX.

### THE DESOLATIONS' CERTAINTY.

I saw the Lord standing on the altar, and he said, Smite the upper lintel of the door, that the posts may shake, and wound them all on the head, and I will slay the rest with the sword; none shall escape nor be delivered. 2. Though they dig into hell, there shall my hand take them; tho' they climb

to heaven, thence will I bring them down: 3. And tho' they hide in Carmel's top, I will search and take them out thence; yea, tho' they lurk from my sight in the bottom of the sea, there will I command the serpent to bite them: 4. And tho' they go into captivity before their enemies, thence will I command the sword to slay them; as I will set mine eyes on them for hurt, and not for good. 5. For the Lord God of hosts will smite the land, that it melt, and all its inhabitants mourn, since it shall rise up wholly like a flood, and stagnate as the flood of Egypt. 6. He builds his spheres in the heavens, and sounds his troops on earth, who calls the sea waters, and pours them out on the earth, the Eternal is his name. 7. Ye are like the Ethiopians to me, O Israelites, saith the Eternal. I brought Israel out of Egypt, and the Philistines from Caph-tor, and the Syrians from Kir? 8. Lo, the Lord God's eyes are on the sinful kingdom of Israel, to destroy it from the earth; but I will not utterly destroy Jacob, saith the Eternal. 9. For lo, I will command to sift Israel among all nations like the sifting in a sieve, when not a grain falls to the earth. 10. All the sinners of my people shall die by the sword, who say, Evil shall not overtake nor prevent us.

11. In that day, (in the millennium) I will raise up David's tabernacle that is fallen, and close up its breaches, and rear up its ruins, and build it as in the days of old; 12. That the remnant of men may seek God, even all the nations called by my name, (in the gospel) saith the Eternal, that doeth this. 13. Then the days will come, saith the Eternal, that the plowman shall overtake the reaper, and the treader of grapes the sower of seed; the mountains shall also drop new wine, and all the hills shall, as it were, be dissolved with it. 14. For I will bring back my people Israel's captivity, who shall build and inhabit the waste cities, plant their vineyards, and drink



their wine, make gardens, and eat their fruit. 15. For I will plant them (at the millennium) so that they shall be no more plucked out of their land I gave them, saith the Eternal thy God.

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## OBADIAH.

A. C. CIR. 587.

### CHAP. I.

#### EDOM'S DESTRUCTION.

**T**HE prophetic vision of Obadiah, Thus saith the Lord Jehovah concerning Edom, We have heard a report from the Eternal, and an ambassador is sent among the heathen, saying: Get ready, and let us rise against it in battle. 2. Lo, I made thee small among the nations, thou art greatly despised.

3. The pride of thy heart deceived thee whose habitation is high in the cliffs of the rock; that saith in his heart, who shall bring me down to the ground? 4. Tho' thou shouldst exalt thyself as the eagle, and make thy nest among the stars, thence would I bring thee down, saith the Eternal. 5. If thieves come to thee, or robbers by night, how art thou perished! they would steal till they had enough; if grape-gatherers come to thee, they would leave gleanings of grapes. 6. How are Esau's hidden things searched and sought out! 7. All who are in league with thee brought thee to the border; they that were at peace with thee, deceived thee, and prevailed against thee; they that ate bread with thee, laid snares under thee, not understanding it. 8. In that day, saith the Eternal, I will destroy Edom's wise men, and understanding from Esau's mount. 9. Thy mighty men, O Teman, shall fear that all of Esau's mount shall be cut off by slaughter.

10. For thy slaughter and violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. 11. When thou stoodst opposite, when strangers carried captive his forces, and foreigners entered his gates, and cast lots on Jerusalem, even thou wast as one of them. 12. Thou shouldst not have delighted to see thy brother's calamity, when he became a stranger, nor rejoiced over Judah's destruction, nor spoken proudly in his distress. 13. Thou shouldst not have entered the gate of my people in their calamity; nor even joyfully beheld their affliction in it, nor seized their substance in it. 14. Thou shouldst not have stood in the cross way, to cut off those escaped, nor delivered up those remaining in distress. 15. For the Eternal's doom day is near to all the heathen: as thou didst it shall be done to thee, thy reward shall return on thine own head. 16. For as ye drunk a cup of confusion on my holy mountain, so shall all the heathen drink that of wrath continually; yea, and swallow down, and be as though they had not been.

17. But on mount Zion shall be deliverance, and holiness; and Jacob shall possess their possessions. 18. Jacob's house shall also be a fire, and Joseph's a flame, and Esau's for stubble, among which they shall kindle and devour them, so there shall not be any remnant of Esau; for the Eternal said it. 19. The southern Jews shall possess Esau's mount, and the Philistines' plain, nay the fields of Samaria; and Benjamin shall possess Gilead. 20. And the captives of the Israelites' host shall possess that of the Canaanites, even to Zarephath; and the captives of Jerusalem in Sepharad shall possess the southern cities. 21. And (Maccabee) deliverers shall arise on mount Zion to rule Esau's mount, and the kingdom shall be the Eternal's, (by the gospel).

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# J O N A H.

A. C. CIR. 823.

## CHAP. I.

### JONAH SENT BY GOD TO NINEVEH.

**N**ow the word of the Eternal came to Jonah, Amitai's son, (of Zebulon's tribe in lower Galilee, Joshua xix. 13.) saying, 2. Go quickly to the great city Nineveh, and proclaim against it, for their wickedness is come up before me. 3. But Jonah went to flee unto Tarshish from the Eternal's presence (from prophesying), and going to Joppa, he found a ship going there; so having paid its hire he embarked, (Acts xxi. 39.)

4. But the Eternal sent so great a wind into the sea, and there was such a mighty tempest that the ship was like to be broken. 5. Then the mariners afraid, cried each to his god, and cast the wares out of the ship into the sea to lighten it: but Jonah having gone down into the side of the ship, lay fast asleep. 6. So the shipmaster coming to him, said, Why sleepest thou, Arise, call on thy God, perhaps God will preserve us from perishing. 7. They said also one to another, Come, let us cast lots to know for whom this evil is come; and the lot fell on Jonah. 8. Then they said to him, What is thine occupation, and thy country and people? 9. Then he said to them, I am a Hebrew; I fear the Eternal God of heaven, who made the sea and the dry land. 10. Now they feared exceedingly, when they knew he endeavoured to flee from the Eternal's presence, (viz. from doing his duty), saying, as he told them, Why didst thou this?

11. What shall we do to thee, that the sea may be calm to us? for it was still more and more tem-

pestuous. 12. Then he said to them, Cast me into the sea; so shall it be calm to you: for I know that for my sake this great tempest is upon you.

13. However they rowed hard to get back to the land, but could not; for the sea went on tempestuously against them. 14. So they cried to the Eternal, saying, We beseech thee, O Eternal, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Eternal, dost as thou wilt. 15. So they cast Jonah into the sea; then it ceased to rage. 16. Then they feared the Eternal exceedingly, and offering sacrifice to him, made vows.

17. Now the Eternal prepared a great fish to swallow up Jonah, who was in its bowels three days and three nights.

## CHAP. II.

### JONAH'S PRAYER.

THEN Jonah prayed to the Eternal his God, from the fish's bowels. 2. Saying, I called on thee, O Eternal, because of my distress, and thou heardst me out of the grave's recess. 3. For thou hast cast me into the deeps of the sea; the floods compassed me, all thy billows and waves passed over me. 4. Then I said, I am cast out of thy sight; yet, I will again behold thy holy temple. 5. The waters surround me to the peril of my life, the deep encompasses me, sea weeds are wrapped about my head. 6. I descended to the bottoms of the mountains, the earth with its bars were about me continually, yet thou wilt rescue my life from destruction, O Eternal my God. 7. When my soul desponded in me, I remembered the Eternal, and my prayer came to thee, into thy holy temple. 8. They that serve idols false vanities forsake their own mercy. 9. But I will sacrifice to thee with thanksgiving, I will perform what I vowed. Salvation is of the Eternal.

10. Now the Eternal commanded the fish, and it vomited out Jonah on the dry land.

### CHAP. III.

#### JONAH SENT AGAIN TO NINEVEH.

THEN the word of the Eternal came to Jonah the second time, saying, 2. Go quickly to the great city Nineveh, and proclaim to it the proclamation that I speak to thee. 3. So Jonah went to Nineveh, as the Eternal ordered him. It was an exceeding great city of three days journey, (sixty miles around.) 4. When Jonah went into it a day's journey, he cried, Yet forty days and Nineveh shall be overthrown.

5. So the citizens (the inhabitants) believed God, and proclaimed a fast, and put on sackcloth, from the greatest even to the least. 6. For the word came to the king; so he arose from his throne, laid his robe aside, covered him with sackcloth, and sat on ashes. 7. He caused also to be proclaimed thro' Nineveh, by the king and his nobles' decree, saying, Let neither man nor beast, herd nor flock, taste any meat, or drink: 8. But let man and beast be covered with sackcloth, and let men cry mightily to God, yea, let each turn from his iniquity and violence. 9. Who can tell if God will relent, and turn from his fierce anger, that we may not perish? 10. Now God saw their works, that they turned from their evil way; so he relented as to the evil he said he would do to them; and did it not.

### CHAP. IV.

#### JONAH'S GOURD.

BUT it displeased Jonah exceedingly, so he was very angry. 2. And prayed to the Eternal, saying, I beseech thee, O Eternal, said I not this in my country? therefore, I fled before to go to Tarshish: for I knew thou art a God gracious and merciful,

slow to anger, and of great kindness, and turnest from doing evil. 3. Therefore, now O Eternal, take, I beseech thee, my life from me; it is better for me to die, than to live. 4. Then the Eternal said, Doest thou well to be angry?

5. Now Jonah being gone out of the city, abode on its east side, where he made him a booth, and sat under its shadow, to see what would become of the city. 6. Now the Eternal God prepared a spurge tree which he made to grow up over Jonah, for a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of it. 7. But God prepared a worm, next morning which smote the spurge that it withered. 8. And when the sun's light came, God prepared a still east wind; and the sun smote Jonah's head, so he fainting, wished in himself to die, saying, it is better for me to die than to live. 9. Then God said to him, Doest thou well to be angry for the spurge tree? And he said, I do well to be angry even to death. 10. Then the Eternal said, Thou wouldst have spared the spurge tree, for which thou labouredst not, nor madest it grow, which came up in a night, and perished in a night: 11. And should not I spare the great city Nineveh, wherein are more than six score thousand persons that cannot distinguish their right hand from their left, and also much cattle?

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## M I C A H.

A. C. CIR. 757.

### CHAP. I.

GOD'S WRATH AGAINST JACOB.

**T**HE Eternal's commission came to Micah the Morasthite (in Judah, Joshua xv. 44.) in the days

of Jotham, Ahaz, and Hezekiah, kings of Judah, concerning Samaria and Jerusalem.

2. Hear, all people; hearken, O earth, and all therein; against whom the Lord God is a witness from his holy temple. 3. For lo, the Eternal comes out of his place, and descending, will tread on the earth's high places. 4. And the vallies shall rent, and the mountains shall melt under him as wax before the fire, and be as waters rushing down a steep place. 5. For Jacob's transgression is all this, and for Israel's sins. What is Jacob's transgression, but Samaria's (idolatry?) and Judah's high places are in Jerusalem.

6. Therefore, I will make Samaria a heap of the field, as a place for the planting of a vineyard, and pour down its stones into the valley; and discover its foundations. 7. All its graven images shall be beaten to pieces, and all their hires for (idolatry) burnt; for I will destroy all its idols; for each was gathered from the harlot's hire, and to that shall they return. 8. Therefore I will wail and howl, having put off my mantle, I will wail like dragons, and mourn as owls. 9. For her wound is incurable; it is come to Judah: it reaches to the gate of my people, even to Jerusalem.

10. Declare it not at Gath; weep not aloud at all; in Beth-Aphrah roll thyself in the dust. 11. Depart, inhabitant of Saphir, confounded with shame; Zanaan's inhabitant came not to the mourning; O Beth-ezel he shall receive his pleasant plunder of you. 12. For though Maroth's inhabitant languished for good; evil descended from the Eternal to Jerusalem's gate. 13. Bind the chariot to the swift beast, O inhabitant of Lachish; she was the beginning of sin to Zion's daughters; for Israel's transgressions were found in thee. 14. Therefore, thou shalt give presents to Moresheth-gath: Ach-zib's houses shall become false to Israel's kings. 15. Yet I will bring an inheritor to thee, O inha-

bitant of Mareshah; he shall come to Adullam, the glory of Israel. 16. Make bald, shave thyself, for thy delicate children; enlarge thy baldness as the eagle; for they are gone from thee into captivity.

## CHAP. II.

### AGAINST OPPRESSION.

Wo to them that devise iniquity on their beds! in the morning light they practise it, if it is in their power. 2. They covet fields and houses, which they take by violence and possess; so they oppress a man, and take his house and heritage. 3. Therefore thus saith the Eternal, Lo, against this nation I devise an evil, from which you shall not remove your necks; nor shall ye go haughtily: for it is an evil time. 4. On that day they shall use a proverb against you, and lament with a lamentable lamentation, saying, We are utterly wasted, he removed my people's portion, what was divided to me, instead of restoring, to turn away our fields. 5. Therefore thou shalt have none to cast a line by the lots in Eternal's congregation. 6. Prophecy not, they say to them that prophesy: let them say nothing to those that will not remove reproaches.

7. Doth Jacob's house say, is the Eternal's Spirit straitened? are these his doings? are not my words good to the upright? 8. My people of old is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely, the captives of war. 9. My people's wives ye drive out from their pleasant houses; from their children ye take away the glory for ever. 10. Arise, depart; for this is not your rest: because, being polluted, it shall be destroyed even with a sore destruction. 11. If a man with a false spirit lie, saying, I will prophesy to you of wine and strong drink; he shall be this people's prophet.

12. I will surely gather you all, O Jacob; I will collect Israel's remnant together as Bozrah's sheep,



as a flock in its fold; tumultuous by the multitude of men. 13. The besieger is come before them; they broke down, and passed thro' the gate, and the captives went out at it; their king going before them, with the Eternal at their head, (punishing them.)

### CHAP. III.

#### THE PRINCE'S CRUELTY.

AND I said, Hear now, ye chiefs of Jacob, and ye leaders of Israel; you ought to know what is right. 2. Who hate good, and love evil; tearing their skin and their flesh from off their bones; 3. Who devour my people's flesh, and pull off their skin, and break their bones, and chop them in pieces, as for the pot, and as flesh in the caldron. 4. Then they shall cry to the Eternal, but he will not hear, but hide his face from them, as their doings were evil.

5. Thus saith the Eternal concerning the prophets that make my people err, that bite with their teeth, and cry, Peace, peace; and prepare war against him who puts not into their mouths; 6. Therefore night and darkness shall be to you, that ye shall not have a vision and divination; for the sun (of vision) shall forsake the prophets, and the day be dark to them. 7. Then the seers shall be ashamed, and the diviners confounded; they shall cover their faces, as there is no answer from God.

8. But I am filled with might by the Eternal's Spirit, and with judgment and power; to declare to Jacob his transgression, and to Israel his sin. 9. Hear now this, ye heads of Jacob, and leaders of Israel, that abhor judgment, and pervert all equity. 10. Who build Zion with blood, and Jerusalem with iniquity. 11. Its heads judge for a bribe, and its priests teach for hire, and its prophets divine for money: yet they depend on the Eternal, and say,

Is not the Eternal among us? none evil can come on us. 12. Therefore Zion for your sake shall be plowed as a field; and Jerusalem become heaps, and the mountain of the Lord's house as the high places of the forest.

## CHAP. IV.

### THE CHURCH'S PEACE AND RESTORATION.

BUT in the last days, (the millennium,) the mountain of the Eternal's house (Messiah's kingdom) shall be established on the top of the mountains, and exalted above the hills; and the people shall flow to it. 2. And many nations shall go and say, Come, let us go up to the mount Zion of the Eternal, and to the God of Jacob's house; and he will teach us of his ways, and we will walk in his paths: for the law shall proceed from Zion, and the word of the Eternal from Jerusalem.

3. And he shall judge among many people, and convince strong nations afar; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, nor learn war any more. 4. But each shall abide under his own vine, and his fig-tree: and none shall make them afraid; for the Eternal God of hosts hath spoken it. 5. For all people will walk till then in their god's name; and we will walk in the Eternal our God's name for ever.

6. In that day, saith the Eternal, I will assemble the lame, or lost, and the captive I will gather that was driven out, and those whom I afflicted. 7. Thus I will make the lame as a remnant, and the cast off, a strong nation; and the Eternal shall reign over them on mount Zion from henceforth, for ever. 8. And thou, O tower of the flock, strong-hold of Zion's church, to thee shall come the former dominion; the kingdom to (the gospel) citizens of Jerusalem. 9. Now, why criest thou

aloud? is there no king in thee? is thy counsellor perished? for pangs seize thee as a parturient woman. 10. Be in anguish, and bring forth converts, O Zion, like a parturient woman: for now thou shalt leave the city, and dwell in the field, and depart to Babylon, and be rescued there, where the Eternal shall redeem thee from thine enemies.

11. Now also many nations are gathered against thee, that say, Let her be polluted, and let our eye see Zion's misery. 12. But they know not the Eternal's thoughts, nor understand his counsel; for he shall gather them as sheaves into the floor. 13. Arise and thresh, O citizen of Zion, for I will make thine horn iron, and thy hoofs brass; and thou shalt bruise many people; whose gain and substance I will consecrate to the Eternal God of the whole earth.

## CHAP. V.

### CHRIST'S BIRTH AND KINGDOM.

Now assemble in troops, O city of troops, to besiege us; they shall smite the (Messiah) the Judge of Israel with a rod on the cheek, (crucifying him.) 2. And thou, Bethlehem Ephratah, art thou too little to be among the leaders of Judah? for out of thee shall come the Ruler of Israel, whose goings are of old, from eternity. 3. Therefore, (for rejecting Messiah,) he will reject them, till she, (the Gentile church,) which travails, bring forth converts, and the remnant of the brethren be converted together with Israel, (to the church.) 4. And (Messiah) shall continue to rule in the Eternal's strength, in the majesty of the Eternal his God's name; and they, (his people) shall be converted; now he shall be great to the earth's boundaries. 5. And he will be the prosperity, when (Gog) the (new) Assyrian shall come into our land, and tread in our palaces; then shall be raised against him

seven rulers, and eight mighty leaders, 6. Who shall waste the Assyrian land, even Nimrod's, and its entrances with the sword, and they shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. 7. And the remnant of Jacob shall be among the nations, among many people, as a dew (of divine grace) from the Eternal, as the showers upon the grass, that tarrieth not for man, nor waiteth for the call of men.

8. The remnant of Jacob shall also be in the nations, among many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go thro', both tramples and tears, and none can deliver. 9. Thy hand shall be lifted up over thine adversaries, and all thine enemies shall perish. 10. Then saith the Eternal, I will cut off thy horses of war, and destroy thy chariots; (and I will protect thee.) 11. I will also cut off thy walled cities, and cast down all thy strong-holds; 12. And I will cut off false signs from thine hand; and thou shalt have no more soothsayers; 13. Thy graven images also I will cut off, and thy statues; and thou shalt no more worship the work of thine hands. 14. I will pluck up thy groves, and destroy thine enemies. 15. And I will execute vengeance in anger and fury on the heathen, who have not obeyed.

## CHAP. VI.

### UNKINDNESS AND INJUSTICE PUNISHED.

HEAR now what the Eternal saith; Arise, contend thou with the mountains, (the mighty) and let the hills hear thy voice. 2. Hear, O mountains, the Eternal's controversy, and ye strong foundations of the earth (its politicians) for the Eternal hath a controversy with his people, he will plead with Israel. 3. O my people, what have I done

to thee? and wherein have I wearied thee? testify against me. 4. For I brought thee from Egypt, and redeemed thee from slavery, and I sent before thee Moses, Aaron, and Miriam. 5. O my people, remember now Balak king of Moab's counsel, and Balaam Beor's son's answer from Shittim to Gilgal, that ye may acknowledge the Eternal's righteousness.

6. Wherewith shall I come before the Eternal, and bow before the high God? shall I appear with burnt-offerings, with calves a year old? 7. Will the Eternal be pleased with thousands of rams, or ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8. He shewed thee, O man, what is good, and what the Eternal requires of thee, to do justly, to love mercy, and walk humbly with thy God. 9. The Eternal's judicial voice cries to the city, and the wise shall fear thy name; hear the rod's voice, and him who appointed it.

10. Are the treasures of wickedness yet in the wicked's house, and the scanty measure that is abhorred? 11. Shall I count it pure with the wicked balances and deceitful weights? 12. For its rich men are full of iniquity, and its inhabitants speak lies, and their tongue is deceitful. 13. Therefore I will destroy thee by smiting thee, desolating thee for thy sins. 14. Thou shalt eat, but not be satisfied, and be bowed down; thou shalt take hold, but not deliver, and what thou deliverest, I will give to the sword. 15. Thou shalt sow, and not reap; and tread the olives, but not anoint thee with oil; and the grape, but shalt not drink.

16. For Omri's statutes are observed, and all Ahab's family's works, ye walked in their counsels, to become desolate, and the inhabitants a hissing; so ye shall bear my people's reproach.

## CHAP. VII.

## THE GENERAL CORRUPTION.

Wo is me? for I am few, (says the church,) as the gatherings of summer fruits, as the vintage's grape-gleanings there is no cluster to eat, when my appetite desired the first-ripe fruit. 2. The good man perishes from the earth; there is no upright man; they all lie in wait for blood, each hunts his brother with a net.

3. To do evil effectually with both hands, the prince and the judge ask a bribe, the great man utters his evil desire, and they do wilily. 4. The best is as a brier; the most upright sharper than a thorn hedge; the day of thy watchmen, thy visitation comes; now shall be their perplexity.

5. Trust not in a friend, confide not in a guide; trust no secret to thy wife. 6. For the son dishonours the father, the daughter riseth up against her mother, the daughter-in-law, against her mother-in-law; a man's enemies are they of his own house. 7. But I will look to the Eternal; I will hope in the God of my salvation; my God will hear me.

8. Rejoice not against me, O mine enemy, tho' I fall, I shall arise: tho' I sit in darkness, the Eternal shall be a light to me. 9. I bear the Eternal's indignation because I sinned against him; till he plead my cause, and execute judgment for me, will he bring me to light, and till I behold his righteousness. 10. Then mine enemy (Assyria,) shall see it, and shame shall cover her who said to me, Where is the Eternal thy God? mine eyes shall behold her shame, now shall she be trodden down as the mire of the streets. 11. In the day thy walls are to be built, shall the decree for it come from afar off. 12. In that day also the pious shall come to thee from Assyria, and from the fortified cities, and from Egypt, even to the river Euphrates, and

from east sea to west sea, and from mountain to mountain. 13. After that the land was desolate for their iniquities who dwelt therein.

14. Feed thy people with thy protecting rod, the flock of thine heritage, which dwell solitary in the wood within Carmel: let them feed in Bashan and Gilead as in ancient days. 15. As when he came out of Egypt will I shew him wonders.

16. The nations shall see, and be confounded at all their power; they shall be silent, and not listen. 17. They shall lick up the dust like a serpent, they shall be terrified in their close places, like creeping things of the earth; they shall fear the Eternal our God, and be afraid of thee.

18. Who is a God like thee, forgiving iniquity, passing over the transgression of the remnant of his heritage? he retains not his anger for ever, as he delights in mercy. 19. He will return, he will have mercy on us, he will subdue our iniquities, and thou wilt cast all our sins into the depths of the sea. 20. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou swarest to our fathers of old.

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## N A H U M.

A. C. CIR. 720.

### CHAP. I.

GOD'S GOODNESS.

**T**HE prophecy concerning Nineveh. The book of the vision of Nahum, the Elkoshite. 2. The Eternal is a jealous and avenging God; the Eternal is wrathful, and takes vengeance on his adversaries, being mindful of their injuries. 3. The Eternal is slow to anger, yet great in power, but

will not acquit the wicked: the Eternal hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. 4. He rebukes the Red Sea, and it is dried up, and also all the rivers, (Jordan, &c.) Bashan and Carmel, and Lebanon's flower languish. 5. The mountains quake at him, as Sinai; the hills melt, and the rocks to a spring; the earth is moved at his presence, with the world, and all that dwell therein. 6. Who can stand before his indignation, or abide his fierce anger? his fury is poured out like fire, and the rocks break down before him. 7. The Eternal is good, a strong-hold in trouble; and loves them who trust in him. 8. But with an overflowing flood of foes, he will make an utter end of them who oppose him, and darkness shall pursue his people's enemies. 9. What imagine ye against the Eternal? he will make an utter end; affliction shall not rise a second time. 10. For whilst the princes are perplexed and as drunken with wine, they shall be devoured as stubble fully dry. 11. One comes out of thee, (Nineveh), that imagines evil against the Eternal, a wicked counsellor. 12. Thus saith the Eternal, Tho' the Assyrians, ruling many people, ravaged passing through, and I afflicted thee, (Judah), I will afflict thee no more by them. 13. For now, I will break his yoke from off thee, and pluck off thy bonds. 14. And the Eternal commands concerning thee, that none of thy name should be scattered any more; from the house of thy gods will I cut off the graven and the molten image. I will make thy grave; for thou art vile. 15. Behold on the mountains his feet who brings good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass thro' thee; he is utterly cut off (in the millennium).



## CHAP. II.

## NINEVEH'S DOOM.

THE disperser is come up against thee, (O Nineveh), keep the fortification, watch the way, strengthen thy loins, fortify thy power mightily. 2. The Eternal turned away Jacob's pride, Israel's emptiers emptied them, and spoiled their vine branches. 3. The shield of (the besiegers) mighty men, (the dispersers), is made red with blood, the valiant are in scarlet; the chariots shall be with flaming torches in the day of preparation, and the horsemen spread fear. 4. The chariots shall go furiously in the streets; they shall run to and fro in the broad ways; they shall seem like lamps, they shall run like the lightnings. 5. He recounts his gallant ones who cast down others in their going, hastening to its walls, and the covering shall be prepared. 6. The river's gates shall be opened, and the palace and the fortress shall be dissolved. 7. And Nineveh shall be led captive, she shall be brought up with her maids as with the mournful voice of doves, smiting upon their breasts. 8. But Nineveh is by its ruin like a pool of water, when the people run away. 9. Stand still, they shall cry; but none shall turn back; they plunder the silver and the gold, for there is none end of the store, the glory of all the pleasant furniture. 10. She is plundered, empty and waste, even the heart melts, and the knees that smite together, and much pain is in all loins, and all faces gather blackness. 11. Where is the lion's dwelling, and the young lion's feeding place, where the lioness with her whelps walked, and none made them afraid? 12. The lion tore enough for his whelps, and strangled for his lionesses, and filled his abodes with prey, and his dens with the torn. 13. Lo I am against thee, saith the Eternal God of hosts, I will burn thy chariots in the fire, and the

sword shall devour thy villages; and I will cut off thy prey from the earth, and the fame of thy deeds shall no more be heard.

### CHAP. III.

#### MISERABLE RUIN OF NINEVEH.

Wo to the bloody city! It is full of lies and robbery, preying ceaseth not. 2. There will be the noise of a whip, and that of the rattling of wheels, and of the prancing horses, and of the bounding chariots, and of the horsemen mounting. 3. And there is both the flaming sword and glittering spear; and there will be a multitude of slain, and a great number of carcases; nay, there will be none end of their corpses; they will stumble on their carcases; 4. Because of the multitude of whoredoms of the well-favoured harlot, the mistress of enchantments, that selleth nations thro' her whoredoms, and families thro' her sorceries. 5. Lo, I am against thee, saith the Eternal God of hosts, I will discover thy skirts on thy face, and shew the nations thy nakedness, and the kingdoms thy shame. 6. I will cast abominations on thee, making thee vile, and setting thee as drunk. 7. So that all they that see thee, shall remove from thee, and say, Nineveh is wasted, who will bemoan her? whence shall I seek comforters for thee? 8. Art thou better than No-Ammon, that is situate among the rivers, with the waters around; the sea is her rampart, and the waters her wall. 9. Arabia and Egypt were her endless strength, Lybia and Put are her helpers. 10. Yet she is carried into captivity, and her children are dashed in pieces on all the streets, and lots were cast for her honourable men, and all her great men are bound in chains. 11. Thou shalt be a hireling, and hide and seek a fortress against the enemy. 12. All thy strong-holds shall be like fig trees with the first ripe fruits when shaken, they fall

into the eater's mouth. 13. Lo thy people in thee are like women: thy gates shall be set open to thine enemies; fire shall devour thy bars. 14. Draw waters for the siege, fortify thy strong-holds; go into the clay, tread the mortar, repair the brick-kiln. 15. There shall the fire devour thee, the sword shall cut thee off; it shall eat thee up like the locust; become numerous as the canker-worm, and as the locusts. 16. Thou multipliedst thy merchants above the stars of heaven: the locust spoileth, and fleeth away. 17. Thy chief ones shall be as the locusts, and thy captains as the chief grasshoppers, which encamp in the hedges in the cold day: but when the sun's light springs up, they flee away, and their place is not known. 18. Thy rulers slumber, O king of Assyria; thy nobles shall lie in sloth: thy people is scattered upon the mountains, and no man gathers them. 19. There is no restraint to thy calamity; thy wound is grievous: all that hear the news of thee shall clap hands at thee: for against whom hath not thy wickedness passed continually?

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## HABAKKUK.

IN JEHOIAKIM'S REIGN.

A. C. CIR. 640.

### CHAP. I.

THE INIQUITY OF THE LAND.

**T**HE prophetic vision which Habakkuk the prophet saw. 2. How long, O Eternal, shall I cry, and thou wilt not hear! even cry out to thee of violence, and thou wilt not save! 3. Why makest

thou me see iniquity, and behold wickedness? for spoiling and violence are before me: and there are strife and contention. 4. Therefore the law ceases, and judgment never proceeds, for the wicked compass the righteous; so judgment is perverted.

5. Behold and see ye transgressors, regard with wonder and perish, for I will do a work in your days, which ye will not believe, though it be told you. 6. For, lo, I raise up the Chaldeans, that bitter and swift nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. 7. They are terrible and dreadful: their judgment and dignity proceed from themselves. 8. Their horses are swifter than leopards, fiercer than evening wolves; their horsemen shall spread themselves, come from far, and fly as the eagle hastening to devour. 9. They shall come all for violence, their faces are fierce as the east wind, and they shall gather the captives as the sand. 10. They shall scoff at kings, and scorn at princes, they shall deride every strong-hold: for they shall heap up mounds and take it. 11. Then shall their mind change, they shall pass away and be punished.

12. Art not thou from everlasting, O Eternal my God, mine holy One! we shall not all die, O Eternal, thou hast ordained them for judgment; and as a rock, thou hast established them for correction. 13. Thou art of purer eyes than to behold evil, thou canst not look on iniquity; why beholdest thou the treacherous, and art silent when the wicked devoureth the righteous. 14. And makest men as the fishes of the sea, as the creeping things that have no ruler? 15. They all catch with the hook, and in their net, and gather them in their drag; therefore they are glad and rejoice. 16. Therefore they sacrifice to their net, and burn incense to their drag; as by them their portion is fat, and their meat plenteous. 17. Shall they, there-

fore empty their net, and not spare to slay the nations continually.

## CHAP. II.

### RUIN BY COVETOUSNESS AND CRUELTY.

I stood on my watch tower, and placed myself on the bulwark, and watched to see what he will say to me, and what he will answer for my conviction. 2. And the Eternal answered me, saying, Write the vision, and make it plain on tablets that he may run who reads it. 3. For the vision is yet for an appointed time, but at the end, it shall speak clearly and not fail; though it should tarry, wait for it: but it will actually come, and not tarry long. 4. The infidel puffed up is not right in his mind, but the just shall live by his faith. 5. Wine deranges the arrogant, he continues not at home who enlarges his desire as the grave, and as death, that cannot be satisfied, but gathers to him all nations, and assembles to him all people; 6. Shall not all these take up a proverb against him, and the meaning of a riddle concerning him, and say, Wo to him, he multiplies what is not his, how long will he lade himself with pledges. 7. They shall rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for plunderings to them? 8. Because thou hast spoiled many nations, all the rest of the people shall spoil thee; because of men's blood, and the violence on the land, the city, and all its inhabitants.

9. Wo to him who covets an evil gain to his house, to set his nest on high, to avoid evil! 10. Thou consultedst shame to thy house by cutting off many people, and hast sinned against thyself. 11. For the stone shall cry from the wall, and the pin from the timber shall answer it.

12. Wo to him that buildeth a town with blood, and stablisheth a city by iniquity! 13. Lo, is it not from the Eternal God of hosts, that the people

shall labour for what is to be destroyed by the very fire, and nations weary themselves in vain. 14. Surely the earth shall be filled with the knowledge of the Eternal's glory, as the waters cover the channel of the sea.

15. Wo to him that causeth his neighbour drink, that presenteth the bottle to him, making him drunk, to look on their nakedness. 16. Thou art filled with shame, for glory; drink thou also, and be seen uncovered; the woful cup of the Eternal's right hand shall be turned to thee, and shameful vomiting shall be on thy glory. 17. For violence such as was done to Lebanon shall cover thee, and the wasting by the beasts shall terrify thee, because of men's blood, and the violence on the land, on the city, and on all its inhabitants.

18. What profiteth the graven image, that its maker graved it; the molten image is a teacher of falsehood, though its maker trusts in a fiction, to make dumb idols? 19. Wo to him that saith to the wood and dumb stone, Awake, Arise, it shall teach! lo, it is covered with gold and silver, but there is no breath at all in it. 20. But the Eternal is in his holy temple; let all the earth be silent before him.

### CHAP. III.

#### HABAKKUK'S PRAYER.

A PRAYER of Habakkuk the prophet, on variable-ness. 2. O Eternal, I heard thy word, and was afraid. O Eternal, revive thy work, within the years, within them make it known; in wrath remember mercy.

3. God came from Teman, and the Holy One from mount Paran, at Sinai; Selah. His glory covered the heavens, and his splendour filled the earth. 4. His brightness was as the light; he had rays like horns coming from his hand; for there was the manifestation of his power. 5. Before him went

the pestilence, and flashing fire went forth after him. 6. He stood and measured the earth, he looked and dispersed the nations (of Canaan,) and the perpetual mountains were dissolved; the ancient hills bended, his goings have been everlasting. 7. Thou sawest Cushan's tents in affliction; and the curtains of the land of Midian were moved. 8. Was the Eternal displeased at the rivers? was thine anger against them? or thy wrath against the sea, that thou didst ride on thy clouds as horses, thy chariots were victorious? 9. Thy bow was distended for the oaths and promise to the tribes. Selah. Thou didst divide the rivers of the earth. 10. The mountains seeing thee trembled; the overwhelming waters passed away, the deep uttered its voice, being raised high. 11. The sun and moon's light remained in the habitation; in the light thine arrows went, in the shining, thy glittering spear. 12. Thou marchedst through the land in indignation, thou threshedst the heathen in anger. 13. Thou wentest forth to save thy people, thine anointed; thou woundedst the head that was of the wicked's house, thou makest bare the foundation of the rock. Selah. 14. Thou didst pierce with thy rod the heads of the villages that rushed as a whirlwind to scatter us, exulting to devour the poor secretly. 15. Thou madest thy people march thro' the sea with horses, thro' the heap of great waters. 16. When I heard, my bowels were moved, my lips quivered at the voice; rottenness entered into my bones, and I trembled underneath, because I will come to the day of trouble: when the enemy cometh against the people, and invades them with his troops.

17. But tho' the fig-tree shall not blossom, nor fruit be in the vine, and the fruit of the olive fail, and the fields yield no food, and the flock be cut off from the fold, and there be no herds in the stall; 18. Yet I will rejoice in the Eternal, and joy in the

God of my salvation. 19. The Eternal God is my strength, he will make my feet like hinds' feet, and make me to walk upon my high places. To the chief singer on my stringed instrument.

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## ZEPHANIAH.

A. C. CIR. 640.

### CHAP. I.

#### JUDGMENTS FOR SINS.

**T**HE Eternal's commission which came to Zephaniah, Cushi's son, Gedaliah's son, Amariah's son, Hezekiah's son, in Josiah's days, Amon's son, king of Judah. 2. I will utterly consume all things from off the land, saith the Eternal. 3. Man and beast, the fowls of the air, and fishes of the sea, as also the stumbling blocks of the wicked, and will cut off man from the land, saith the Eternal. 4. For I will stretch out my hand against Judah, and all Jerusalem's inhabitants, and will cut off from this place the remainder of Baal, and the name of the sacrificers with the priests.

5. And them that worship the host of heaven on the house-tops; as also them that swear both to the Eternal, and by Malcham; 6. With them that revolted from the Eternal; and those that do not ask for him, nor seek him. 7. Be silent at the Lord God's presence; for the day of the Eternal is at hand: for he prepared a sacrifice, he ordered his guests to flay it. 8. And in the day of the Eternal's sacrifice I will punish the princes, and the king's children, and all that are clothed with strange apparel.

9. On that day also I will punish all that leap o-



ver the threshold, who fill their master's houses by violence and deceit. 10. And in that day, saith the Eternal, there shall be the noise of a cry from the fish-gate, and of an howling from the second city, and a great breaking from the hills. 11. Howl ye inhabitants of the lower city, for all the merchant people, all that carry silver, are cut off. 12. At that time, I will search Jerusalem as with lamps, and punish the men that are settled on their lees; who say in their heart, The Eternal will neither do good nor hurt. 13. Therefore, their goods shall be plundered, and their houses a desolation: they shall also build houses, but not inhabit them; and plant vineyards, but not drink their wine. 14. The great day of the Eternal is near, and hasteth greatly, even the report of the Eternal's day is bitter: the mighty man shall cry out. 15. It is a day of wrath, of trouble and distress; of wateness and desolation, of darkness and gloominess, of clouds and obscurity. 16. A day of the trumpet and alarm, both against the fenced cities, and the high towers. 17. I will bring distress on men, that they shall walk like the blind, because they sinned against the Eternal; nay, their blood shall be poured out as dust, and their flesh as the dung. 18. Neither their silver nor their gold shall be able to deliver them in the day of the Eternal's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy consuming of all the land's inhabitants.

## CHAP. II.

### AN EXHORTATION TO REPENTANCE.

GATHER yourselves, yea, get together, O nation not desired: 2. Before the decree of judgment come upon you, and ye be as the chaff before the wind, before the Eternal's fierce anger come, before the day of his anger come upon you. 3. Seek the Eternal,

all ye lowly of the earth, who do his judgments and seek righteousness and meekness, if ye may be hid in the day of the Eternal's anger.

4. For Gaza shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at noon-day, and Ekron shall be rooted up. 5. Wo to the sea-coast's inhabitants, the Cherethites (Cretans) nation! the Eternal's word is against you; O Canaan, the land of the Philistines, I will even destroy thee, to be without inhabitant. 6. And Cherith on the sea-coast shall be dwellings for shepherds, and folds for flocks. 7. The coast also shall be for the remnant of Judah; they shall feed thereon: in Ashkelon's houses shall they lie down in the evening: for the Eternal their God shall visit them, and turn back their captivity.

8. I heard Moab's reproach, and the Ammonites' revilings of my people, and magnifying themselves against their boundaries. 9. Therefore, as I live, saith the Eternal God of hosts, the God of Israel, Surely Moab shall be as Sodom, and the Ammonites as Gomorrah, even a desert for thorns and salt pits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my nation shall dispossess them. 10. This they shall have for their pride, because they reproached and magnified themselves against the people of the Eternal God of hosts. 11. The Eternal will be terrible against them; for he will famish all the gods of the earth; and all the heathen isles shall worship him from their places.

12. Ye Ethiopians also shall be slain by my sword. 13. And he will stretch out his hand against the north, destroy Assyria, and make Nineveh desolate, and dry like a wilderness. 14. And flocks shall lie down within it, and every beast of the nation; both the pelican and porcupine shall lodge on its lintels; their cry shall be in the windows, and ravens shall be in the porch; for he shall uncover the cedar

work. 15. This is the rejoicing city which sat securely, that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to lie down in! every one passing by it shall hiss, and shake his hand.

### CHAP. III.

#### JERUSALEM REPROVED.

Wo to the provoking, polluted, and oppressing city! 2. She obeyed not the voice; she received not instruction; she trusted not in the Eternal; she drew not near her God. 3. Her princes within her are as roaring lions, her judges as evening wolves, that wait not till the morning. 4. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, and violated the law. 5. But the just Eternal is therein, he will do no iniquity; every morning he brings judgments to light, he faileth not; but the wicked knows not shame. 6. I cut off the nations; their towers were destroyed: I made their streets waste, that none passeth; their cities are destroyed, for there is no inhabitant. 7. I said, verily fear me, and receive instruction, that her habitation be not cut off; though I punished them much, yet they hastened to corrupt all their ways.

8. Yet wait for me, saith the Eternal, till the day I rise to the prey; for I determined to gather the nations, to assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. 9. For then will I render the people of a pure language, that they may all call upon the Eternal's name, to serve him with one consent. 10. From beyond Ethiopia's rivers, my suppliants, my dispersed ones, shall bring mine offering. 11. On that day thou shalt not be ashamed for all thy doings, in revolting from me; for then I will remove from thee them that rejoice in thy pride;

and thou shalt no more be lofty on my holy mountain. 12. I will also leave within thee an afflicted poor people, who shall trust in the Eternal's name.

13. The remnant of Israel shall not do iniquity, nor speak lies, nor have a deceitful tongue: but they shall feed and lie down, and none make them afraid.

14. Sing, O Zion's citizen; shout, O Israel: be glad and rejoice with all the heart, O citizen of Jerusalem. 15. The Eternal will take away thy judgments, he will turn away thine enemy, the King of Israel the Eternal is within thee; thou shalt see evil no more.

16. In that day it shall be said to Jerusalem, Fear not; and to Zion, let not thine hands be slack. 17. The Eternal thy God powerful within thee will save; he will rejoice over thee; he will renew his love.

18. I will remove them from thee that hinder the solemn assembly, that cause reproach to thee. 19. Lo, at that time, I will destroy all that afflict thee, and will save the lame, and gather the expelled, making them praised and famous in every land where they were ashamed.

20. At that time will I bring you again, even in the time that I gather you I will make you famous and praised among all people of the earth, when I turn back your captivity before your eyes, saith the Eternal.

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## H A G G A I.

A. C. CIR. 520.

### CHAP. I.

#### BUILDING OF THE SECOND TEMPLE.

**I**N the second year of king Darius, on the first day of the sixth month, came the word of the Eternal, by Haggai the prophet, to Zerubbabel, Shealtiel's

grandson, governor of Judah, and to Joshua, Josedech the high priest's son, saying, 2. Thus saith the Eternal God of hosts, This people say, 'The time is not come for the Eternal's house to be built. 3. Then came the word of the Eternal by Haggai the prophet, saying, 4. Is it a time for you to dwell in your ceiled houses, and this house lie waste? 5. Now, therefore, thus saith the Eternal God of hosts, Consider your ways. 6. Ye sow much, and reap in little; ye eat, but none are satisfied; ye drink, but none are sufficed; ye clothe you, but none are warm; and he that earns wages, puts it into a bag with holes.

7. Thus saith the Eternal God of hosts, Consider your ways. 8. Ascend the mountain, bring wood, build the house; and I will take delight in it, and be glorified, saith the Eternal. 9. Ye looked for much, but there is little; and when ye brought it home I blew it away. Why? saith the Eternal God of hosts. Because my house is waste, and ye run all to build your own houses. 10. Therefore the heavens above you is shut up from dew, and the earth from its increase, 11. Since I called for a drought on the land, the mountains, the corn, the new wine, the oil, and what the ground produces, and on men, and cattle, and all the labour of the field.

12. Then Zerubbabel and Joshua, with all the remnant of the people, obeyed the voice of the Eternal their God, by Haggai the prophet's words, as the Eternal their God sent him, and the people feared the Eternal. 13. Haggai the Eternal's messenger, then spake his message to the people, saying, I am with you, saith the Eternal.

14. Then the Eternal stirred up Zerubbabel's spirit, and Joshua's spirit, and all the remnant of the people's spirit: so they came, and wrought in the house of the Eternal God of hosts, their God,

15. On the twenty-fourth day of the sixth month, in the second year of king Darius.

## CHAP. II.

### THE SECOND TEMPLE'S GREATER GLORY.

On the twenty-first day of the seventh month, came the word of the Eternal by the prophet Haggai, saying. 2. Speak now to Zerubbabel governor of Judah, and to Joshua the high priest, and the residue of the people, saying, 3. Who among you saw this house in its former glory? and is it not now in your sight as nothing in comparison of that? 4. Yet now, saith the Eternal, be strong, Zerubbabel, Joshua, and all ye people of the land, and work: for I am with you, saith the Eternal God of hosts. 5. As I covenanted with you coming out of Egypt, my Spirit remains among you; fear not. 6. For thus saith the Eternal God of hosts, Yet once more, in a little while, I will shake the heavens, the earth, the sea, and the dry land; 7. Yea, I will shake all nations, and (the Saviour of mankind) the Desire of all nations shall come: and I will fill this house with his glory, saith the Eternal God of hosts. 8. The silver and the gold are mine, saith the Eternal God of hosts. 9. The glory of this latter house shall be greater than that of the former, saith the Eternal God of hosts: and in this place will I give peace, saith the Eternal God of hosts.

10. In the twenty-fourth day of the ninth month, in the second year of Darius, came the word of the Eternal by Haggai the prophet, saying, 11. Thus saith the Eternal God of hosts, Ask now the priests the law, saying, 12. If one bear holy flesh in the skirt of his garment, and with his skirt touch bread, or broth, or wine, or oil, or meat, shall it be holy? But the priests answering, said, No. 13. Then said Haggai, If any one unclean by a dead body touch any of these, shall it be unclean? Then

the priests answered, It shall. 14. Then Haggai answered, So is this people, and this nation before me, saith the Eternal; and every work of their hands; and what they offer there is unclean. 15. And now, I pray you, consider from this day upward, till before a stone was laid on another in the Eternal's temple. 16. When ye came to an heap formerly of twenty measures, there were but ten: when ye came to the press-vat to draw off it fifty vessels, there were but twenty.

17. I smote you with blasting, mildew, and hail, in all your hand's labour; yet ye turned not to me, saith the Eternal. 18. Consider now from this day upward, from the twenty-fourth day of the ninth month, even till the day that the foundation of the Eternal's temple was laid, consider it. 19. Is the seed yet in the barn? yea, the vine as yet, the fig tree, the pomegranate, and the olive tree, bring not forth; from this day (wherein ye begin your work) will I bless you.

20. Again the word of the Eternal came to Haggai on the twenty-fourth day of the month, saying, 21. Say to Zerubbabel governor of Judah, I will shake the heavens and the earth; 22. So as to overthrow the throne of kingdoms, and destroy their strength in the nations; I will also overthrow the chariot, and its riders; the horses with their riders shall fall by one another's swords. 23. In that day, saith the Eternal God of hosts, O Zerubbabel my servant, I will make thee as a signet; for I have chosen thee, saith the Eternal God of hosts.

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## Z E C H A R I A H.

A. C. CIR. 640.

CHAP. I.

VISION OF HORSES.

**I**N the eight month, in the second year of Darius,

came the word of the Eternal to Zechariah son of Berachiah, Iddo the prophet's son, saying, 2. The Eternal was sore displeased with your fathers. 3. Say thou to them, Thus saith the Eternal God of hosts, Turn to me, and I will turn to you, saith the Eternal God of hosts. 4. Be not as your fathers, to whom the former prophets cried, Turn now from your evil ways; but they hearkened not to me, saith the Eternal. 5. Where are your fathers? the prophets live not for ever. 6. But my words and ordinances I commanded by my servants the prophets, reached your fathers; so that they returned, saying, As the Eternal God of hosts thought to do to us, according to our ways and doings, so he hath done with us.

7. On the twenty-fourth day of the eleventh month Sebat, in the second year of Darius, the Eternal spoke to Zechariah. 8. By night I beheld an (angelic) man riding on a red horse, who stood among the (peaceful) myrtle trees in the valley, behind whom were red, spotted, and white horses, (shewing various futurities). 9. Then I asked, What are these, my Lord? Then the angel that talked with me, said, I will shew thee what they are. 10. Then the man that stood among the myrtles, answered, These are they whom the Eternal sent to walk to and fro through the earth. 11. Then they answered the Eternal's angel, that stood among the myrtles, We walked to and fro through the earth, and, behold, all the earth is in a quiet state.

12. Then the Eternal's angel said, O Eternal God of hosts, how long wilt thou not have mercy on Jerusalem, and Judah's cities, against which thou hast had indignation these seventy years? 13. Then the Eternal answered the angel that talked with me with good and comfortable words. 14. Then the angel that communed with me said to me proclaim, saying, Thus saith the Eternal God of



hosts, I am jealous for Jerusalem and Zion with a great zeal. 15. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. 16. Therefore thus saith the Eternal, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Eternal God of hosts, and a measuring line shall be stretched forth on Jerusalem. 17. Proclaim yet, saying, Thus saith the Eternal God of hosts, My cities through prosperity shall yet be spread abroad; and the Eternal shall yet comfort Zion, and choose Jerusalem.

18. Then I looked up, and beheld four horns. 19. So I asked the angel that talked with me, What are these? And he answered me, These are the horns, (from east, west, south, and north), which scattered Judah, Israel, and Jerusalem. 20. Then the Eternal shewed me four artists. 21. And I asked, What come these to do? Then he said, They are the horns which scattered Judah, so that none lifted up his head: but these come to affright them, to expel the nations' horns, which they lifted up at Judah to scatter it.

## CHAP. II.

### ZION'S REDEMPTION.

AGAIN, I looked, and beheld a man with a measuring line in his hand. 2. Then I said, Whither goest thou? He replied, to measure Jerusalem's breadth and length. 3. Now the angel that talked with me went forth, and another angel went to meet him, 4. And said to him, Run, speak to that young man, saying, those of Jerusalem shall dwell in villages, for the multitude of men and cattle therein. 5. And I, saith the Eternal, will be to it a wall of fire around, and the glory in the midst of it.

6. Ho, ho, come, flee from the north country, saith the Eternal: tho' I scattered you as the four

winds of heaven, saith the Eternal. 7. Escape, O Zion, that dwellest with Babylon's citizens. 8. For thus saith the Eternal God of hosts, After the glory is restored, hath he sent me to warn the nations which spoiled you; for he that toucheth you toucheth the pupil of his eye. 9. For lo, I will shake my hand against them, and they shall be a spoil to their servants; and ye shall know that the Eternal God of hosts sent me.

10. Sing and rejoice, O citizen of Zion; for lo, I will come (in the millennium,) and dwell with thee, saith the Eternal, (the Messiah.) 11. Many nations shall cleave to the Eternal in that day, becoming my people: and I will dwell with thee; then thou shalt know that the Eternal God of hosts sent me, (the Messiah,) to thee. 12. Then the Eternal shall possess Judah his portion upon the holy land, and shall again choose Jerusalem. 13. Be silent, all flesh, before the Eternal: for he is stirred up from his holy habitation.

### CHAP. III.

#### JOSHUA, A FIGURE OF RESTORATION.

Now he shewed me Joshua the high priest standing before the angel (the Messiah) of the Eternal, and Satan standing at his right hand to be his adversary. 2. And the Eternal's angel (the Messiah) said to Satan, The Eternal that hath chosen Jerusalem, rebuke thee, O Satan: is not this (man) a brand plucked out of the fire? 3. Now Joshua was (morally impure, as it were) clothed with filthy garments, as he stood before the angel. 4. Then he said to those that stood before him, Take away his filthy garments. Then to him he said, Lo, I have caused thine iniquity to pass from thee, even to clothe thee with goodly raiment. 5. Then he said, Let them put a pure mitre on his head; which they did, and clothed him with pure garments, while the angel of the Eternal stood by.

6. Then the angel testified to Joshua, saying, 7. Thus saith the Eternal God of hosts, If thou wilt walk in my ways, and keep my charge, thou shalt both judge my house, and keep my courts, and I will give thee the privilege to walk among these angels that stand by.

8. Hear now, O Joshua, high priest, with thy friends sitting before thee; for they are men typical, (of the millennial restoration,) for, lo, I will bring forth my servant, Zerubbabel the BRANCH.

9. For lo, upon that one stone that I laid before Joshua, there shall be seven (providential) eyes, (Rev. v. 6.); lo, I will engrave the engravings of it, saith the Eternal God of hosts, and remove that land's iniquity in one (millennial) day. 10. At that day, saith the Eternal God of hosts, ye shall call every man to his neighbour under the vine and the fig tree.

## CHAP. IV.

### THE GOLDEN CANDLESTICK.

Now the angel who talked with me returned, and roused me up as a man that is roused from sleep. 2. Then he asked me, What seest thou? And I said, having looked, I beheld a candlestick all of gold, (being pure,) with a bowl on its top, and its seven lamps thereon, with seven pipes to them. (Rev. i. 20.) 3. And two olive-trees (the Spirit's light and joy) by it; one at the right side of the bowl, and the other on the left. 4. Then I said to the angel that talked with me, What are these, my lord? 5. He replied, Knowest thou not what these are? And I said, No, my lord. 6. Then he replied, This is the Eternal's message to Zerubbabel, saying, It shall not be by might nor power of man, but by my Spirit, saith the Eternal God of hosts. 7. Who art thou, O (enemy like a) great mountain? before Zerubbabel

thou shalt become a plain: and he shall bring forth the head-stone of the temple with shoutings, crying, Grace, favour to it. 8. Moreover, the Eternal's message came to me, saying, 9 Zerubbabel's hands laid the foundation of this house, they shall also finish it: and ye shall know that the Eternal God of hosts sent me to you. 10. For who despised the day of small things? for they shall rejoice, and see the plummet, with those seven eyes, in Zerubbabel's hand; they are the eyes of the Eternal, which run (providentially) to and fro, thro' the whole earth.

11. Then I replied, What are these two olive-trees at the right and left sides of the candlestick? 12. I said again to him, What are these two olive-branches, which through the two golden pipes, pour pure oil out of themselves? 13. Then he answered me, Knowest thou not what these are? And I said, No, my lord. 14. Then said he, These are the two anointed ones, (the prince and priest,) that stand before the Eternal God of the whole earth.

## CHAP. V.

### THE FLYING ROLL.

I TURNED again and looking up, I saw a flying volume. 2. And he said to me, What seest thou? Then I answered, I see a flying roll; twenty cubits long, and ten broad. 3. Then he said to me, This is the curse that goeth over the whole land: for every one that steals, and every one that swears, shall be cut off as is there written. 4. I will bring it forth, saith the Eternal God of hosts, it shall enter into the house of the thief, and of him that sweareth falsely by my name, within whose house it shall remain, and shall consume it with its wood and stones.

5. Then the angel that talked with me went forth, and said to me, Look up now, and see what

goes forth. 6. Then I said, What is it? He replied, It is an ephah. He said, moreover, This is their resemblance, (who used false measures,) through all the earth. 7. Lo, there was lifted up also a talent of lead: with this is a woman (punished for) sitting within the ephah (of unjust weight.) 8. Then he said, This is Wickedness. And he cast her into the midst of the ephah, and cast the weight of lead on its mouth. 9. Then I looked up, and, lo, two women came out with the wind in their wings, which were like a stork's; and they lifted up the ephah between heaven and earth. 10. Then I said to the angel that talked with me, Whither do these carry the ephah? 11. Then he replied, To build it an idol house in the land of Babylon in exile; where it shall be established, and set on its own base, (in captivity for iniquity.)

## CHAP. VI.

### VISION OF THE FOUR CHARIOTS.

I TURNED again, and looking, I beheld four chariots come out from between two mountains of brass (revolutions of empires, from the steadfast and powerful providence of God.) 2. In the first chariot were red, (bloody Chaldean) horses, in the other (Persian dismal) black horses, (Rev. vi.) 3. In the third (Macedonian) delightful white horses, and in the fourth spotted bay (Roman) ones, being strong. 4. Then I said to the angel that talked with me, What are these, my lord? 5. He replied, They are the four spirits (messengers) of heaven, going forth from standing before the Lord of the whole earth. 6. The black horses go to the north country; and the white go after them; the spotted go to the south country. 7. Thus the bay went forth, and endeavoured to go, and walk to and fro through the earth: when he bade them do so, they did so. 8. Then he called me, saying, Behold, these

that go to the north country give quiet to the wrath of my spirit in that country.

¶ 9. Again the Eternal's message came to me, saying, 10. Take some of the captivity, even of Heldai, Tobijah, and Jedaiah's families, who are come from Babylon, and come thou the same day into Josiah the son of Zephaniah's house. 11. Then of silver and gold make crowns (for the prince and priest,) and set one on Joshua's head, the son of Josedech the high priest; 12. Tell him also, Thus saith the Eternal God of hosts, Behold the man Zerubbabel, whose name is The BRANCH; even he shall branch out from his place, and build the Eternal's temple. 13. He shall build it, and he shall receive glory, and sit to rule on his throne, whereon also he shall be a priest: and the counsel of peace shall be between these two. 14. And the crowns shall be for Heldai, Tobijah, Jedaiah, and Josiah, Zephaniah's son, for a memorial in the Eternal's temple. 15. And they that are far off shall come and build in the Eternal's temple: so ye shall know that the Eternal God of hosts sent me to you. This shall be, if ye will diligently obey the voice of the Eternal your God.

## CHAP. VII.

### THE CAPTIVES FASTING.

IN king Darius's fourth year, the Eternal's message came to Zechariah the fourth day of the ninth month Chisleu, 2. When Sherezer, Regemmelech, and their men, were sent to God's house, to pray before the Eternal, 3. And to speak to the priests in his house, and to the prophets, saying, Shall I weep in the fifth month, separating myself, as I did these so many years?

4. Then came the Eternal God of hosts' message to me, saying, 5. Speak to all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, those

seventy years, did ye at all fast to me, for my glory? 6. And when ye ate and drank, did ye not so for yourselves? 7. Should ye not hear the words which the Eternal proclaimed by the former prophets, when Jerusalem was inhabited and quiet, with its cities around, when the south and the plain also were inhabited?

8. Again the Eternal's message came to Zechariah, saying, 9. Thus speaketh the Eternal God of hosts, Execute true judgment, shew mercy and compassions one to another. 10. Oppress not the widow nor the fatherless, the stranger nor the poor; and let none of you imagine evil against another in your heart. 11. But they refused to hearken, and pulled away the shoulder from the yoke, and stopped their ears that they should not hear. 12. Yea, they set their hearts as an adamant stone, lest they should hear the law, and the words which the Eternal God of hosts sent by his Spirit by the former prophets; therefore came a great wrath from the Eternal God of hosts. 13. Therefore as he cried, and they would not hear; so they cried, and I would not hear, saith the Eternal God of hosts. 14. But I scattered them as with a whirlwind among all the nations whom they knew not; thus the land was desolate after them, that none passed nor returned; thus they made the pleasant land desolate.

## CHAP. VIII.

### JERUSALEM'S RESTORATION.

AGAIN the Eternal God of hosts' message came to me, saying, 2. Thus saith the Eternal God of hosts, I was jealous for Zion with great zeal, and great wrath. 3. Thus saith the Eternal, I am returned to Zion, and dwell in Jerusalem; so it shall be called The city of truth; and the mountain of the Eternal God of hosts, The holy mountain. 4. Thus saith the Eternal God of hosts,

Old men and old women shall yet dwell in Jerusalem's streets, and every man with his staff in his hand for very age. 5. And the streets of the city shall be full of boys and girls playing in them. 6. Thus saith the Eternal God of hosts, If it is marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Eternal God of hosts. 7. Thus saith the Eternal God of hosts, Behold, I will save my people from the east and the west country: 8. And I will bring them to dwell in Jerusalem; and they shall be my people, and I will be their God, both in truth and in righteousness.

9. Thus saith the Eternal God of hosts, Take courage ye that hear these words, in these days by the prophets, who live in the days that the foundation of the house of the Eternal God of hosts was laid, to build the temple. 10. For before these days there was no hire for man nor beast, nor any peace to him that went out, or came in, because of the affliction; as I let all men be against one another. 11. But I will not be now to the residue of this people as in former days, saith the Eternal God of hosts. 12. For the seed shall grow well, the vine shall yield fruit, the ground give its increase, and the heavens their dew; and I will cause the remnant of this people possess all these things. 13. And as ye were a curse among the heathen, O Jews and Israelites, I will so save you, and ye shall be a blessing; fear not, take courage. 14. For thus saith the Eternal God of hosts, As I thought to punish you when your fathers provoked me to wrath, and I relented not; 15. So again I thought in these days to do good to Jerusalem and Judah; fear not.

16. These things ye shall do, Speak the truth one to another; execute the judgment of truth and peace at your gates; 17. And devise not ill against one another in your hearts; nor love a false oath; for all these things I hate, saith the Eternal.



18. Again the Eternal God of hosts' message came to me, saying, 19. Thus saith the Eternal God of hosts, Let the fast of the fourth, the fifth, the seventh, and the tenth months, be to Judah joy and gladness, good solemnities; so love truth and peace. 20. Thus saith the Eternal God of hosts, There shall yet come people, and the inhabitants of many cities; 21. And those of one city shall go to another, saying, Let us go still to seek the Eternal God of hosts, to pray before him: I will go also. 22. Yea, many people and mighty nations shall come to seek the Eternal God of hosts at Jerusalem, to pray before him. 23. Thus saith the Eternal God of hosts, In those days ten men from all languages of the nations, shall take fast hold of a Jew's skirt, saying, We will go with you; for we heard that God is with you.

### CHAP. IX.

#### GOD DEFENDS HIS CHURCH.

THE prophetic message from the Eternal to the land of Hadrach, and on Damascus shall it rest; on all mankind and all Israel's tribes, is the Eternal's eye. 2. The message is to Hamath also on the border, Tyre and Zidon, tho' she be very wise. 3. Though Tyre built for itself a fortress, and heaped up silver as dust, and fine gold as the dirt of the streets, 4. Yet the Eternal will dispossess it, and smite its force in the sea, and it shall be devoured with fire. 5. Ashkelon shall see, and fear: as also Gaza, and be very sorrowful; and Ekron shall be ashamed of its expectation; nay, the king shall perish from Gaza, and Ashkelon shall not be inhabited. 6. And strangers shall dwell in Ashdod; and I will cut off the Philistine's pride. 7. So I will remove the blood from his mouth, and his abominations from between his teeth: but he that remains shall be for our God; and be as a governor in Judah, and Ekron shall be as a Jebusite. 8. And I

will encamp about mine house with an army, so that none pass or return, and no oppressor shall approach them any more: for now I have seen the certainty.

9. Rejoice greatly, O citizen of Zion; shout, O citizen of Jerusalem, Behold, thy king cometh to thee; he is just, and a Saviour; lowly, and riding on an ass, even on a colt the foal of an ass, (Matth. xxi. 5.) 10. Then I will cut off the chariot from Ephraim, the battle horse, and the battle bow from Jerusalem; and he (the Messiah) shall speak peace to the heathen; his dominion shall be from sea to sea, and from the river even to the earth's limits (without conquest). 11. By the (paschal) blood of thy covenant, I sent thy captive prisoners out of the pit whercin is no water, (the thirsty desert.)

12. Return to the strong-hold (the Messiah) ye prisoners of hope; even to-day I declare, I will render double (blessings) to thee; (Isa. xl. 1.) 13. I will bend Judah for myself, use Ephraim as a bow, and raise up thy sons, O Zion, against thine, O Greece, and make thee as the sword of a mighty man. 14. Thus the Eternal shall appear against them, and his arrows go forth as lightning; the Lord God shall blow the trumpet, and walk in the whirlwinds of the south. 15. The Eternal God of hosts shall defend them; nay, they shall devour, and subdue with sling stones; they shall drink and make a noise as through wine; and shall be filled like a bowl, and as the corners of the altar (with the blood of victims) 16. The Eternal their God shall save them, even in that day his people as a flock; for they shall be as the stones of a crown, which are set up as a triumphal ensign on the land. 17. For how great is their prosperity, and how great their beauty! the harvest gladdens the young men, and the vintage the maids.

## CHAP. X.

## ASK WISDOM OF GOD, NOT OF IDOLS.

Ask the Eternal for rain at the time of the latter rain, the Eternal who makes bright clouds, and he will give them showers of rain, and to every one grass in the field. 2. For the idols speak vanity, the diviners see falsehood, and tell false dreams; they comfort in vain: therefore they depart like sheep, being afflicted, as having no shepherd. 3. Mine anger was against the shepherds, and I will punish the goats, (*i. e.* the naughty rulers); for the Eternal God of hosts visited his flock the Jews, and made them as his goodly horse in the battle. 4. Whence came the corner, (uniting defences), the nail making firm the battle bow, and every right ruler.

5. They shall be as mighty men, who tread down their enemies in the mire of the streets in battle: they shall fight, because the Eternal is with them, and confound the riders on horses. 6. So I will strengthen Judah, and save Joseph, and place them again, for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Eternal their God, and will hear them. 7. Thus Ephraim shall be like a mighty man, whose heart shall rejoice as through wine; their sons shall see it, and be glad; their heart shall rejoice in the Eternal. 8. I will hiss for them, and gather them; for I redeemed them: and they shall multiply as they have done. 9. And I having sown them among the people, they shall remember me in far countries; nay, they shall preserve their children, and return. 10. I will gather and bring them again from Egypt and Assyria; and into Gilead and Lebanon, and place shall not be found sufficient for them. 11. Israel shall pass through the sea with trouble to it, whose waves shall be smitten,

and all the rivers' (Jordan's) depths shall dry up, and Assyria's pride shall be brought down, and Egypt's sceptre shall depart. 12. So I will make them powerful in the Eternal, and in his name shall they walk continually, saith the Eternal.

## CHAP. XI.

### THE SHEPHERD'S STAVES, BEAUTY, BANDS.

OPEN thy gates, O Lebanon, that fire may devour thy cedars. 2. Howl, fir-tree; for the cedar is fallen; those that were stately men are wasted; howl, ye oaks of Bashan; for the defenced forest is overthrown. 3. There will be a lamentable noise of the shepherds, for their goodness is wasted; a roaring noise of young lions, for Jordan's excellency is wasted.

4. Thus saith the Eternal my God, Feed the flock of the slaughter, 5. Whose possessors slay them, and are not held guilty: and they that sell them say, Blessed be the Eternal that I am rich; so their shepherds spare them not. 6. For I will no more spare the land's inhabitants, saith the Eternal; but, lo, I will deliver every man to his neighbour's, and to their king's hand, who shall smite the land, and I will not deliver. 7. And I will feed the flock of slaughter, because of the poor of the flock. So I took two staves, one I called Beauty (of grace), and the other Bands (of union of Israel), and fed the flock. 8. Three shepherds also I cut off in one month; my soul loathing them, as theirs also abhorred me. 9. Then I said, I will not feed you; that which dieth, let it die; and what is to be cut off, let it be cut off; and let the rest eat one another's flesh.

10. I took also my staff called Beauty, and broke it, to break my covenant with all the people. 11. Thus it was broken in that day; and so the poor of the flock that observed me knew that it was the word of the Eternal. 12. Then I said to them, If

ye think fit, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.—(Matth. xxvi. 15.) 13. Then the Eternal said to me, Cast it to the potter; a goodly price am I prized at by them. So I cast the thirty pieces of silver to the potter at the Eternal's house. 14. Then I broke my other staff, even Bands, to break the brotherhood between Judah and Israel.

15. Again the Eternal said to me, Take to thee the instruments of a foolish (ruler or) shepherd, (for a sign). 16. For, lo, I will raise up one in the land, who shall not take notice of the forlorn, nor seek the dispersed, nor heal the broken, nor support what stands; but he shall eat the fat ones, and break off their hoofs. 17. Wo to the naughty shepherd that leaves the flock! the sword shall be both on his arm and right eye; his arm shall be quite withered, and his right eye be quite dim.

## CHAP. XII.

### JERUSALEM TREMBLING.

THE prophetic message from the Eternal to Israel, Thus saith the Eternal who stretcheth out the heavens, and layeth the earth's foundations, and formeth the spirit of man within him. 2. Lo, I will make Jerusalem a cup of trembling to all the people around, and for Judah also in the siege against Jerusalem.

3. In that day I will make Jerusalem a burdensome stone to all people; all that burden themselves with it shall be cut in pieces, tho' all the people of the earth be gathered against it. 4. In that day, saith the Eternal, I will smite every battle horse with astonishment, and his rider with madness; and I will open mine eyes upon Judah for good, and will smite every horse of the people with blindness. 5. And Judah's governors shall say in their

heart, The inhabitants of Jerusalem shall be my strength thro' the Eternal God of hosts their God.

6. In that day I will make Judah's governors like an hearth among the wood for fire, and like a fiery torch in a sheaf; and they shall devour all the people around; and Jerusalem shall be inhabited again in peace. 7. The Eternal also shall save Judah's tents as of old, that the glory of David's house and Jerusalem's inhabitants may not be magnified against Judah, (in Christ all are equal.)

8. In that day shall the Eternal defend Jerusalem's inhabitants, the feeble among them then shall be as David; and David's house as the angels, even as the Eternal's angel before them, (in the millenium.)

9. And in that day I will seek to destroy all the nations that come against Jerusalem.

10. And I will pour on David's house, and Jerusalem's inhabitants, the spirit of grace, and of supplications; and they shall look on him whom they have pierced (John xix. Rev. i. 7.) and mourn for it, as one mourns for an only son, and be in bitterness for him, as for a first-born. 11. In that day there shall be a great mourning in Jerusalem (Acts ii. 37.) as that of Hadadrimmon, in Megiddon's valley (2 Chron. xxxv. 24.) 12. The land shall mourn, every family apart; David's apart, and their wives apart; Nathan's apart, and their wives apart; 13. Levi's house apart, and their wives apart; Simeon's apart, and their wives apart; 14. All the families that remain, each apart, and their wives apart.

### CHAP. XIII.

#### JERUSALEM'S PURGATION.

IN that (gospel) day there shall be a fountain (of mercy) opened to David's race, and to Jerusalem's

inhabitants (for purification,) from sin and pollution. 2. In that day saith the Eternal God of hosts, I will extirpate the idols' names out of the land, no more to be remembered, and also the false prophets with the spirit of uncleanness. 3. And if any shall then prophesy falsely, his father and mother shall say to him, Thou shalt not live; for thou speakest lies in the Eternal's name, and they shall thrust him thro' when he prophesies. 4. In that day, all the false prophets shall be ashamed of their visions, when they prophesy; neither shall they wear a rough garment (like a prophet) that they may deceive. 5. But he shall say, I am no prophet, I am a farmer; for I was put in possession from my youth. 6. Also to (Messiah) it shall be said, What are these wounds in thine hands? Then he shall answer, those wherewith I was wounded in the house of my (professed) friends.

7. Awake, O sword, against my Shepherd, he that is my companion, saith the Eternal God of hosts; smite the Shepherd, and the sheep shall be scattered; (Mark xiv. 27.) and I will turn mine hand upon the little ones, (the disciples.) 8. And, of all the land, saith the Eternal, two parts shall be cut off and die; but the (Christian) third shall be left. 9. Which I will bring thro' the fire, and refine them as silver, and try them as gold; they shall call on my name, and I will answer them; and say it is my people; and they shall say, The Eternal is my God.

## CHAP. XIV.

### JERUSALEM'S RUIN.

Lo, the fatal day of the Eternal comes, when thy spoil shall be divided within thee, (by the Romans.) 2. For I will gather all nations against Jerusalem to battle; the city shall be taken, the houses plundered, and the women humbled: nay,

half of the city shall go into captivity, but the rest of the people shall not be wholly cut off from it.

3. The Eternal shall also go to fight against those nations, as in the day of battle. 4. And Messiah's feet shall stand in that (millennial) day, on the mount of Olives, before Jerusalem eastward; and the mount shall cleave in the midst, eastward and westward, into a very great valley, one half of the mount shall fall northward, and the other southward. 5. Then shall ye flee by the valley of the mountains; for that shall reach to Azal; ye shall even flee as ye did from the earthquake in the days of Uzziah king of Judah; and the Eternal my God shall come, and all the saints with him. 6. In that day the light shall not be very clear, nor dull (being a gospel morn.) 7. For there shall be one day which is known to the Eternal, neither day nor night; but at the evening time of the world it shall be light, (and issue in eternal day to saints.) 8. And in that day living waters, (gospel joys) shall proceed from Jerusalem, one half toward the eastern sea, and the other towards the west sea, both in summer and in winter. 9. Then the Eternal shall be king over all the earth: in that day there shall be one Eternal, and his name one (all being Christians.) 10. All the land he shall encompass as a plain from Geba to Rimmon, south of Jerusalem, (the gospel humbles all,) which shall be exalted, it will be inherited in its place, from Benjamin's gate to the place of the first gate, and to the corner gate, and from the tower of Hananiel to the king's wine presses. 11. They shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited (in the millennium.)

12. And this shall be the plague wherewith the Eternal will smite all those that go to war against Jerusalem; their flesh shall be consumed while they stand on their feet, and their eyes shall con-



sume in their holes, and their tongue shall be consumed in their mouth. 13. Nay, in that day, so great a tumult from the Eternal shall be among them, that each shall lay hold of his neighbour's hand, and his hand shall be lifted up against his neighbour's. 14. Judah also shall fight at Jerusalem; and all the heathens' wealth around shall be gathered up, gold, silver, and apparel, very abundantly, (by Maccabeus.) 15. And the plague of the horse, the mule, the camel, the ass, and all the beasts then in these tents shall be as this plague, v. 12.

16. And all that are left of all the nations which came against Jerusalem shall even go up yearly to worship the King, the Eternal God of hosts, and to keep the (nativity in place of the) feast of tabernacles. 17. Whoever of all the families of the earth will not come to Jerusalem, to worship the King, the Eternal God of hosts, they shall have no rain (of grace sent.) 18. If Egypt that has no rain come not, it shall have a plague, wherewith the Eternal shall smite the nations that come not to keep the feast of tabernacles, (Christ's nativity, in the millennium, who came at that season to tabernacle on earth.) 19. This (want of divine influences) (Psal. lxxii. 6.) shall be the punishment of Egypt, and of all nations that do not come up to keep (Christmas) for the feast of tabernacles.

20. In that day there shall be inscribed on the horses bells, HOLINESS TO THE ETERNAL; and the pots in the Eternal's house, in number shall be like the bowls before the altar, (all consecrated to Messiah,) 21. Yea, every consecrated pot in Jerusalem and Judah shall be Holiness to the Eternal God of hosts; and all that sacrifice (or offer gifts to the poor) shall come and take them, and prepare food therein, (for strangers in need:) in that day there shall be no more a trafficker; in the Eternal God of host's house, (his church.) Ezek. xvii. 4.

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# M A L A C H I.

A. C. CIR. 436.

## CHAP. I.

ISRAEL'S INGRATITUDE.

**T**HE prophetic message from the Eternal to Israel, by Malachi. 2. I loved you, saith the Eternal: yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother; yet I loved Jacob most. 3. And I hated Esau for his sin, and laid his mountains and his heritage waste for the dragons of the wilderness. 4. Whereas Edom saith, We are impoverished, but we will build again the desolate places: Thus saith the Eternal God of hosts, they shall build, but I will demolish: and they shall be called The border of wickedness, and The people against whom the Eternal hath indignation for ever.

5. Your eyes shall see it, and ye shall say, The Eternal shall be magnified beyond the border of Israel.

6. A son honoureth his father, and a servant his master: If I am a father, where is mine honour? and a master, where is my fear? saith the Eternal God of hosts, to you priests that despise my name; Ye say, wherein have we despised thy name? 7. And ye offer polluted bread on mine altar: ye say, Wherein have we polluted thee? it is in holding the Eternal's table contemptible. 8. If ye offer the blind, or the lame and sick for sacrifice, is it not evil? offer it now to thy governor, will he be pleased with thee, or accept thee? saith the Eternal God of hosts. 9. Now besecch God to be gracious to you; this being from your hand, will he accept you? saith the Eternal God of hosts. 10.

The doors shall be shut on you? kindle not fire on mine altar in vain? I have no pleasure in you, saith the Eternal God of hosts, nor will I accept an offering from your hand. 11. For from the springing out of the sun's light, to its going off, my name shall be great among the Gentiles (by the gospel) and in every place incense shall be offered to it with a pure offering, saith the Eternal God of hosts. 12. But ye profane it by saying, The Eternal's table is polluted, and its fruit, the food of it is contemptible. 13. Ye said also, lo, what a weariness is it! so ye puffed at it, saith the Eternal God of hosts; and brought what was torn, and the lame and sick, and flour for an offering; should I accept this? saith the Eternal.

14. But the deceiver is accursed, who hath in his flock a male, and voweth, and sacrificeth to the Eternal a corrupt thing; for I am the great King, saith the Eternal God of hosts, and my name is dreadful among the nations.

## CHAP. II.

### REPROGS.

Now, O priests, this commandment is for you. 2. If ye will not hear, and consider to give glory to my name, saith the Eternal God of hosts, I will send a curse on you, turning your blessings to a curse, which is done already, because ye lay it not to heart. 3. Lo, I will take from you the shoulder, and scatter dung on your faces, even the dung of the victims in your solemn feasts: and you shall be taken away with it. 4. Then ye shall know, that I sent this command to you, for my covenant to be with Levi, saith the Eternal God of hosts. 5. My covenant with him was life and peace; which I gave him, because he feared me, and revered my name. 6. The law of truth

was in his mouth, no iniquity was in his lips: he walked with me in peace and equity, and turned many from iniquity. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Eternal God of hosts. 8. But ye departed from the way: ye caused many to stumble in the law; ye corrupted Levi's covenant, saith the Eternal God of hosts. 9. Therefore I also made you contemptible and base before all the people, as ye kept not my ways, but were partial in the law.

10. Have we not all one father? hath not one God created us? why are we treacherous one to another, breaking our fathers' covenant? 11. Judah is unfaithful, and an abomination is committed in Israel and Jerusalem: for Judah profaned the Eternal's holy covenant which he loved, and married the adorer of a strange god. 12. The Eternal will cut off him that doeth this, the watcher, and the answerer to him from Jacob's tabernacles, and him that brings an offering to the Eternal God of hosts.

13. This ye do also covering the Eternal's altar with tears, weeping, and crying out, because he regards not the offering any more, or receives it with favour from your hand. 14. Yet ye say, Wherefore? Because the Eternal bears witness between thee and the wife of thy youth, to whom thou art treacherous, tho' she is thy companion, and the wife of thy covenant. 15. Did he not make but one man and one wife, and of one heart and soul, tho' he had the Spirit of life for more, And wherefore one? that he might seek a godly seed by good order, Therefore take heed to your spirit, and let it not be treacherous to the wife of thy youth. 16. For the Eternal the God of Israel saith, that he hateth putting away a wife, and one that covereth violence as with his garment, saith the Eternal;

God of hosts; therefore take heed to your spirit, that ye be not treacherous.

17. Ye offended the Eternal with your words: yet ye say, Wherein have we wearied him? When ye say, he that doeth evil prospereth, and the good are afflicted; or, where is the judgment of God?

### CHAP. III.

#### GOD'S BLESSINGS ON HIS PEOPLE.

BEHOLD, says (Messiah,) I will send my messenger, the (baptist,) who shall prepare the way before me; and the Eternal, (the Messiah,) whom ye seek, shall suddenly come into his temple; even the messenger of the (gospel) covenant whom ye desire; lo, he shall come, saith the Eternal God of hosts. 2. But who may abide the day of his coming (to judge Jerusalem,) or stand, when he appears? for he is like a refiner's fire, or fuller's soap: 3. He shall sit as a refiner and purifier of silver, to purify Levi's sons as gold and silver, that they may offer to the Eternal in righteousness. 4. Then (at the millennium) shall Judah's and Jerusalem's offering be pleasant to the Eternal, as in the days of old, in ancient times. 5. I will come near to you for judgment; and be a swift witness against sorcerers, adulterers, false swearers, and those that defraud the hireling of his wages, the widow and fatherless, and distress the poor and the stranger, and fear not me, saith the Eternal God of hosts. 6. Because I the Eternal change not; therefore you sons of Jacob are not consumed.

7. Even from the days of your fathers ye departed from mine ordinances, and kept them not. Return to me, and I will return to you, said the Eternal God of hosts. But ye said, Wherein shall we return?

8. Will men rob God? for ye robbed me. Yet ye say, Wherein robbed we thee? In tithes and of-

ferings. 9. Since ye robbed me, this whole nation is grievously accursed. 10. Bring all the tithes into the storehouse, that there might be meat in mine house, and try me now herewith, saith the Eternal God of hosts, whether I will not open to you the windows of heaven, and pour out to you a blessing, till there shall not be room enough to receive it. 11. I will rebuke the locust devourer, for your sakes, that it destroy not the fruits of your ground; nor shall the vine miscarry of its grapes to you in the field, saith the Eternal God of hosts.

12. And all the nations shall call you blessed; for ye shall be a delightful land, saith the Eternal God of hosts.

13. Your words have been strong against me, saith the Eternal; yet ye say, What have we spoken against thee? 14. Ye said, It is vain to serve God; and what profit have we by keeping his charge, and walking mournfully before the Eternal God of hosts? 15. And now ye call the proud blessed, yea, the workers of iniquity are built up, yea, they who tempt God are delivered.

16. Then they who feared the Eternal, spake one to another; and he hearkened to it: and a book of memorial was written before him for them that feared the Eternal, and thought on his name. 17. They shall be mine, saith the Eternal God of hosts, in the day I appoint a peculiar treasure; and I will spare them, as a man spareth his son that serves him. 18. Then shall ye return, and see the difference of the righteous and the wicked; between him that serves God, and him that serves him not.

#### CHAP. IV.

##### THE JUDGMENT OF THE WICKED.

BEHOLD, the day coming, that shall burn as a furnace, and all the proud, yea, all that do wickedly shall be as stubble: and that day shall consume

them, saith the Eternal God of hosts, waving them neither root nor branch.

2. But to you who fear my name shall (Messiah) the Sun of Righteousness arise with healing in his wings, (his rays,) and ye shall go forth, and grow as bullocks of the stall. 3. You shall then trample on the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall appoint, saith the Eternal God of hosts.

4. Remember the law of Moses my servant, which I commanded to him in Horeb, for all Israel, the ordinances and judgments.

5. Behold I will send you (the baptist in the spirit and power of) Elijah the prophet, before the great and dreadful day of the Eternal come. 6. He shall convert the hearts of the fathers and the children, (Luke i. 17.) and the children's with their fathers, lest I come and smite the land with a curse.

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## THE FIRST BOOK OF CHRONICLES.

A. C. CIR. 1500.

### CHAP. I.

GENEALOGIES AND BIOGRAPHY, WITH A BRIEVIARY OF  
THE SACRED HISTORY.

ADAM, Sheth, Enosh, 2. Kenan, Mahalaleel, Jered, 3. Henoch, Methushelah, Lamech,

4. Noah, whose sons were Shem, Ham, and Japheth.

5. The sons of Japheth: Gomer, Magog, Madai,

Javan, Tubal, Meshech, and Tiras. 6. The sons of Gomer; Ashchenaz, Riphath, and Togarmah. 7. The sons of Javan; Elisha, Tarshish, Kittites, and Dodanites.

8. The sons of Ham; Cush, Mizraites, (Egyptians), Put, and Canaan. 9. The sons of Cush; Seba, Havilah, Sabta, Raamah, and Sabtechah; 10. The sons of Raamah; Sheba, and Dedan. 11. Cush also begat Nimrod, the first potentate on the earth. 12. Mizraim begat Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, from whom sprung the Philistines and Caphtorites. 13. Canaan begat Zidon his first-born, and Heth the Jebusite, also the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite.

14. The sons of Shem; Elam, Ashur, Arphaxad, Lud, Aram. 15. The sons of Aram; Uz, Hul, Gether, and Meshech. 16. Arphaxad begat Shelah, 17. Shelah begat Heber. 18. Heber had two sons; the one named Peleg, because in his days the earth was divided, and his brother was named Joktan. 19. Joktan begat Almodad, Sheleph, Hazarmaveth, Jerah. 20. Hadoram also, Uzal, Diklah, 21. Ebal, Abimael, Sheba. 22. Ophir, Havilah, and Jobab. 23. All these were Jotkan's sons.

24. Shem, Arphaxad, Cainan, Shelah, 25. Heber, Peleg, Reu, 26. Serug, Nahor, Terah, 27. Abram, the same is Abraham.

28. Abraham's sons, Isaac and Ishmael. 29. These are their posterity: Ishmael's sons, Nebaioth; then Kedar, Adbeel, Mibsam, 30. Mishma, Dumah, Massa, Hadad, Tema, 31. Jetur, Naphish, Kedemah.

32. Keturah's sons, Abraham's concubine: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan's sons; Sheba and Dedan. 33.



Midian's sons; Ephah, Ephher, Henoch, Abida, and Eldaah. 34. Isaac's sons; Esau and Israel.

35. Esau's sons; Eliphaz, Reuel, Jeush, Jaalam, and Korah. 36. The sons of Eliphaz; Teman, Omar, Zephi, Gatam, Kenez, and Amalek. 37. Reul's sons; Nahath, Zerah, Shammah, and Mizzah. 38. Seir's sons; Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. 39. Lotan's sons; Hori, Homam; Timnah was Lotan's sister. 40. Shobal's sons; Alian, Manahath, Ebal, Shephi, and Onam. Zibeon's sons; Aiah and Anah. 41. Anah's son; Dishon. Dishon's sons; Amram, Eshban, Ithran, and Cheran. 42. Ezer's sons; Bilhan, Zavan and Jakan. Dishan's sons; Uz and Aran.

43. These are the kings that reigned in the land of Edom, before any king reigned over the Israelites; Bela, Beor's son; and whose city was named Dinhabah. 44. When Belah died, Jobab son of Zerah of Bozrah reigned in his stead. 45. When Jobab died, Husham of the Temanite's land reigned in his stead. 46. When Husham was dead, Hadad son of Bedad, who smote Midian in the field of Moab, reigned in his stead, whose city was named Avith. 47. When Hadad was dead, Samlah, of Masrekah reigned in his stead. 48. When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead. 49. And when Shaul was dead, Baal-hanan son of Achbor reigned in his stead. 50. When Baal-hanan was dead, Hadad reigned in his stead, whose city was named Pai; and his wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. 51. Hadad died also.

The Dukes of Edom, Esau's race, were, Duke Timnah, Duke Aliah, Duke Jetheth, 52. Duke Aholibamah, Duke Elah, Duke Pinon, 53. Duke Kenaz, Duke Teman, Duke Mibzar, 54. Duke Magdiel, Duke Iram.

## CHAP. II.

## GENEALOGIES FROM JACOB TO DAVID.

THESE are Israel's sons; Reuben, Simeon, Levi, Judah, Issachar, Zebulon, 2. Dan, Joseph, Benjamin, Naphtali, Gad, Asher.

3. Judah's sons; Er, Onan, and Shelah, he had these by the daughter of Shua the Canaanite. But Er, Judah's first-born, was evil before the Eternal, and he slew him. 4. And Tamar his daughter-in-law bare him Pharez and Zerah. All Judah's sons were five. 5. The sons of Pharez; Hezron, Hamul. 6. Zerah's sons; Zimri, Ethan, Heman, Calcol, and Dara. 7. Carmi's sons; Achan the troubler of Israel, who transgressed in the accursed spoil; (Josh. vii. 1.) 8. Ethan's son; Azariah. 9. Hezron's sons; Jerahmeel, Aram, and Chelubai. 10. Aram begat Aminadab; he begat Nahshon, chief of Judah's progeny. 11. Nahshon begat Salma, and he begat Boaz, 12. And he begat Obed, and he begat Jesse, 13. And he begat Eliab, his first-born, Abinadab the second, Shimma the third, 14. Nathaneel the fourth, Raddai the fifth, 15. Ozem the sixth, David the seventh; 16. Whose sisters were Zeruiah, and Abigail. And Zeruiah's sons; Abishai, Joab, and Asahel. 17. And Abigail begat Amasa: and Amasa's father was Jether the Ishmaelite.

18. And Caleb son of Hezron begat children of Azubah and Jerioth his wives; Azubah's sons are Jether, Shobab, and Ardon. 19. And when Azubah died, Caleb married Ephrath, who bare him Hur. 20. And Hur begat Uri, and he begat Bezaleel.

21. After Hezron was sixty years old, he married the daughter of Machir, the father of Gilead, she bare him Segub. 22. And Segub begat Jair, who had twenty-three cities in the land of Gilead,

23. All which belonged to Machir's race. Geshur and Amram took them with the towns of Jair, namely, Kethan and its towns, even sixty townships.

24. And after Hezron died in Caleb-ephrahah, Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25. And the sons of Jerahmeel, Hezron's first-born, were Ram the first-born, Bunah, Oren, Ozem, and Ahijah. 26. Jerahmeel had also another wife, named Atarah, she bare Onam.

27. And the sons of Aram, the first-born of Jerahmeel, were Maaz, Jamin and Eker. 28. And Onam's were Shammai, and Jada. And Shammai's sons; Nadab, and Abishur. 29. And Abishur's wife was named Abihail, she bare him Ahban and Molid. 30. And Nadab's sons; Seled and Appaim; but Seled died without children. 31. And Appaim's son; Ishi. And Ishi's son; Sheshan. And Sheshan's offspring; Ablai. 32. And the sons of Jada, Shammai's brother; Jether and Jonathan; Jether died without children. 33. And Jonathan's sons; Peleth and Zaza.

34. Now Sheshan had no sons, but daughters; and he had an Egyptian servant named Jarha. 35. Sheshan gave his daughter to his servant to wife, and she bare him Attai. 36. And he begat Nathan, and he begat Sabad, 37. And he begat Ephlal, and he begat Obed, 38. He begat Jechu, and he begat Azariah, 39. And he begat Helez, and he begat Eleasah, 40. And he begat Sisamai, and he begat Shallum, 41. And he begat Jekamiah, and he begat Elishama.

42. Now the sons of Caleb the brother of Jerahmeel were Mesha his first-born, Ziph's father; and the sons of Mareshah, Hebron's father. 43. And Hebron's sons; Korah, Tappuah, Rekem, and Shema. 44. And Shema begat Raham, Jorkoam's father; and Rekem begat Shammai. 45. And Shammai begat Maon; and Maon begat Beth-zur.

46. And Ephah, Caleb's concubine, bare Haran, Moza, and Gazez; and Haran begat Gazez. 47. And Jahdai's sons; Rejem, Jotham, Geshan, Pelet, Ephah, and Shaaph. 48. Maachah, Caleb's concubine, bare Sheber, and Tirhanah. 49. She bare also Shaaph, the father of Madmannah, Sheva, the father of Machbenah, and the father of Gibeon, and Caleb's daughter was Achsah.

50. These were the sons of Caleb the son of Hur, the first born of Ephratah; Shobal begat Kirjath-jearim, 51. Salma begat Beth-lehem, Haraph begat Beth-gader. 52. And Shobal begat Kirjath-jearim, and other sons; Haroeh, and half of the Manahethites. 53. And Kirjath-jearim's families; the Ithrites, the Puhites, the Shumathites, and the Mishraites; of them come the Zareathites, and the Eshtaulites. 54. The sons of Salma; Beth-lehem, and the Netophathites and Ataroth, the family of Joab, and half of the Manahethites, the Zorites. 55. But the families of the scribes who dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites, were Kenites that came of Hemath, the father of Rechab's race.

### CHAP. III.

#### GENEALOGY OF THIRTY GENERATIONS FROM DAVID.

THE sons of David born in Hebron, were Amnon the first-born of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; 2. The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth Adonijah the son of Haggith; 3. The fifth, Shephathiah of Abital; the sixth, Ithream by his (primary) wife Eglah. 4. In Hebron he reigned seven years and six months; and in Jerusalem thirty-three years. 5. Where these were born to him, Shimea, Shobab, Nathan, and Solomon, of Bath-shua the daughter of Ammiel: 6. Ithar, Elisamma, and Eliphelet,

7. Nogah, Nepheg, Japhia. 8. Elishama, Eliada, and Eliphelet, nine; 9. Besides the sons of the concubines, and Tamar their sister.

10. And Solomon's son was Rehoboam; Abia his son, Asa his son, Jehoshaphat his son, 11. Joram his son, Ahaziah his son, Joash his son, 12. Amaziah his son, Azariah his son, Jotham his son, 13. Ahaz his son, Hezekiah his son, Manasseh his son, 14. Amon his son, Josiah his son. 15. And Josiah's sons were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 16. And Jehoiakim's sons; Jeconiah his son, Zedekiah his son (politically, tho' his uncle).

17. And Jeconiah's son; Affir; Salathiel his son. 18. Malchiram also, Pedaiah, Shenazar, Jecamiah, Hoshama, and Nedabiah. 19. And Pedaiah's sons were, Zerubbabel, and Shimei: and Zerubbabel's sons: Meshullum, Hananiah, and Shelomith their sister. 20. Hashhubah, Ohel, Berachiah, Hasadiah, and Jushabhesed, five. 21. And Hananiah's sons; Pelatiah, Jesaiah his son; Rephaiah's sons; Arnan's sons; the son of Obadiah, the son of Shechaniah. 22. And the son of Shechaniah; Shemaiah, with his sons; Hartush, Igeal, Bariah, Neariah, Azariah, and Shaphat, six. 23. And Neariah's sons; Eliocnai, Hezekiah, and Azrikam, three. 24. And Eliocnai's sons were Hodaiah, Eliashib, Pelaiah, Akhub, Johanan, Dalaiah, and Anam, seven.

## CHAP. IV.

### JUDAH'S POSTERITY BY CALEB.

JUDAH's sons; Pharez, Hezron, Carmi, Hur, and Shobal. 2. Reaiah, Shobal's son, begat Jahath; and he begat Ahumai, and Lahad: These are the Zorathites' families. 3. And these were of Etam's father; Jezreel, Ishma, Idbash, and their

sister was named Hazelclponi; 4. Penuel was Gedor's father, and Ezer was Hushah's. These are Hur's sons, the first-born of Ephratah, Bethlehem's father.

5. Ashur, Tekoah's father, had two wives, Helah and Naarah. 6. Naarah bare him Ahuzam, Hephher, Temeni, and Haahashtari. 7. Helah's sons were Zereth, Jezoar, and Ethnan. 8. Coz produced Anub, Zobebah, and Aharhel's families, Harum's son.

9. And Jabez was more celebrated than his brethren; his mother called him Jabez, because she bare him with sorrow. 10. He called on the God of Israel, saying, Oh bless me indeed, enlarge my boundaries, and keep me from evil, that I be no more sorrowful. And God granted his request.

11. Chelub, Shuah's brother, begat Mehir, Esh-ton's father, 12. Who peopled Beth-rapha, Paseah, and Tebinah, who peopled the city of Nabash. These are the Rechabites. 13. Sons of Kenaz, Othniel, and Seraiah—and Othniel's son; Hathath. 14. And Meonothai begat Ophrah; and Seraiah begat Joab, who peopled the valley of tradesmen. 15. And the sons of Caleb, Jephunneh's son; Iru, Elah, and Naam; and Elah's sons, even Kenaz. 16. And Jehaleleel's sons; Ziph, Ziphah, Tiria, and Asareel. 17. Ezra's sons were Jether, Mered, Ephher, and Jalon; and she bare Miriam, Shammai, and Ishbah, Eshtemoa's father. 18. His wife the Jewess bare Jered, Gedor's father, and Heber, Socho's father, and Jekuthiel, Zanoah's father. These are the sons of Bithia, whom Pharaoh's daughter, Mered took. 19. And the sons of his wife Jehudijah the Jewess, Naham's sister, Keilah the Garmite's father, and Eshtemoa the Maachathite. 20. And Shimon's sons were Amnon, Rinnah, Ben-hannan, and Tilon. And Ishi's sons, were Zoheth, and Ben-zoheth.

21. The sons of Shelah, Judah's son, were Er,

Lecah's father, and Laadah, Mareshah's father, from whom the families of Ashbea's house, who worked fine linen. 22. And Jokim, with the men of Chozeba, Joash and Saraph, who sojourned in Moab, but returned to Bethlehem. These are ancient things. 23. These were potters, and dwelt among plants and hedges, employed by the king (of Babylon) at his work.

24. Simeon's sons were Nemuel, Jamin, Jarib, Zerah, and Shaul; 25. Shallum his son, Mibsam his son, Mishma his son. 26. And Mishma's sons; Hamuel his son, Zacchur his son, Shimei his son. 27. Shimei had sixteen sons and six daughters; but his brethren had not many children, nor did any of their families multiply like Judah's. 28. They dwelt at Beer-sheba, Molada, Hazar-shual. 29. Bilhah, Ezem, and Tolad, 30. Bethuel, Hormah, and Ziklag, 31. Beth-marcaboth, Hazar-susim, Beth-birei, and Shaaraim. These were their cities unto the reign of David, 32. With their villages also, Etam, Ain, Rimmon, Tochen, and Ashan, 33. With all their villages around the same cities to Baala. These were their habitations, and their genealogy. 34. And Meshobab, Jamlach, Joshah, Amaziah's son, 35. Joel, and Jehu, Josibiah's son, Seraiah's son, Asiel's son, 36. And Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah, 37. And Ziza, Shiphi's son, Allon's son, Jedaiah's son, Simri's son, She-maiah's son. 38. These named were princes of their families; and increased greatly in number.

39. They went as far as the vale on the east of the entrance of Gedor, to seek pasture for their flocks, 40. Where they found pasture fat and good, the land was wide, quiet, and peaceable; tho' Ham's race dwelt there of old. 41. These named came in the days of Hezekiah king of Judah, and smiting their tents and habitations, destroyed them utterly, and dwelt in their room; because of

the pasture. 42. Some of Simeon's race, even five hundred, went to mount Seir, their captains being Pelatiah, Neariah, Rephaiah, and Uzziel, sons of Ishi. 43. And they smote the Amalekites that had yet escaped, and dwelt there to this day.

## CHAP. V.

### REUBEN'S GENEALOGY.

REUBEN was Israel's first-born; but, as he polluted his father's bed, (the double portion of) his birth-right was given to Joseph's sons, adopted by Israel; so the genealogy (of the priesthood and the ruler) is not reckoned after the birth-right. 2. Judah prevailed above his brethren, and of him came the chief ruler. 3. Reuben's sons, Israel's first-born, were Harnoch, Pallu, Hezron, and Carmi. 4. Joel's sons; Shemaiah his son, Gog his son, Shimei his son, 5. Micah his son, Relah his son, Baal his son, 6. Beerah his son, whom Tiglath-pilneser king of Assyria carried captive: he was then chief of the Reubenites. 7. And his brethren, (when their families were genealogically reckoned) were Jeiel the chief, Zechariah, 8. And Bela son of Azaz, Shema's son, Joel's son, who dwelt all the way from Aroer to Nebo, and Baal-meon, west. 9. And eastward he inhabited to the entrance of the wilderness that borders on the river Euphrates; because their cattle multiplied greatly in Gilead. 10. They in Saul's days conquered the Hagarites; and occupied their tents through all the east of Gilead.

11. And Gad's posterity dwelt near to them, in Bashan unto Salcah; 12. Joel the chief, and Shapham the next, Jaanai, and Shaphat. 13. And their brethren of their father's house, were Michael, Meshullam, Shebba, Jorai, Jachan, Ziba, and Heber, seven. 14. These are Abihail's sons, Huri's son, Jaroah's son, Gilead's son, Michael's son, Joshi-



shai's son, Jahdo's son, Buz's son; 15. Ahi son of Abdiel, the son of Guni, chief of their father's house. 16. They dwelt in Gilead and Bashan, and its towns, and in all the outlets, suburbs, of Sharon, on their borders. 17. All these genealogies were reckoned in the days of Jotham king of Judah, and of Jeroboam (second) king of Israel.

18. The Reubenites, Gadites, and half the tribe of Manasseh, valiant warlike men, able for buckler and sword, and to shoot with bow, were forty-four thousand seven hundred and sixty, that went out to war, 19. With the Hagarites, Jetur, Nephish, and Nodab. 20. And they conquered the Hagarites with all their helpers; for they cried to God in battle, and he favoured them, because they trusted in him. 21. And they took away of their cattle, fifty thousand camels, two hundred and fifty thousand sheep, two thousand asses, and an hundred thousand men. 22. Many also were slain, because the war was great. And they dwelt in their places until the captivity.

23. The half tribe of Manassch's posterity dwelt in the land; from Bashan unto Baal-hermon, Senir, and to mount Hermon, and to Lebanon. 24. They were very many, and the heads of their father's house, were Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, valiant famous men.

25. But they forsook the God of their fathers, going a-whoring after the gods of the people of the land, whom God destroyed before them. 26. So the God of Israel stirred up Pul, and Tiglath-pileser, kings of Assyria, who carried away the Reubenites, Gadites, and half tribe of Manasseh, to Halah, Habor, Haza, and to the river Gozan, to this day (750).

## CHAP. VI.

HIGH PRIESTS FROM LEVI TO THE CAPTIVITY, (550).

LEVI's sons; Gershon, Kohath, and Merari. 2.

Kohath's sons; Amram, Izhar, Hebron, and Uzziel. 3. Amram's children; Aaron, Moses, and Mary. Aaron's sons; Nadab, Abihu, Eleazar, and Ithamar.

4. Eleazar begat Phinehas, he begat Abishua. 5. He begat Bukki, and he begat Uzzi, 6. He begat Zerariah, and he begat Meraioth, 7. He begat Amariah, and he begat Ahitub. 8. And he begat Zadok, and he begat Ahimaaz, 9. And he begat Azariah, and he begat Johanan, 10. And Johanan begat Azariah, (who performed the priest's office in Solomon's temple.) 11. And Azariah begat Amariah, and he begat Ahitub. 12. And he begat Zadok, and he begat Shallum, 13. And he begat Hilkiah, and he begat Azariah, 14. And he begat Seraiah, and he begat Jehozadak, 15. Who went into captivity when the Eternal permitted Judah and Jerusalem to be carried away by Nebuchadnezzar.

#### GENERAL GENEALOGY FROM LEVI TILL DAVID'S REIGN.

16. Levi's sons; Gershom, Kohath, and Merari. 17. Gershom's sons; Libni, and Shimei. 18. Kohath's sons; Amram, Izhar, Hebron, and Uzziel. 19. Merari's sons; Mahli, and Mushi. These are the Levites' families, after their fathers.

20. Of Gershon; Libni his son, Jahath his son, Zimmah his son, 21. Joash his son, Iddo his son, Zerah his son, Jeaterai his son.

22. The sons of Kohath; Izhar his son, (Ammi-nadab his son), Korah his son, Assir his son, 23. Elkanah his son, Ebiasaph his son, and Assir his son, 24. Tahath his son, Uriel his son, Uzziel his son, and Shaul his son. 25. And Elkanah's sons; Amasai, and Ahimoth. 26. Elkanah his son, Zophai his son, and Nahath his son, 27. Eliab his son, Jeroham his son, Elkanah his son, Samuel his son. 28. And Samuel's sons; Vashni, and Abiah.

29. Merari's sons; Mahli; Libni his son, Shimei

his son, Uzza his son, 30. Shimea his son, Haggiah his son, Asaiah his son. 31. And these are they whom David set over the music of the Eternal's house, after the ark rested there, 32. Who ministered before the tabernacle with singing, till Solomon built the Eternal's house in Jerusalem, and who waited on their office, according to their order, (450). 33. These with their sons thus attended: Of the race of the Kohathites; Heman a singer, Joel's son, Shemuel's son, 34. Elkanah's son, Jeroham's son, Eliel's son, Toah's son, 35. Zuph's son, Elkanah's son, Mahath's son, Amasai's son, 36. Elkanah's son, Joel's son, Azariah's son, Zephaniah's son, 37. Tahath's son, Assir's son, Ebiasaph's son, Korah's son, 38. Izhar's son, Kohath's son, Levi's son, Israel's son. 39. And his colleague Asaph, (who stood at his right hand), Berachiah's son, Shimea's son, 40. Michael's son, Baaseiah's son, Malchaiah's son, 41. Ethni's son, Zerah's son, Adaiah's son, 42. Ethan's son, Zimma's son, Shimei's son, 43. Jahath's son, Gershon's son, Levi's son. 44. And their colleagues of Merari's sons, stood on the left hand: Ethan Kishi's son, Abdi's son, Malluch's son, 45. Hashabiah's son, Amaziah's son, Hilkiah's son, 46. Amazi's son, Bani's son, Shamer's son, 47. Mahli's son, Mushi's son, Merari's son, Levi's son. 48. Their brethren also, the other Levites, were appointed to all the service of the tabernacle of God.

49. But Aaron and his sons offered on the altars of burnt-offering and incense, being appointed for all the work of the most holy place, and to make an atonement for Israel, according to all that Moses, God's servant, had commanded. 50. Aaron's sons were, Eleazar his son, Phinehas his son, Abishua his son, 51. Bukki his son, Uzzi his son, Zerahiah his son, 52. Meraioth his son, Amariah his son, Ahitub his son, 53. Zadok his son, Ahimaaz his son.

54. Now these are the habitations, cities, and suburb fields, around them, given by lot to Aaron's race; the Kohathites' families had the first lot. 55. Aaron's sons gave them Hebron in the land of Judah, with its suburbs around. 56. But the fields and villages of the city, they gave to Caleb, Jephunneh's son. 57. To Aaron's sons they gave cities of Judah, namely, Hebron, a city of refuge, and Libnah, Jattir, and Eshtemoa, with their suburbs, 58. Hilen, Debir, 59. Ashan, Bethshemesh, with their suburbs: 60. And out of Benjamin; Geba, Alemeth, and Anathoth, with their suburbs. All their cities thro' their families were thirteen. 61. But to Kohath's other sons, were ten cities given by lot, out of Manasseh's half tribe, Ephraim's and Dan's sons. 62. And to Gershom's sons thro' their families, out of Issachar's, Asher's, Naphtali's and Manasseh's tribes, in Bashan, thirteen cities. 63. To Merari's sons were given by lot thro' their families, out of Reuben's, Gad's, and Zebulon's tribes, twelve cities. 64. The Israelites gave to the Levites these cities, with their suburbs, (and fields, three thousand cubits.) 65. They gave by lot out of Judah's, Simeon's, and Benjamin's tribes, the cities herein named. 66. And the rest of Kohath's sons' families, had cities, and their coasts, (three thousand cubits), out of Ephraim. 67. They gave them cities of refuge, Shechem on mount Ephraim, 68. Jokmeam, Beth-horon, out of Dan, Eltheka and Gibethon, with their suburbs, 69. Aijalon, and Gath-rimmon, with their suburbs. 70. And out of Manasseh's half tribe, Aner, and Bileam, ten cities with their suburbs, for the remnant of Kohath's sons' family. 71. To Gershom's sons were given, out of Manasseh's half tribe, Golan in Bashan, and Ashtaroth with their suburbs: 72. And out of Issachar's tribe; Kedesh, Daberath, 73. Ramoth, and Anem, with their suburbs. 74. And out of Asher's tribe; Mashal,

Abdon, 75. Hukuk and Rehob, with their suburbs: 76. And out of Naphtali's tribe; Kedesh in Galilee, Hammon, and Kirjathaim, with their suburbs. 77. To the rest of Merari's progeny were given, out of Zebulon's tribe, Rimmon and Tabor, with their suburbs: 78. And on the east side Jordan, opposite to Jericho, were given them, out of Reuben's tribe, Bezer in the wilderness, and Jahzah. 79. Kedemoth and Mephaath, with their suburbs: 80. And out of Gad's tribe, Ramoth in Gilead, Mahanaim, 81. Heshbon, and Jazer, with their suburbs.

## CHAP. VII.

### GENEALOGY OF SIX OTHER TRIBES.

Now Issachar's sons were Tola, Puah, Jashub, and Shimron, four. 2. And Tola's sons; Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, Shemuel, heads of their father's house; they were valiant men in their age, whose number in David's days, was twenty-two thousand and six hundred. 3. And Uzzi's son, Izrahaiah; and his sons, Michael, Obadiah, Joel, and Ishiah, five: all chief men; 4. Who after their genealogies, and their father's families, were warlike bands of soldiers, thirty-six thousand; for they had many wives and sons. 5. And their brethren, among all the families of Issachar, were valiant men reckoned by their genealogies, in all eighty-seven thousand.

6. Benjamin's sons; Bela, Becher, and Jedial, three. 7. And Bela's sons; Ezbon, Uzzi, Uzziel, Jeremoth, and Iri, five; heads of their father's house, valiant men, reckoned by their genealogies twenty-two thousand and thirty-four (by David). 8. And Becher's sons, were Zemira, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abiath, Anathoth, Alameh, 9. After their genealogies, by their generations, heads of their father's house, valiant men,

their number was twenty thousand and two hundred. 10. Jediahel's son; Bilhan: and his sons; Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Abishahar. 11. All these, sons of Jediahel, by the heads of their fathers, valiant warlike men, were seventeen thousand and two hundred soldiers. 12. Shuppites' also, and Huppites' sons of Ir, and Hushites' sons of Asher.

13. Naphtali's sons; Jahziel, Cuni, Jezer, and Shallum, sons of Bilhah.

14. Manasseh's sons; Ashriel, whom his wife bare; but his Syrian concubine-wife bare Machir, Gilead's father. 15. And Machir married the sister of Huppim and Shuppim, whose sister was Maachah; the second was Zelophehad, who had daughters. 16. Maachah, Machir's wife, bare a son, named Peresh; and his brother was Sheresh, whose sons were Ulam and Rekem. 17. And Ulam's son; Bedan. These were Gilead's sons, Machir's son, Manasseh's son. 18. And his sister, Hommoleketh bare Ishod, Abiezer, and Mahalah, 19. And Shemida's sons were Ahian, Shechem, Likhi, and Anima.

20. Ephraim's sons; Shuthelah, and Bered his son, Tahath his son, Eladah his son, Tahath his son. 21. Zabad his son, Shuthelah his son, Ezer, and Elead, whom the men of Gath slew, because they came to take away their cattle. 22. Ephraim their father mourned many days, and his brethren came to comfort him. 23. And when he went to his wife, she conceived and bare a son, whom she named Beraiah, because it went evil with his house. 24. And his daughter was Sherah, who built the nether, and the upper Beth-horon, and Uzzensherah. 25. Rephah was his son, and Resheph, Telah his son, Tahan his son. 26. Laadan his son, Ammihud his son, Elishama his son, 27. Nun his son, Jehoshua his son. 28. And their possessions and habitations were Beth-el, and its villages, and

eastward Naaron, and westward Gezer, with their towns, Shechem also and its villages, to Gaza and its towns; 29. And in the borders of Manasseh's progeny, Beth-shean, Taanach, Megiddo, Dor, and their towns. In these dwelt Joseph's posterity, Israel's son.

30. Asher's sons; Imnah, Isna, Ishuai, and Beriah, and Sarah their sister. 31. And Berajah's sons; Heber, and Malchiel, the father of Birzavith. 32. And Heber begat Japhlet, Shomer, and Horham, and Shua their sister. 33. And Shaphlet's sons; Pasach, Bimhai, and Ashvath: these are Japhlet's progeny. 34. And Shamer's sons; Ahi, Rohgah, Jehubbah, and Amram. 35. And his brother Helem's sons; Zopha, Imna, Shelesh, and Amal. 36. Zophah's sons; Shuan, Harnepher, Shual, Beri, Imrah, 37. Bezah, Hod, Shamma, Shilshan, Ithran, and Beera. 38. And Jether's sons; Jephunneh, Pispah, and Ara. 39. And Ulla's sons; Arah, Haniel, and Rezia. 40. All these were Asher's progeny, principal heads of their father's house, valiant warlike men. Their number was twenty-six thousand men.

## CHAP. VIII.

### ANOTHER GENEALOGY OF BENJAMIN.

BENJAMIN begat Bela his first-born, Ashbel the second, Aharah the third, 2. Nohah the fourth, Raphah the fifth. 3. And Bela's sons were Adar, Gorah, Abihud, 4. Abishua, Naaman, Ahoah, 5. Gera, Shephuphan, and Hiram. 6. And these are Ehud's sons, heads of the fathers of Geba's inhabitants whom Naaman, Ahiah and Gera, removed to Manahath; 7. This removed them, and begat Uzza, and Abihud. 8. And Shaharaim, after he sent away Hushim and Baara his wives, begat children in the country of Moab. 9. Of Hodesh his wife, Jobab, Zibia, Mesha, Malcham, 10. Jeuz,

Shachia, and Mirina. These his sons, were heads of the fathers. 11. And of Hushim he begat Abitub, and Elpaal. 12. Elpaal's sons, Eber, Misham, Shamed, who built Ono, and Lod, with their villages. 13. Beriah also, and Shema, who were heads of the fathers, Aijalon's inhabitants, who drove thence Gath's inhabitants: 14. And Ahio, Shashak, Jeremeth, 15. Zebadiah, Arad, Ader, 16. Michael, Isaph, Joha, Beriah's sons; 17. And Zebadiah, Meshullam, Hezeki, Heber, 18. Ishmerai, Jezliah, and Jobab, Elpaal's sons: 19. And Jachim, Zichri, Zabdi, 20. Elioenai, Zilthai, Eliel, 21. Adaiiah, Beraiah, Shinrath, Shimhi's son; 22. Ishpan, Heber, Eliel, 23. Abdon, Zichri, Hanan, 24. Hananiah. Elam, Antothijah, 25. Iphedeiah, Penuel, Shashak's sons; 26. Shamsheraï, Shehariah, Athaliah, 27. Jaresiah, Eliah, Zichri, Jeroham's sons. 28. These were heads of the fathers, by their genealogies, chiefs who dwelt in Jerusalem. 29. And at Gibeon dwelt Gibeon's father, (whose wife was Maachah,) 30. And his first-born son, Abdon, and Zur, Kish, Baal, and Nadab. 31. Gedor, Ahio, Zacher. 32. And Mikloth begat Shimeah. These also dwelt with their brethren in Jerusalem, and near them.

33. Ner begat Kish, and he begat Saul, and he begat Jonathan, Malchi-shua, Abinadab, and Eshbaal. 34. And Jonathan's son Meribaal begat Micah. 35. And Micah's sons were Pithon, Melech, Tarca, and Ahaz; 36. And Ahaz begat Jehoadah; and he begat Alemeth, Azmaveth, Zimri; and Zimri begat Moza, 37. And Moza begat Binea; Rapha was his son, Elcasah his son, Azel his son; 38. And Azel had six sons, named Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. 39. And the sons of Eshek his brother were Ulam his first born, Jehush the second, Eliphelet the third. 40. And Ulam's sons were valiant men, and



had many sons, and sons sons, an hundred and fifty. All these are Benjamites.

## CHAP. IX.

### INHABITANTS AFTER JUDEA'S AND JERUSALEM'S FIRST CAPTIVITY.

THUS all Israel were reckoned by genealogies; lo, they were found written in the registers of the kings of Israel and Judah, when they were carried away to Babylon for their wickedness.

2. Now the first who dwelt again in their own possessions and cities, Israelites, priests, Levites, and the assistants were these. 3. At Jerusalem dwelt some of Judah's, Benjamin's, Ephraim's, and Manasseh's progeny. 4. Uthai Ammihud's son, Omri's son, Imri's son, Bani's son, the offspring of Pharez, Judah's son. 5. And of the Shilonites; Asaiah the first-born and his sons. 6. And of Zerah's offspring; Jeuel, and their brethren, six hundred and ninety.

7. And of Benjamin's posterity; Sallu, Meshullam's son, Hodaviah's son, Hasenuah's son. 8. And Ibneiah Jeroham's son, Elah, Uzzi's son, Michri's son, and Meshullam, Shephatiah's son, Reuel's son, Ibnijah's son. 9. And their brethren, by their kinships, nine hundred and fifty-six. All these men were chief fathers, in their father's household.

10. And of the priests, Jedaiah, Jchoiarib, Jachin, 11. And Azariah Hilkiah's son, Meshullam's son, Zadoc's son, Meraioth's son, Abitub's son, a ruler in God's house. 12. And Adaijah Jeroham's son, Pashur's son, Malchijah's son, and Maasiah Adiel's son, Jahzerah's son, Meshullam's son, Meshillemith's son, Immer's son. 13. And their brethren, heads of their father's house, a thousand seven hundred and sixty; very able active men for the work of God's house. 14. And of the Levites;

Shemaiah Hashub's son, Azrikam's son, Hashabiah's son, Merari's sons. 15. And Bakbakkar, Heresh, Galal, and Mattaniah Micah's son, Zichri's son, Asaph's son. 16. And Obadiah, Shemaiah's son, Galal's son, Jeduthan's son, and Berechiah, Asa's son, Elkanah's son, that dwelt in the suburbs of Netophathi. 17. And the door-keepers were Shallum their chief, Akkub, Talmon, Ahiman, and their brethren. 18. Who hitherto waited in the king's gate eastward; they were door-keepers in the courses of Levi's posterity. 19. And Shallum Kore's son, Ebiasaph's son, Korah's son, and his brethren, of his father's house, the Korahites were in the work of the service, keepers of the tabernacle doors; as their fathers, being over the tabernacle's encampments, were keepers of the entrance. 20. When Phinehas Eleazar's son, was ruler over them in times past, and the Eternal was with him. 21. And Zechariah Meshelenuiah's son was porter of the tabernacle door. 22. All these chosen to be door-keepers, were two hundred and twelve. These were reckoned by their genealogy by their residences, and as David and Samuel the seer appointed to their set offices. 23. So they and their sons were over the gates of the Eternal's house, namely, the tabernacle, by wards. 24. In the four quarters were the porters, toward the east, west, north, and south. 25. And their brethren, in the villages, were to be every seventh day, by turns with them. 26. For these Levites were under the four chief porters, or in their trust, being over the chambers and treasures of God's house.

27. So the four lodged around about God's house because the charge was upon them, and they were to open it every morning. 28. And some of them had the charge of the ministering vessels, to bring them in and out by number. 29. Some of them also were appointed to take care of the vessels, and all the instruments of the sanctuary, and the fine

flour, the wine, the oil, the frankincense, and the spices, 30. But they were of the priests' sons, that made the ointment of the spices. 31. And Mattithia, one of the Levites, who was Shallum the Korahite's first-born, had the trust over the work done in frying pans. 32. And some of their brethren of the Kohathites' sons were over the sacred bread, (that was set in order,) every sabbath. 33. Now these guardians with the singers, the chief fathers of the Levites, were lodged in the bye chambers; for they were over them in that work day and night. 34. These were the chief fathers of the Levites, through their generations: These dwelt at Jerusalem.

35. And in Gibeon dwelt Gibeon's father, Jehiel; whose wife was Maachah; 36. And his first-born son Abdon, then Zur, Kish, Baal, Ner, and Nadab, 37. Gedor, Ahio, Zechariah, and Mikloth. 38. Who begat Shimeam; who also dwelt with their brethren at Jerusalem, and near them. 39. And Ner begat Kish; and he begat Saul; and he begat Jonathan, Malchi-shua, Abinadab, Esh-baal. 40. And Jonathan's son; Merib-baal; and he begat Micah. 41. And Micah's sons were Pithon and Melech, and Tahrea, and Ahaz, 42. Who begat Jarah; and he begat Alemeth, Azmaveth, and Zimri; and Zimri begat Moza; 43. And he begat Binea; and Rephaiah his son, Eleasah his son, Azel his son; 44. Who had six sons, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan.

## CHAP. X.

### THE DEFEAT AND DEATH OF SAUL, ISRAEL'S FIRST KING.

Now the Philistines attacked the Israelites, who fled before them, and fell slain in mount Gilboa. 2. Yea the Philistines pursued hard after Saul and his sons, and slew Jonathan, Abinadab, and Malchi-

shua, his sons. 3. So the battle went sore against Saul; yea, the archers hit him and wounded him. 4. Then he said to his armour-bearer, with thy sword thrust me through, lest these uncircumcised come and insult me. But he would not, being sore afraid. So Saul rushed upon his sword. 5. And when his armour-bearer saw he was dead, he rushed also on his sword and died. 6. So Saul, and his three sons, with all his family, died together. 7. Then all the Israelites in the valley, seeing he and his sons were dead, forsook their cities and fled; and the Philistines came and dwelt in them.

8. And on the morrow, the Philistines coming to strip the slain, found Saul and his sons fallen on mount Gilboa. 9. And having stripped him, they took his head and his armour, and sent them into the land of the Philistines around, to tell it to their idol houses, and the people. 10. They also put his armour in the house of their god, and fastened his head in Dagon's temple, and stuck up his body at the wall of Bethshean.

11. But all Jabesh-Gilead hearing all that the Philistines did to Saul, 12. The valiant men took away Saul's body, and those of his sons, and bringing them to Jabesh, they buried their bones under the oak there, and fasted seven days.

13. Thus Saul died for his transgression, for not observing the Eternal's word, and for consulting a necromancer instead of the Eternal; 14. Therefore he was slain, and the kingdom devolved to David the son of Jesse.

## CHAP. XI.

### KING DAVID TAKES JERUSALEM.

THEN all Israel assembled to David at Hebron, saying, Lo, we are thy bone and thy flesh. 2. Even in time past, when Saul was king, thou leddest out Israel to battle, and back again; yea, the

Eternal thy God said to thee, Thou shalt feed and rule my people Israel. 3. So all the elders being come, David made a covenant with them there, before the Eternal; and they anointed him king over Israel, as the Eternal spake by Samuel.

4. Now David, with all Israel, went to Jerusalem, then called Jebus, where the Jebusites, the natives of it were. 5. But they said to David, Thou canst not come hither. Yet David took the fortification of Zion, which is David's city. 6. And he said, Whoever smites the Jebusites first, shall be chief captain. So Joab, Zeruiah's son went, going first up, was made chief. 7. Then David dwelt in the fortification, hence called The city of David. 8. And he re-built the city from the fortress around; but Joab repaired the rest of the city. 9. So David waxed greater and greater, for the Eternal God of hosts was with him.

10. These are the chief of David's mighty men, who, with all Israel supported him, to make him king, as the Eternal appointed. 11. This is the number of David's mighty men; Jashobeam an Hachmonite, chief of the first three, he with his spear broke thro' three hundred at one time. 12. Next after him was Eleazar, Dodo the Ahohite's son, being one of the three mighties. 13. He was with David at Pasdammim, where the Philistines assembled to battle, and Israel yielding, he resisted, and smote them, till his hand, which stuck to the spear, was weary. 14. So the Eternal saved Israel that day, with a great deliverance, the people only followed to the spoil; next to him was Shamah Ben-Agah, a Hararite's son, when the Philistines were assembled at Lehi, on a spot of ground full of barley, and when the people were fleeing from them, he stood on the midst of the spot, and smiting them, rescued it; thus the Eternal wrought a great deliverance.

15. These three of the thirty captains, went to

the rock to David, at the cave Adullam; and the Philistines' host encamped in the giant's valley. 16. David being then in the fortress, and the Philistines' garrison at Beth-lehem. 17. Then David longing, said, O that I could drink water of Beth-lehem's well, at the city-gate! 18. Then the three brake through the Philistines' host, and brought water from the well to David; but he would not drink it, he poured it out before the Eternal, 19. Saying, my God forbid that I drink these men's blood, who hazarded their lives. This the three heroes did.

20. And Abishai, Joab's brother, was next to them, and chief of the second three, who brandishing his spear, broke thro' three hundred men, and slew them, and so had a name among those. 21. He was more honourable than the other two, being their captain; but he attained not to the first three. 22. Next him was Benaiah, Jehoiada's son, a wealthy man's son of Kabzeel, great in exploits; he slew two large lions of Moab; he also descended and slew another lion in a pit, on a snowy day. 23. He also slew an eminent Egyptian five cubits high, in whose hand was a spear like a weaver's beam; yet he with a staff, forced it out of his hand, and slew him with his own spear, 24. And had a name among the second three heroes. 25. He was more honourable than the following thirty, but attained not to the first three; and David set him over his guard.

26. The other valiant men of the army were, Asahel, Joab's brother, Elhanan, Dodo of Beth-lehem's son, 27. Shammoth the Harorite, Helez the Pelonite, 28. Ira son of Ikkish the Tekoite, Abiezer the Antiothite, 29. Sibbecai the Hushathite, Ilai the Ahohite, 30. Maharai the Netophathite, Heled son of Baanah the Netophathite, 31. Ithar son of Ribai, from Gibeah, of the Benjaminites, Benaiah the Pirathonite, 32. Hurai of the brooks

of Gaash, Abiel the Arbathite, 33. Azmaveth the Bahurumite, Eliahba the Shaalbonite, 34. Hashem the Gizonite's son, Jonathan son of Shage the Hararite, 35. Ahiam son of Sacar, the Hararite, Eliphaz son of Ur, 36. Hephher the Mecherathite, Ahijah the Pelonite, 37. Hezro the Carmelite, Naarai son of Ezbai, 38. Joel brother of Nathan, Mibhar son of Haggeri, 39. Zelek the Ammonite, Naharai the Berothite, armour-bearer to Joab, Zeruah's son. 40. Ira the Ithrite, Gareb the Ithrite 41. Uriah the Hittite, Zabad son of Athlai, 42. Adina son of Shiza the Reubenite, a captain of the Reubenites, but the thirty were his superiors. 43. Hanan son of Maachah, Joshaphat the Mithnite, 44. Uzziah the Ashterathite, Shama and Jehiel, sons of Hotham the Aroerite, 45. Jedaiel son of Shimri, and Toha his brother the Tizite, 46. Eliel the Mahavite, Jeribai and Joshaviah sons of Elnaam, and Ithmah the Moabite, 47. Eliel, Obed, and Jofiel the Mesobaite.

## CHAP. XII.

### ANOTHER CATALOGUE OF DAVID'S FIRST COMPANIONS.

THESE came to David at Ziklag, when shut up because of Saul; and they were among his valiant helpers, in the war of Saul's brethren of Benjamin. 2. These were armed with bows, and could use both the right and left hand, in slinging stones, and shooting arrows. 3. The chief was Ahiezer, then Joash, sons of Shemaah the Gibeathite, Jeziel and Pelet, sons of Asmaveth, Berachah, and Jehu the Antothite, 4. Ismaiah the Gibeonite, the most valiant of thirty, and over thirty, Jeremiah, Jahaziel, Johanan, and Josabad the Gederathite, 5. Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite, 6. Elkanah, Josiah, Azareel, Joezer, and Jashibeam, the Korhites, 7. Joclah and Zebadiah, Jeroham of Gedor's sons.

8. Of the Gadites there came to David, to the fortification in the wilderness, these valiant warlike men, that could handle shield and lance, in aspect like lions, and swift as the roes on the mountains; 9. Ezer the first, Obadiah second, Eliab third, 10. Mishmannah fourth, Jeremiah fifth, 11. Attai sixth, Eliel seventh, 12. Johanan eighth, Elzabad ninth, 13. Jeremiah tenth, Machbanai eleventh. 14. These Gadites were captains of the host; the least of them were over an hundred, and the greatest commanded a thousand. 15. These went over Jordan in the first month, when it overflowed all its banks; and all the vallies both on the east and west side. 16. And some of the Benjaminites and of Judah, came to the fortress to David; 17. Who went out to meet them, and said, If ye come peaceably to help me, mine heart shall be united to you; but if ye come to betray me to mine enemies, tho' I have done no wrong, may the God of our fathers behold and rebuke you. 18. Then with the Spirit, Amasai chief of the captains said, Thine we are, David, and on thy side, thou son of Jesse: Peace, peace be to thee, and to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of bands. 19. And some of Manasseh joined David, when he came with the Philistines against Saul to battle; however he helped them not; for the Philistine lords, upon advisement, sent him away, saying, He will make peace with his master Saul, to the jeopardy of our heads. 20. As he returned to Ziklag, there joined him of Manasseh, Adnah, and Jozabad, Jediel, Michael, Jozabad, second Elihu, and Zilthai, captains of the thousands in Manasseh. 21. They helped David against Amalek's bands, for they were valiant, and were captains in the host. 22. Thus, day by day, some auxiliaries came to David, till he had a very great host.

23. The numbers of the bands ready armed for



war, that came to David at Hebron, to transfer the kingdom of Saul to him, as the Eternal spake, 24. Of Judah's offspring, that bare shield and spear, were six thousand, eight hundred. 25. Of Simeon's warlike men, seven thousand, one hundred. 26. Of Levi, four thousand, six hundred. 27. Jehoiada was the Aaronites' leader, and with him was three thousand, seven hundred, 28. With Zadok a young valiant man, and of his father's house, twenty-two captains. 29. Those of Benjamin, Saul's kindred, three thousand; for hitherto the greater part of them favoured Saul's house. 30. Of Ephraim, twenty thousand, eight hundred, valiant men, famous in their father's house. 31. Of Manasseh's half tribe, eighteen thousand were named to make David king. 32. Of Issachar, politicians for the times, knowing what Israel ought to do, were two hundred chiefs, and all their brethren were at their command. 33. Of Zebulon, expert in the use of warlike instruments, fifty thousand, who came without duplicity. 34. Of Naphtali a thousand captains, with them thirty-seven thousand, with shield and spear. 35. Of the Danites, expert in war, twenty-eight thousand, six hundred. 36. Of Asher, expert in war, forty thousand. 37. And beyond Jordan, of the Reubenites, Gadites, and the other half tribe of Manasseh, with all kinds of weapons of war, an hundred and twenty thousand. 38. All these trained warriors came with sincere disposition to Hebron, to make David king over all Israel: and all the rest of Israel also, were of one mind, to make David king. 39. They were there with David three days, eating and drinking; for their brethren prepared food for them. 40. Moreover, all that were near them, as far as to Issachar, Zebulon, and Naphtali, brought bread on asses, camels, mules, and oxen, and meal, flour, cakes of figs, bunches of raisins, wine, oil, oxen,

and sheep abundantly; for there was great joy in Israel.

## CHAP. XIII.

### DAVID FETCHETH THE ARK.

DAVID consulted the captains of thousands and hundreds, and every leader. 2. And said to all the congregation of Israel, If it seem good to you, and if it be of the Eternal our God, let us send to our brethren every where in all Israel, and let them with the priests and Levites in their cities and suburbs, assemble to us: 3. And let us bring again the ark of our God to us; for in the days of Saul we inquired not at it. 4. So all the congregation agreed to do so; for all approved it. 5. So David assembled all Israel from Sihor of Egypt to the entering of Hemath, to bring God's ark from Kirjath-jearim. 6. And he went with all Israel to Baalah, that is, Kirjath-jearim of Judah, to bring from thence the Eternal God's ark, at which they called on his name, who inhabits the cherubim. 7. And they carried it on a new cart from Amminadab's house, Uzzah and Ahio conducting it. 8. And David with all Israel sang and played before God's ark, with all their might, on harps, psalteries, timbrels, cymbals, and trumpets.

9. And having come to Chidon's threshing floor, Uzzah put forth his hand to hold the ark, for the oxen starting shook it.

10. For which the Eternal was angry, and smote him, so he died there before God, for laying his hand on the ark. 11. Now David was grieved that the Eternal struck Uzzah; therefore the place is called the Breach of Uzzah to this day. 12. And David was afraid of God that day, saying, How shall I bring the ark of God to me? 13. So he brought it not to his own home to the city of David, but carried it aside into Obed-edom the Gittite's house,

14. Where it remained three months, And the Eternal blessed Obed-edom's house, with all that he had.

## CHAP. XIV.

### DAVID'S PROSPEROUS REIGN.

Now Hiram king of Tyre sent messengers to David, with cedar wood, masons, and carpenters, to build him an house.

2. David perceiving that the Eternal had established him king over Israel, and exalted his kingdom because of his people Israel.

3. He took more wives at Jerusalem, and begat more sons and daughters there, 4. Whose names are these, Shammuah, Shobab, Nathan, and Solomon, 5. Ibhar, Elishua, Eliphelet, 6. Nogah, Nepheg, Japhia, 7. Elishama, Beeliada, and Eliphelet.

8. Now the Philistines hearing that David was anointed king over all Israel, they went all to search for him, which he hearing, went out against them. 9. They came and spread themselves in the Giant's valley. 10. David then inquired of God, saying, Shall I go against the Philistines? And the Eternal said, Go; for I will deliver them into thine hand. 11. So they came to Baal-perazim, where David smote them. Then he said God hath broken mine enemies before me like a broken water's dam, therefore they called it Baal broken. 12. And there having left their gods, David commanded them to be burnt. 13. The Philistines again invaded that valley, 14. And David inquired again of God, who said to him, Go not out to meet them; turn about behind them, and come upon them by the mulberry trees. 15. And when thou hearest a sound of a motion in their tops, then go to battle; for God is gone before thee to smite them. 16. So he did as God commanded him; and they smote them from Gibeon to Gazer. 17. So David's fame spread into

all lands around, and the Eternal brought the fear of him on all nations around.

## CHAP. XV.

### THE ARK BROUGHT TO JERUSALEM.

WHEN David built him houses in the city of David, he prepared a place for God's ark, and erected a pavilion for it. 2. Then he said, none must carry the ark but the Levites; for them the Eternal chose to carry it, and to minister to him perpetually. 3. And David gathered all Israel to Jerusalem, to bring the ark to the place he had prepared for it. 4. Then he assembled Aaron's offspring, and the Levites. 5. Of Kohath's sons, Uriel the chief, and his brethren an hundred and twenty. 6. Of Merari's sons, Asaiah the chief, and his brethren two hundred and twenty. 7. Of Gershom's sons, Joel the chief, and his brethren an hundred and thirty. 8. Of Elizaphan's sons, Shemaiah the chief, and his brethren, two hundred. 9. Of Hebron's sons, Eliel the chief, and his brethren eighty. 10. Of Uzziel's sons, Amminadab the chief, and his brethren an hundred and twelve. 11. And David called Zadok and Abiathar the priests, with the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab. 12. And said to them, Ye are the heads of the fathers of the Levites; consecrate yourselves with your brethren, to bring the ark of the Eternal God of Israel to the place I prepared for it. 13. Because ye did it not at the first, the Eternal our God made a breach upon us, as we sought him not in the due order. 14. So the priests and Levites prepared themselves to bring it. 15. And the Levites sons carried it on their shoulders, with its staves, as Moses commanded, from the Eternal. 16. David also ordered the chief Levites to appoint their brethren, the skilled musicians with instruments, psalteries, harps, and high sounding cymbals, to raise a joyful sym-

phony. 17. So the Levites appointed Heman, Joel's son, and of his brethren, Asaph, Berechiah's son; and of Merari's sons, their brethren Ethan, Nushaiah's son. 18. And with them their brethren of the second order, Zechariah, Ben and Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-edom, and Jeiel, the door-keepers. 19. So the musicians, Heman, Asaph, and Ethan, were heard with high-sounding cymbals of brass; 20. And Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with soft sounding psalteries. 21. And Mattithiah, Elipheleh, Mikniah, Obed-edom, Jeiel, and Azaziah, on eight stringed harps, to complete the harmony. 22. And Chenaniah, chief Levite conducted the ark with music, because he was expert. 23. Berachiah and Elkanah were door keepers of the ark. 24. And Shebaniah, Jehoshaphat, Nathaneel, Amasai, Zechariah, Benaiah, and Eliezer the priests, blew trumpets before the ark, Obed-edom and Jehiah were door-keepers of its pavilion.

25. So David and the elders of Israel, with the captains over thousands, went to bring up the ark of the Eternal's covenant out of Obed-edom's house with joy. 26. Now God favouring the Levites that bare it, they offered seven bullocks and seven rams. 27. And David was clothed with a robe of linen and a peculiar mantle, with all the Levites that bare the ark, and the singers; Chenaniah guiding the carriage and music: David also wore a linen ephod. 28. Then all Israel brought the ark with shouting, sound of cornets, trumpets, high sounding cymbals, with psalteries and harps.

29. But as it entered into David's city, Michal, Saul's daughter, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

## CHAP. XVI.

DAVID'S FESTIVAL, SACRIFICE, AND THANKSGIVING  
PSALM.

WHEN they brought God's ark, and placed it in the midst of the pavilion David reared for it, they offered holocausts, and thank-offerings before God. 2. When David had ended offering them, he blessed the people in the Eternal's name. 3. Giving to every one of Israel, both man and woman, a loaf of bread, a good piece of roast flesh, and a flaggon of wine.

4. Then he appointed certain Levites to minister before the ark, to invoke, thank, and praise the Eternal God of Israel; 5. Asaph the chief, and next to him, Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel and his fellows, with psalteries and harps; but Asaph and his sounded on loud cymbals: 6. The priests Benaiah also and Jehaziel, with trumpets were continually before the ark of God's covenant.

7. Then David delivered first this (105) psalm to Asaph and his brethren, to thank the Eternal:

8. Give thanks to the Eternal, call on his name, make known his deeds among the people. 9. Sing to him, sing psalms to him, speak of all his wonders. 10. Glory ye in his holy name; let their heart rejoice that seek the Eternal. 11. Seek the Eternal and his power, seek his favour continually. 12. Remember his marvellous works, his wonders, and the judgments he pronounced. 13. Ye seed of Abraham his servant, ye race of Jacob, his chosen one. 14. The Eternal is our God, who judges all the earth. 15. He remembers always his covenant, enjoined to the thousandth generation; 16. Which he made with Abraham, and his oath to Isaac; 17. Which he confirmed to Jacob as a law, to Israel for a covenant of a long duration. 18. Saying, I will give thee Canaan's land to inherit by lot; 19. When ye

were very few, and strangers in it. 20. And when they went from one nation and kingdom to another, 21. He suffered none to injure them; yea, he reproved kings for their sakes. 22. Saying, Touch not mine anointed, and do my prophets no harm. (Psal. xcvi.)

23. Sing to the Eternal all the earth; announce every day his salvation. 24. Declare his glory among the nations, his marvellous works among every people. 25. For great is the Eternal, and greatly to be praised; and tremendous is he above all gods. 26. For all the gods of the nations are idols; but the Eternal made the heavens. 27. Majesty and splendour are in his presence, power and gladness are in his abode. 28. Ye tribes of the people, ascribe to the Eternal glory and power; 29. Render to the Eternal the glory due to his name; bring an offering, and come before him: worship the Eternal with holy decency. 30. Tremble before him all the earth; the world is by him made stable, that it be not moved. 31. Let the heavens shine, and the earth revolve; be it said among the nations, The Eternal is king. 32. Let the sea be agitated with its fulness; let the fields and all therein rejoice. 33. Let the trees of the wood exult before the Eternal's presence, because he comes to judge the earth. 34. Give thanks to the Eternal, for he is good, for his mercy endures for ever. 35. And say ye, Save us, O God of our salvation, unite and defend us from the heathen, that we may celebrate thy holy name, and place our glory in thy praise. 36. Blessed be the Eternal God of Israel from eternity to eternity. And all the people said, Amen, and praised the Eternal.

37. Now there remained before the ark of the Eternal's covenant, to minister before it continually, as every day's work required, Asaph. 38. Obed edom, with their brethren sixty-eight, Jeduthun's son and Hosah, were door-keepers, 39. But Zadok, with his brethren the priests, were be-

fore the Eternal's tabernacle, in the high-place at Gibeon, 40. To offer on the sacrifice altar to the Eternal, the perpetual morning and evening sacrifice, according to all that is written in the Eternal's law, as he commanded Israel: 41. And with them Heman, Jeduthun, and the rest that were chosen by name, to give thanks to the Eternal, because his mercy endures for ever. 42. With trumpets, high sounding cymbals, and other sacred musical instruments to praise God; Jeduthun's sons being porters. 43. Then all the people departed to their own homes, and David returned to bless his own family.

## CHAP. XVII.

### DAVID FORBIDDEN TO BUILD A TEMPLE.

Now David being settled in his house, he said to Nathan the prophet, Lo, I dwell in a house of cedar, and the ark of the Eternal's covenant remains in a tent. 2. Then Nathan said to him, Do all that is in thine heart, for God is with thee.

3. But the same night, the word of God came to Nathan, saying, 4. Go, tell David my servant, the Eternal saith, Thou shalt not build me a house to dwell in: 5. Who have not dwelt in a house since the day I brought up Israel from Egypt, to this day; but moved from one tent and tabernacle to another. 6. Wherever I moved in any part of all Israel, spake I a word to any of their judges, whom I charged with the care of my people, saying, Why build ye me not a house of cedars? 7. Now, therefore, say to my servant David, Thus saith the Eternal God of hosts, I took thee from the sheep-fold, following the sheep, to rule over my people Israel; 8. And I was with thee wherever thou wentest, and cut off all thine enemies before thee, and will render thy name like the grandees of the earth. 9. I will also secure a place for my people Israel, and plant



them in it to remain, and not be moved; nor shall iniquitous men any more oppress them as formerly; 10. Even since the time I appointed judges over them. I will subdue all thine enemies. I likewise tell thee, the Eternal will also give thee prosperous posterity.

11. When thy days are fulfilled to go to thy fathers, he saith, I will set up after thee one of thy sons, and establish his kingdom and throne perpetually. 12. And he shall build me an house. 13. I will be his father, and he shall be my son; I will not take away my mercy from him, as from him that was before thee: 14. But I will settle him in my kingdom and house perpetually. 15. All these words, of all this vision, Nathan spake to David.

16. Then he came and placed himself before the Eternal's pavilion saying, Who am I, O Eternal God, and what is mine house, that thou hast promoted me? 17. And as if this was a small thing to thee, O God; for thou hast also spoken of thy servant's house, for a great while to come, and hast provided for me like to a man of high degree, O Eternal God. 18. What can David say more to thee for the honour done thy servant? since thou knowest him. 19. O Eternal, for thine own word's sake, and of thine own bounty, hast thou done all this, and made known all these great things to thy servant. 20. O Eternal, there is none like thee, there is no God but thee, as we have heard. 21. For what nation in the earth is like thy people Israel, whom any God went to redeem for his own people, hath acquired a name so great, or done so great terribleness, by driving out nations and their gods before thy people, whom thou redeemedst from Egypt? 22. For thou madest Israel thy people always, and thou, Eternal, becamest their God. 23. Now, O Eternal, let what thou hast spoken to thy servant of his house, be established for ever, do as thou hast said. 24. That thy name may be magni-

fied for ever, saying, The Eternal God of hosts, the God of Israel, is a God to Israel indeed; and let David thy servant's house be established before thee. 25. For since thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant presumed thus to pray before thee. 26. As then, O Eternal, thou art God alone, and hast promised this goodness to thy servant; 27. Therefore let it please thee to bless thy servant's house to continue for ever before thee; for if thou blessest, O Eternal, it shall be blessed for ever.

## CHAP. XVIII.

### DAVID SUBDUES THE PHILISTINES, &c.

AFTER this, David subdued the Philistines, and took from them Gath and her towns. 2. He also smote Moab; so the Moabites became his servants, and brought tribute.

3. He also smote Hadarezer king of Zobah at Hamath, as he went to re-establish his dominions by the river Euphrates. 4. David took from him a thousand chariots, and seven thousand horse, and twenty thousand foot: David also houghed all the chariot horses, but what he reserved for an hundred chariots. 5. And as the Syrians of Damascus came to help Hadarezer, David slew of them twenty-two thousand. 6. Then he put garrisons in Syria-Damascus, and the Syrians became his servants, and brought tribute. Thus the Eternal preserved David wherever he went. 7. And he brought the golden shields that were on Hadarezer's servants to Jerusalem. 8. Likewise from Tibhath and Chun, cities of Hadarezer, he brought very much brass, wherewith Solomon made the brazen sea, and the vessels, and the pillars.

9. When Tou king of Hamath, heard how David had smitten all Hadarezer's host, 10. He sent Hadoram his son to enquire of his welfare, and con-

gratulate him, as he fought against Hadarezer, and smote him, (for he had war with Tou), and he sent with him all kinds of vessels of gold, silver, and brass, 11. Which David also dedicated to the Eternal, with the silver and gold that he brought from these other nations; from Edom, Moab, the Ammonites, the Philistines, and Amalek. 12. Moreover, Abishai, Zeruiah's son, slew of the Edomites in the valley of Melah, eighteen thousand.

13. He also put garrisons in Edom; so all the Edomites became David's subjects. Thus the Eternal preserved David wherever he went.

14. So David reigned over all Israel, and administered justice and judgment to all his people. 15. Joab, Zeruiah's son, was over the host, and Jehoshaphat, Ahilud's son, recorder; 16. Zadok, Ahitub's son, and Ahimelech, Abiathar's son, were the priests; and Seraiah was the scribe; 17. And Benaiah, Jehoiada's son, was over the Cherethites and the Pelethites, (the king's Philistine guards), and David's sons were the chiefs about the king.

## CHAP. XIX.

### THE AMMONITES ARE OVERCOME.

AFTER this, Nahash king of the Ammonites died, and his son reigned in his stead. 2. Then David said, I will shew kindness to Hanun, because his father shewed kindness to me. So he sent messengers to comfort him for his father's death. 3. But the Ammonite chiefs said to Hanun, thinkest thou David honours thy father, in sending comforters to thee? are not his servants come to spy the land, and to destroy it? 4. So Hanun shaved them, and cut off their garments at the middle to the breech, and sent them away. 5. Then some told David how they were used, for they were greatly ashamed. So he sent to meet them, saying, Tarry at Jericho, till your beards be grown, then return.

6. Now the Ammonites seeing they made themselves odious to David, sent a thousand talents of silver to hire chariots and horsemen from Mesopotamia, Syria-Maachah, and Zobah. 7. They hired thirty-two thousand riders, beside the king of Maachah with his people, and came and pitched at Medeba. 8. David hearing it, sent Joab, and all the host of valiant men. 9. Then the Ammonites came out, and set the battle in array before the city gate; and the kings that came, were by themselves in the field. 10. Now Joab seeing the front of battle in array against him both before and behind, he chose all the chief of Israel, and set them in array against the Syrians. 11. And the rest, committed he to Abishai his brother, who set themselves in array against the Ammonites. 12. Then he said, If the Syrians be too strong for me, thou shalt help me; but if the Ammonites be too strong for thee, then I will help thee. 13. Be courageous, and let us be valiant for our people, and the cities of our God; and let the Eternal do what he pleases. 14. So Joab and his host drew nigh the Syrians to battle, who fled before him. 15. And the Ammonites seeing that the Syrians were fled, they fled likewise, before Abishai his brother, and returned to the city. Then Joab came to Jerusalem.

16. Now the Syrians being beat before Israel, they sent messengers, and drew forth the Syrians that were beyond the Euphrates, and Shophach, the captain of Hadarezer's host, went before them. 17. Which being told David, he gathered all Israel, and passing over Jordan came upon them, and having set the battle in array against them, they fought with him. 18. But they fled before Israel; and David smote seven hundred chariots, seven thousand horse, and forty thousand foot, and Shophach their captain. 19. Thus Hadarezer's servants being beat before Israel, made peace with David,

and became his subjects; nor would the Syrians help the Ammonites any more.

## CHAP. XX.

### AN AMMONITE AND PHILISTINE WAR.

At the return of the year, the time when kings go to battle, Joab led out the strong army, and wasted the Ammonites' country, and besieged Rabbah; but David tarried at Jerusalem, while he destroyed it. 2. And David took the crown from their king's head, and found it worth a talent of gold, beset with precious stones in it, and it crowned David's head; he brought also very much spoil out of the city, 3. With the people that were therein, and cut them with saws and iron harrows and axes; he did so with all the cities of the Ammonites; then he and all the people returned to Jerusalem.

4. After this there was a battle at Gezer with the Philistines, when Sibbechai the Hushathite slew Sippai of the giant's brood; and they were subdued. 5. There was another battle with the Philistines; and Elhanan son of Jair slew Lamhi, brother to Goliath the Gittite, whose spear staff was like a weaver's beam. 6. Again there was a battle at Gath, where was a man of great stature, having six fingers and toes on each hand and foot. He also was the giant's brood. 7. But when he defied Israel, Jonathan son of Shimea, David's brother, slew him. 8. The giant begat these in Gath, and they fell before David and his servants.

## CHAP. XXI.

### THE PEOPLE VAINLY NUMBERED.—A PESTILENCE.

Now Satan set himself against Israel, and provoked David to number them. 2. So he said to Joab, and the rulers of the people, Go, number Israel, from Beersheba even to Dan, that I may

know their number. 3. But Joab answered; may the Eternal make his people an hundred times more than they are; but as they are all my lord's servants, why requires he this, to become guilt to Israel? 4. But the king's will prevailed upon Joab, so he went through all Israel, and returned to Jerusalem.

5. Then he gave the number of Israel to David, eleven hundred thousand for war; and of Judah, four hundred and seventy thousand. 6. But he counted Levi and Benjamin not among them, for the king's order was odious to Joab. 7. But God was displeased at this, therefore he smote Israel. 8. Then David said to God, I have sinned greatly in this; but forgive, I beseech thee, thy servant's iniquity, for I have done very foolishly.

9. Then the Eternal said to Gad, David's seer, 10. Go tell David, thus saith the Eternal, Choose thee one of three calamities. 11. And Gad did so. 12. Either three years famine, or three months falling before thy foes, or three days pestilence, the Eternal's sword, by his angel, destroying through all Israel. Now Gad said, consider what answer I shall return to him that sent me. 13. Then David said, I am in a great strait: let me fall now into the Eternal's hand, for very great are his mercies; but not into the hand of man.

14. So the Eternal sent pestilence on Israel, and there fell seventy thousand men. 15. But God sending an angel to destroy Jerusalem, as he was destroying, the Eternal beheld, and relented for the evil, saying to the destroying angel, It is enough, stop now thine hand. The angel stood then by the threshing-floor of Ornan the Jebusite, 16. And David looking up, saw him stand between heaven and earth, having a drawn sword in his hand stretched over Jerusalem: Then David, and the elders of Israel, clothed in sackcloth, fell on their faces. 17. And David said to God, It is I

that commanded the people to be numbered, and sinned in doing this evil; but what has that flock done? Let thine hand, I pray thee, O Eternal my God, be on me and my father's house, but not on thy people, to destroy them.

18. Then the Eternal's angel commanded Gad to tell David to erect an altar to the Eternal in the threshing-floor of Ornan the Jebusite. 19. So he erected it. 20. When Ornan turned about, and saw the angel, he and his four sons hid themselves. He was then threshing wheat. 21. Now as David came to Ornan, he went out of the floor, and bowed to David. 22. Then David said to him, Grant me this threshing-floor, for the full price, to erect an altar thereon to the Eternal, that the plague may cease from the people. 23. Then Ornan said to David, let my lord-king do what he pleaseth: lo, I give thee also the oxen for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, the whole I give thee. 24. But David said to Ornan, Nay; but I will verily buy it for the full price; for I will not take what is thine for the Eternal, nor offer burnt-offerings without cost. 25. So he gave him for the place, six hundred shekels of gold by weight. 26. And David built there an altar to the Eternal, and offered thereon burnt-offerings and peace-offerings, calling on the Eternal, who answered him from heaven by fire on the altar of burnt-offering. 27. Now the Eternal commanded the angel to put his sword into its sheath.

28, 29. At that time, the Eternal's tabernacle, which Moses made in the wilderness, and the altar of burnt-offering, were on the high place at Gibeon. 30. But David could not go before it to enquire of God, he was so terrified at the angel's sword; but he henceforth sacrificed here, since he was answered.

## CHAP. XXII.

## DAVID PREPARETH FOR THE TEMPLE.

THEN David said, This is the Eternal God's abode, and the altar of burnt-offering for Israel, (that I begin). 2. So he commanded to gather the strangers in Israel; and he set stone-cutters, masons, to cut square stones, to build God's house. 3. David also prepared iron in abundance, for door nails of the gates, and the joinings; and brass in abundance without weight: 4. With cedar-trees in abundance: for the Sidonians and Tyrians brought them to him. 5. For David said, Solomon my son, is yet a tender youth, and the house to be built for the Eternal must, for its grandeur, its height, and its beauty, be famous through all countries; I will therefore prepare for it. Which he did abundantly before his death.

6. Then he called Solomon, and charged him to build an house for the name of the Eternal God of Israel; 7. Saying, My son, it was in my mind to build an house to the Eternal my God. 8. But the Eternal's word came to me, saying, Thou hast shed much blood, and made great wars; therefore thou shalt not build an house to my name. 9. Lo, thou shalt have a son, who shall be a man of rest; for I will give him rest from all his enemies around; his name shall be Solomon, (peaceful); as I will give peace and quietness to Israel in his days. 10. He shall build an house for my name, and be my son, and I will be his father, and establish the throne of his kingdom over Israel perpetually. 11. Now, my son, the Eternal thy God will be with thee, to prosper thee to build his house, as he hath said of thee. 12. May he give thee knowledge and prudence and direct thee how to rule Israel, to keep the Eternal thy God's law. 13. Thou shalt prosper, if thou observe the statutes and judgments, which he commanded Moses for Israel: be firm and



courageous, fear not, nor be dismayed. 14. Lo, with pains, I prepared for the Eternal's house, an hundred thousand talents of gold, and a thousand thousand talents of silver; and brass and iron, beyond weight, in abundance; timber also, and stones; and thou mayest add thereto. 15. Thou hast workmen also in abundance, hewers and workers in wood and stone, and all sorts of skilful men for every kind of work. 16. Having gold, silver, brass, and iron beyond calculation, begin, and be doing, and the Eternal be with thee.

17. David also charged all the chiefs of Israel to help Solomon his son, saying, 18. Is not the Eternal your God with you? and hath he not given you rest round about? for he gave the land's inhabitants into my power, and they are subdued before the Eternal and his people. 19. Set your hearts then, and your souls, to seek the Eternal your God; begin therefore, and build his sanctuary, to bring the ark of his covenant, with the holy vessels of God, into the house, when built to his name.

## CHAP. XXIII.

### THE NUMBER AND ORDERS OF THE LEVITES.

DAVID being now old, made Solomon his son king over Israel.

2. He then gathered all the chiefs of Israel, with the priests and Levites. 3. The Levites being numbered from thirty years old and upward, their number by their polls, was thirty-eight thousand. 4. Of which, twenty-four thousand were to oversee the work of the Eternal's house; and six thousand were scribes and judges. 5. Four thousand were door keepers, and four thousand praised the Eternal with the instruments I made, said he, for that purpose. 6. Now David divided them into courses according to the sons of Levi, Gershon, Kohath, and Merari.

7. Of the Gershonites the chief were Laadan and Shimei. 8. Laadan's chief sons were Jehiel, Zetham, and Joel, three. 9. These were the chief fathers of Laadan's. 10. Shimei's sons were Jahath, Zinah, Jeush, and Beriah. 11. Jahath was the chief, and Zizah the second; but Jeush and Beriah had not many sons; therefore they were reckoned of one father's house.

12. Kohath's sons; Amram, Izhar, Hebron, and Uzziel, four. 13. Amram's sons; Aaron and Moses; Aaron with his sons was consecrated for the most holy things, to burn incense before the Eternal perpetually, to minister to him, and bless in his name for ever. 14. Moses the man of God's sons were reckoned also of Levi's tribe. 15. They were Gershom and Eliezer. 16. Of Gershom's sons Shebuel was the chief. 17. Of Eliezer's sons; Rehabiah the chief. He had no other sons: but Rehabiah's sons were very many. 18. Of Izhar's sons; Shelomith the chief. 19. Of Hebron's sons; Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. 20. Uzziel's sons; Micah the chief, and Jesiah the second.

21. Merari's sons, Mahli and Mushi. Mahli's sons, Eleazar and Kish. 22. Eleazar died, without sons, but had daughters; and their kinsmen the sons of Kish took them for wives. 23. Mushi's sons; Mahli, Eder, and Jeremoth, three.

24. These were Levi's sons by their father's house; and their chief fathers, they being numbered by name and poll, that did the work of the ministry of the Eternal's house, from twenty years old and upward. 25. For David said, The Eternal God of Israel hath given rest to his people, and will dwell in Jerusalem perpetually. 26. So that the Levites shall no more carry about the tabernacle, nor any of the vessels for its service. 27. Therefore, by the last orders of David, the Levites were numbered from twenty-years old and above:

28. Because their office was to wait on Aaron's sons, for the service of the Eternal's house: to inspect the courts, and the chambers, and keep clean the whole holy place, and do the other work of the service of God's house; 29. The ordering of the sacred bread, and the fine flour for meat offerings, and the unleavened cakes, whether done in a fire, plate, or frying pan, and to see that all be of due measure and size; 30. To attend every morning, and also at even, to praise and thank the Eternal, 31. And to offer all sacrifices to the Eternal, on the sabbaths, the new-moons, and the set feasts, in number and order as appointed them continually before the Eternal; 32. And thus to keep the charge of the tabernacle, and of the holy place, and to attend to the orders of Aaron's sons their brethren, in the service of the Eternal's house.

## CHAP. XXIV.

### TWENTY-FOUR CLASSES OF THE PRIESTS.

THIS is the distribution of Aaron's sons who were Nadab and Abihu, Eleazar and Ithamar. 2. But Nadab and Abihu died before their father, without children: therefore Eleazar and Ithamar performed the priest's office. 3. When David distributed them, Zadok was at the head of Eleazar's sons, and Abiathar at the head of Ithamar's sons: 4. There were more chief men of Eleazar's sons than of Ithamar's, and thus they were divided: among Eleazar's sons there were sixteen chief men of their father's house, and eight among Ithamar's sons. 5. Thus were they divided by lot indiscriminately, because the chiefs of the sanctuary, and the chief judges of God's house, were equally of Eleazar's and Ithamar's sons. 6. Shemaiah, son of Nathaneel the scribe, one of the Levites, wrote their names before the king, and the chiefs, Zadok the priest, and Abiathar, Ahimelech's son,

and the chief fathers of the priests and Levites; one patriarchal chief being taken for Ithamar, and two for Eleazar.

7. Now the first lot came for Jehoiarib, the second to Jedaiah. 8. The third to Harim, the fourth to Seorim. 9. The fifth to Malchijah, the sixth to Mijamin, 10. The seventh to Hakkoz, the eighth to Abijah, 11. The ninth to Seshua, the tenth to Shecaniah, 12. The eleventh to Eliashib, the twelfth to Jakim, 13. The thirteenth to Hup-puah, the fourteenth to Jeshebeab. 14. The fifteenth to Bilgah, the sixteenth to Immer, 15. The seventeenth to Hezir, the eighteenth to Aphses. 16. The nineteenth to Pithahiah, the twentieth to Jehezkel. 17. The twenty-first to Jachin, the twenty-second to Gamul. 18. The twenty-third to Delaiah, the twenty-fourth to Maaziah. 19. These were their courses in their service, at the Eternal's house, by the injunction of Aaron their father, as the Eternal God of Israel commanded him.

20. The rest of Levi's sons were thus distributed: Of Amram's sons, Shubael: of Shubael's sons, Jehadeiah. 21. Of Rehabiah, that is of his sons, the chief was Isahiah. 22. Of the Isharites, Shelomoth: of Shelomoth's son's, Jahath. 23. Of Hebron's sons, Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. 24. Of Uzziel's sons, Micah; of Micah's sons, Shamir. 25. The brother of Micah was Ishiah; of Ishiah's sons, Zechariah. 26. Of Merari's sons were Mah-li and Mushi: of Jaaziah's sons, Beno.

27. Merari's sons by Jaaziah; Beno, Shoham, Zaccur, and Ibri. 28. Of Mahli came Eleazar, who had no sons. 29. And Kish, whose son was Jerahmeel. 30. Of Mushi's sons, Mahli, Eder and Jerimoth. These were the sons of the Levites, by their father's house. 31. These likewise drew lots, as their brethren Aaron's sons did, the elder and

the younger house alike, in the presence of king David, Zadok and Ben Ahimelech, and the chief fathers of the priests and Levites.

## CHAP. XXV.

### TWENTY-FOUR ORDERS OF SINGERS.

AND first, David with the chiefs of the sacred order, separated for the service of Asaph's, Heman's and Jeduthun's sons, some to play with harps, psalteries, and cymbals. The number employed was according to their service. 2. Asaph's sons were Zaccur, Joseph, Nethaniah, Asarelah, Asaph's sons, attended him when he prophesied, under the king's direction. 3. Jeduthun's sons were Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, these attended their father as he prophesied with a harp, to give thanks, and praise to the Eternal. 4. Heman's sons were Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hanani, Eliathah, Giddalti, Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth; 5. All these were Heman's sons, the king's seer in matters of God, to exalt his power; for God gave Heman fourteen sons and three daughters. 6. All these attended their father respectively for singing in the Eternal's house, with cymbals, psalteries, and harps, for the service of God's house, under the king's direction, to Asaph, Jeduthun, and Heman. 7. Their number, with their brethren that were instructed in the Eternal's songs, all expert singers, was two hundred and eighty-eight.

8. These drew lots for their respective courses, as well the small as the great, the teacher as the scholar. 9. Now, the first lot came out for Joseph, Asaph's son, with his company of twelve: the second to Gedaliah, who with his brethren and sons were twelve, and all the following had the same number; 10. The third to Zaccur. 11. The fourth

to Izri; 12. The fifth to Nethaniah; 13. The sixth to Bukkiah; 14. The seventh to Jesharelah; 15. The eight to Jeshaiah; 16. The ninth to Mattaniah; 17. The tenth to Shimei; 18. The eleventh to Azareel; 19. The twelfth to Hashabiah; 20. The thirteenth to Shubael; 21. The fourteenth to Mattithiah; 22. The fifteenth to Jeremoth; 23. The sixteenth to Hananiah; 24. The seventeenth to Joshbekashah; 25. The eighteenth to Hanani; 26. The nineteenth to Mallothi; 27. The twentieth to Eliathah. 28. The twenty-first to Hothir; 29. The twenty-second to Giddalti; 30. The twenty-third to Mahazioth; 31. The twenty-fourth to Romanti-ezer.

## CHAP. XXVI.

### THE DIVISIONS OF THE GATE-KEEPERS.

THE divisions of the gate-keepers were thus. Of the Korhites was Meshelemiah, Kore's son, of Asaph's sons. 2. And Meshelemiah's sons were Zechariah the first-born, Jediah the second, Zebadiah the third, Jathniel the fourth, 3. Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4. Obed-edom's sons next were Shemaiah the first-born, Jebozabad the second, Joah the third, Sacat the fourth, Nathaneel the fifth, 5. Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him with sons. 6. Shemaiah his son had also sons who were chiefs in their father's house, being valiant men. 7. His sons were Othni, Rephael, Obed, Elzabad (with their brethren valiant men) Elihu, and Semaahiah. 8. All these of Obed-edom's sons; with their sons and brethren, valiant men, able for the service, were sixty-two. 9. But Meshelemiah had of sons and brethren, only eighteen valiant men. 10. Hosah also, of Merari's sons, had sons; Simri the chief (for though he was not the first-born, yet his father made him the chief,) 11. Hilkiah the second, Te-

baliah the third, Zechariah the fourth—All Hosah's sons and brethren were thirteen. 12. Among those chief men were divided the offices of gate-keepers, to serve in their respective wards, at the Eternal's house.

13. The small as well as the great, by their father's house, for every gate, 14. Drew lots; the east gate lot fell to Shelemiah; they also drew a lot for Zechariah his son, as being a wise counsellor, whose lot was for the north gate. 15. To Obed-edom the south gate, and to his sons the store rooms above. 16. To Hosah, the lot came out for the west gate, with the gate of ejection by the raised causeway, ward against ward. 17. At the east gate were posted six Levites, northward four a-day, southward four a day, and two at the armoury store-rooms. 18. Westward, two at the armoury, and four at the causeway. 19. These were the divisions of the door-keepers, among Kore's and Merari's sons.

20. And the Levites, their brethren, Ahijah, who was over the treasures of God's house, and those of the dedicated things. 21. Of the Gershonite's sons, chief fathers, were Jehieli. 22. Jehieli's sons; Zetham, and Joel his brother, who were over the treasures of the Eternal's house. 23. With some of the Aramites, Izharites, Hebronites, and Uzzielites; 24. And Shebuel, Gershom's son, was chief ruler of the treasures. 25. And his brethren from Eliezer; Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son, and Shelomith his son. 26. That Shelomith and his brethren were over all the treasures of the dedicated things, which king David, and the chief fathers, the captains over thousands and hundreds, and those chiefs of the host, had dedicated, 27. Of the spoils won in battles to build and furnish the Eternal's house. 28. With all that Samuel the seer, and Saul son of Kish, and Abner Ner's son,

and Joab Zeruiah's son, had dedicated, all that ever had been dedicated was under the care of Shelo-mith, and his brethren.

29. Of the Izharites, Chenaniah and his sons were for external business over Israel, scribes and judges. 30. And of the Hebronites, Hashabiah and his brethren, a thousand and seven hundred valiant men, were officers over the Israelites on the west side of Jordan, in all the affairs of the Eternal, and the King. 31. Among the Hebronites, Jerijah was chief in his father's race: when in the fortieth year of David's reign, they were sought, and found among the valiant men at Jazer of Gilead. 32. And his brethren, valiant men, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, Gadites, and Manasseh's half-tribe, for every matter pertaining to God, and the king.

## CHAP. XXVII.

### THE CHIEFS OF THE TWELVE TRIBES, &c.

BUT a certain number of the Israelites, to wit, the chief fathers and captains of thousands and hundreds, and other officers who on every occasion attended the king, were divided into courses, who went in and out month by month, all the months of the year, of every course were twenty-four thousand.

2. Over the first month's course, was Jashobeam, Zabdiel's son. 3. Of the race of Perez he was the chief of all the captains of the host for the first month. 4. And over the second month's course, was Dodai an Ahohite, and of it Mikloth was the leader. 5. The third month's captain of the host, was Benaiah Jehoiada a chief priest's son. 6. That Benaiah was the most valiant of the thirty, and above them, of whose course was also Ammizabad his son. 7. The fourth captain, for the fourth



month, was Asahel, Joab's brother, and his son Zebadiah after him; 8. The fifth month's captain, was Shambhuth the Izrahite. 9. The sixth month's captain was Ira, Ikkesh the Tekoite's son. 10. The seventh month's captain, was Helez the Pelonite, of the Ephraimites. 11. The eighth month's captain was Sibbecai the Hushathite, of the Zarhites. 12. The ninth month's captain, was Abiezer the Anetothite, of the Benjaminites. 13. The tenth month's captain, was Mahara the Netophathite, of the Zarhites. 14. The eleventh month's captain, was Benaiah the Pirathonite, of the Ephraimites. 15. The twelfth month's captain, was Heldai the Netophathite, of Othniel.

16. Over Israel's tribes; the Reubenites' ruler was Eliezer son of Zichri; of the Simeonites, Shephatiah Maachah's son. 17. Of the Levites, Hashabiah Kemuel's son; of the Aaronites, Zadok; 18. Of Judah, Elihu, one of David's brethren; of Issachar, Omri Michael's son; 19. Of Zebulun; Ishmaiah Obadiah's son of Naphtali, Jeremoth Azriel's son; 20. Of the Ephraimites, Hoshea Azaziah's son; of the half tribe of Manasseh, Joel, Pedaiah's son; 21. Of the half tribe of Manasseh in Gilead, Iddo Zechariah's son; of Benjamin, Jaaziel Abner's son; Of Dan, Azareel Jeroham's son. 22. These were the chiefs of the tribes of Israel.

23. But David took not their number from twenty years old and under, because the Eternal said he would increase Israel like the stars of heaven. 24. Joab Zeruiah's son began numbering, but finished not, because wrath for it fell on Israel; so the number was not put in king David's register.

25. And over the king's treasures was Asmaveth Adiel's son; and over those store-houses in the fields, cities, villages, and castles, Jehonathan Uzziah's son; 26. And over them who did the field work, for tilling the ground, was Ezri Chelub's son; 27. And over the vineyards was Shimei the

Ramathite: over their products in the wine-cellars was Zabdi the Shiphmite: 28. And over the olive and sycamore trees in the low plains was Baal-hanan the Gederite: and over the oil cellars was Joash; 29. And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds in the vallies was Shaphat Adlai's son; 30. Over the camels was Obil the Ishmaelite: and over the asses was Jehediah the Meronothite; 31. And over the flocks was Jaziz the Hagerite. All these were rulers of king David's substance. 32. Jonathan David's cousin, a wise counsellor, and a scribe, and Jehiel the Hachmonite were over the king's sons; 33. And Ahithophel was the king's counsellor; 34. And after him was Jehoiada son of Benaiah and Abiathar, and Hushai, the Archite was David's friend; and Joab was general of the army.

## CHAP. XXVIII.

### DAVID'S LAST EXHORTATION.

Now David assembled all the chiefs of Israel's tribes, with the captains of the companies that attended him by courses, with those over the thousands, and hundreds, with the stewards over all the king's and his sons' substance and possessions, with the court officers, and every mighty valiant man, to Jerusalem.

2. Then David stood, and said, Hear me my brethren, and people; I intended to build a house of rest for the ark of the Eternal's covenant, the footstool of our God, and I prepared to build; 3. But God said, Thou shalt not build a house for my name, as thou hast made war, and shed blood. 4. Yet the Eternal God of Israel chose me before any of my father's family to be king over Israel always, as he chose Judah to be ruler; and of Judah my father's family. 5. And of all my many sons, he chose Solomon to sit on the throne of the Eternal's

kingdom over Israel. 6. And he said to me, Solomon thy son shall build my house and courts; for I chose him to be my son, and I will be his father. 7. And I will establish his kingdom perpetually, if he constantly do my commands and judgments, as at present. 8. Now, therefore, before all Israel, the Eternal our God's congregation, I obtest you to observe all the Eternal your God's commands, that ye may possess this good land, and your children after you perpetually.

9. And thou, Solomon, my son, know thy father's God, and serve him with a sincere heart, and a willing mind; for the Eternal searches all hearts, and understands all the imaginations of the thoughts—If thou seek him, then thou wilt find him; but if thou forsake him, he will cast thee off for ever.

10. As the Eternal chose thee to build a house for the sanctuary, do it with confidence in him.

11. Then David gave Solomon his son a plan and the pattern of its courts and apartments, store-rooms, galleries, and inner chambers, with the place of the mercy-seat. 12. And of all that was shewn him in a vision of the courts of the Eternal's house, by the Spirit, and of all the chambers around, of the treasures of God's house, and those of the dedicated things. 13. The order also of the priests and Levites' courses, and of all the ministering service of the Eternal's house, and for all the vessels of its service. 14. He gave gold by weight for all golden instruments of the service, and silver for all silver instruments, for all of each sort. 15. For the golden candlesticks, and their golden lamps by weight, and the silver ones likewise. 16. And also for the golden tables for sacred bread; with silver for the silver tables. 17. Also pure gold for the forks, sprinkling-bowls, cups, libation cups, golden basons; and likewise silver for every silver bason; 18. For the incense altar, also pure gold by weight, and gold also for the chariot support of the che-

rubs, which spread out their wings, to cover the ark of the Eternal's covenant. 19. All the works of this pattern, said David, the Eternal made me understand, as in writing.

20. Then David said to Solomon his son, Be firm and courageous to do it; fear not, nor be dismayed; for the Eternal God, even my God, will be with thee; he will not fail thee, nor forsake thee, till thou finish all the work for the service of the Eternal's house. 21. And lo, the priests and Levites' courses are there with thee, for all the service of God's house, for every work, for any service, every willing skilful man; the princes also, with all the people, will be wholly at thy command.

## CHAP. XXIX.

### DAVID'S LAST EXHORTATION TO SOLOMON.

THEN king David said to all the congregation, Solomon my son, whom alone God chose, is yet a tender youth, and the work is great; for the palace is not for man, but for the Eternal God. 2. I prepared with all my ability for my God's house, gold for golden things, silver for silver things, brass for brazen things, iron for iron things, wood for wooden things, onyx stones, and others for setting carbuncles, and variegated stones, all sorts of precious stones, and marble stones in abundance. 3. Moreover in my affection to my God's house, I give gold and silver, over and above all I prepared for it, of mine own property, 4. Three thousand talents of Ophir gold, and seven thousand talents of refined silver, to overlay some proportion of its walls; 5. And who is willing to devote liberally this day to the Eternal?

6. Then the chief fathers, and princes of Israel's tribes, and captains of thousands and hundreds, with the rulers over the king's officers, offered wil-

lingly, 7. For the service of God's house, five thousand talents, and ten thousand drams of gold; ten thousand talents of silver; eighteen thousand talents of brass; and one hundred thousand talents of iron. 8. And they who had precious stones, gave them to the treasury of the Eternal's house, by Jehiel the Gershonite. 9. Then the people rejoiced, for their offering willingly, with a sincere heart to the Eternal: King David also rejoiced greatly.

10. Then David blessed the Eternal before all the congregation, saying, Blessed be thou, Eternal God of Israel our father, from everlasting to everlasting. 11. Thine, O Eternal, is greatness, power, glory, victory, kingdom, and majesty; for all in heaven and on earth is thine; thou art exalted, O Eternal, as head above all. 12. Both riches and honour are from thee, and thou reignest over all; thine are valour, power, and might, to make any great in vigour and fortitude. 13. Now, therefore, our God, we thank thee, and praise thy glorious name. 14. For who am I, and what is my people, that we should be able to offer so willingly thus? for all is from thee, and of thine own we give thee. 15. For we are strangers before thee, and sojourners, like all our fathers; our days on earth are as a shadow, and there is no stability. 16. O Eternal our God, all this store that we prepared to build thee an house for the honour of thy holy name, is from thee, and all thine own. 17. I know also, my God, thou searchest and delightest in sincerity. In the sincerity of my heart I willingly offered all these; and now I see with joy, thy people, here present, offer willingly to thee. 18. O Eternal God of Abraham, Isaac, and Israel our fathers, keep this disposition for ever in the hearts and thoughts of thy people, and prepare their heart for thee; 19. And give Solomon my son, a sincere heart, to observe and practise all thy commands,

testimonies, and statutes, and to build the palace for which I prepared.

20. David also said to all the congregation, Now bless the Eternal your God. So they blessed the Eternal God of their fathers, bowing, and reverencing him and the king. 21. They also offered sacrifices and burnt-offerings to the Eternal the next day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and other sacrifices abundantly for all Israel, 22. Who ate and drank too before the Eternal that day with great gladness; and anointed Solomon, David's son, king the second time, to be ruler, and Zadok to be priest, under the Eternal. 23. Thus Solomon sat on the Eternal's throne as king instead of David his father, and prospered; and all Israel obeyed him. 24. Now all the chiefs and the mighty men, and all David's sons, submitted to king Solomon. 25. So the Eternal magnified him exceedingly before all Israel, and bestowed on him such royal splendour, as had not been conferred on any king in Israel before him.

26. David, Jesse's son, had reigned over all Israel 27. Forty years; seven in Hebron, and thirty-three in Jerusalem. 28. Now he died advanced in years, full of days, riches, and honour: and Solomon his son reigned in his stead. 29. Now king David's acts, first and last, are written in the records of Samuel the seer, Nathan the prophet, and Gad the seer, 30. The whole history of his reign, and his power, and the changes that he and Israel, and all the kingdoms of the countries underwent.

## THE SECOND BOOK OF CHRONICLES.

A. C. CIR. 1015.

### CHAP. I.

SOLOMON'S VISION, WISDOM, AND RICHES.

**N**ow Solomon, David's son, was confirmed in his kingship, and the Eternal his God being with him, he aggrandised him exceedingly.

2. Solomon summoned all Israel, the captains of thousands and of hundreds, the heads of the fathers, the judges, and every governor in all Israel. 3. Then he went with all the congregation, to the high place at Gibeon; for the tabernacle of the congregation of God, which Moses, the Eternal's servant, made in the wilderness, was there. 4. But David brought the ark of God from Kirjath-jearim to the place he prepared for it; as he pitched a tabernacle for it at Jerusalem. 5. And he put the brazen altar that Bezaleel Uri's son, Hur's son, made, before the Eternal's tabernacle. Now Solomon with the congregation, 6. Went thither to the brazen altar before the Eternal, at the public tent, and offered on it a thousand burnt-offerings.

7. That night God appeared to Solomon, saying, Ask what I shall give thee. 8. He replied, Thou hast shewed great goodness to David my father, and made me reign in his stead. 9. Now, O Eternal God, let thy promise to him be established; since thou hast made me king over a people like the dust of the earth in multitude. 10. Give me now wisdom and knowledge properly to conduct this people; for who can do justice to this thy great people?

11. Then God replied to him, Because thou

desirest this, and not riches, wealth, or honour, nor thine enemies' lives, nor long life; but wisdom and knowledge for thyself, to do justice to my people, over whom I made thee king; 12. They are granted thee; I will also give thee riches, wealth, and honour, such as no king before thee had, nor any after thee shall have.

13. Then Solomon returned from the tabernacle of the congregation, on the high place at Gibeon, to Jerusalem, and reigned over Israel. 14. He now procured a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with himself at Jerusalem. 15. And he made silver and gold at Jerusalem as stones, and cedars as sycamores in the vale for abundance. 16. He had also horses brought from Egypt, and linen yarn, which the king's merchants received at a price. 17. They brought also from Egypt, a set of chariot horses, for six hundred shekels of silver, and a single horse for an hundred and fifty; and thus all the kings of the Hittites, and those of Syria, brought horses.

## CHAP. II.

### THE KING OF TYRE ASSISTS SOLOMON TO BUILD THE TEMPLE.

Now Solomon determined to build an house to the Eternal's name, and an house for his kingdom. 2. So he numbered seventy thousand men to bear burdens, and eighty thousand to hew stones on the mountain, with three thousand six hundred to oversee them.

3. Then he sent to Hiram king of Tyre, saying, As thou didst with David my father, sending cedars to build him a dwelling-house, so do with me. 4. Lo, I build a house to be consecrated to the name of the Eternal my God, to burn sweet incense before him, and for the continual sacred bread,



and the morning and evening burnt-offerings, and those of the sabbaths, the new moons, and the solemn feasts of the Eternal our God, of perpetual obligation in Israel. 5. The house which I build is great; for great is our God above all gods. 6. But who is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him? who am I then to build him an house, save only to burn incense before him? 7. Send me now, therefore, a man skilful to work in gold, silver, brass, iron, purple, crimson, and blue, and that has skill to engrave with the skilful men that are with me in Judah and Jerusalem, whom David my father provided. 8. Send me also cedar, fir, and algum trees, from Lebanon; for I know thy servants are expert in cutting trees there; and let my servants be with thine, 9. To prepare me timber abundantly; for the house I am about to build is to be great and wonderful. 10. And lo, I will give thy servants the hewers, twenty thousand homers of threshed wheat, twenty thousand of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

11. Hiram king of Tyre answered Solomon in writing, Because the Eternal loved his people, he made thee king over them. 12. He said also, Blessed be the Eternal the God of Israel, who made the heaven and earth, who hath given king David a wise son, having ingenuity to build a house for the Eternal, and one for his kingdom. 13. Now I send thee a wise understanding intelligent man of Hiram my father's, 14. A Danite woman's and a Tyrian man's son, skilful to work in gold, silver, brass, iron, stone, wood, purple, blue, crimson and fine linen; and also in any kind of engraving, and to devise every kind of artificial work proposed to him with thy skilful men, and those of my lord David thy father. 15. Now, therefore, let my lord send the wheat, the barley, the oil, and the wine

he hath mentioned to his servants; 16. And we will cut as much wood on Lebanon as thou shalt need, and bring it to thee by sea in floats, to Joppa, whence thou mayest carry it up to Jerusalem.

17. Now Solomon numbered all the strangers in the land of Israel after the numbering David his father made of them; and there were found an hundred and fifty-three thousand and six hundred.

18. He caused seventy thousand of them bear burdens, and eighty thousand hew on the mountains, and three thousand six hundred oversee the people at work.

### CHAP. III.

#### THE TEMPLE'S MAGNIFICENCE.

THEN Solomon began to build the Eternal's house at Jerusalem on mount Moriah, whereon he appeared to David his father, in the place David prepared on Ornan the Jebusite's floor, 2. In the second day of the second month, in the fourth year of his reign.

3. Now these are the foundation dimensions made of God's house. The length by the capital's first measure, was sixty cubits, and the breadth twenty. 4. The length of the porch in the front, according to the breadth of the house, was twenty, its breadth ten, and its height twenty; its inside he overlaid with pure gold. 5. He ceiled the greater house with fir wood, and covered it, and he overlaid it with fine gold of Parvaim; he carved and embossed it with palms and festoons. 6. He paved the house with beautiful precious stones. 7. He overlaid also the beams, posts, walls, and doors of the house with gold, and carved cherubims on the walls. 8. He made the length of the most holy place the breadth of the house, twenty cubits being a square, which he overlaid with six hundred talents of fine gold. 9. And the weight of the golden

nails was fifty shekels, he overlaid the upper chambers also with gold. 10. And in the most holy place he made two cherubs of carved work, which he overlaid with gold.

11. One wing being five cubits, reached to the wall; and another also five, reaching to the other cherub's wing, 12. Which was also five, reaching to the opposite wall of the house; the other wing was five also, joining the first cherub's wing. 13. Thus their wings extended twenty cubits; they stood on their feet, with their faces inwards of the house.

14. He made the vail of blue, purple, crimson, and fine linen, and wrought cherubs thereon. 15. He made before the house two pillars eighteen cubits high; the chapter on each top was five cubits. 16. He made wreathen listels like those in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, putting them on the listels above. 17. He erected the pillars before the temple, one on the right hand, and the other on the left; naming the former Jachin, (he shall establish); and the latter Boaz, (in it is strength).

## CHAP. IV.

### THE TEMPLE'S FURNITURE.

He made also a brazen altar, whose length and breadth were twenty cubits each, and its height ten.

2. He made also a molten sea, whose diameter was ten cubits from brim to brim, five cubits high, a line of thirty cubits encircling it around. 3. And under its brim around, were knops like grapes; ten in every cubit, in two rows around. They were cast with it. 4. It was set upon twelve oxen, three looking northward, three westward, three southward, and three eastward; and all their hin-

der parts were inward. 5. It was an hand-breadth thick, having a brim like a cup's border wrought with flowers of lilies; it contained three thousand baths.

6. He made also ten washing vessels, and put five on the right hand, and five on the left, to wash in them the things belonging to the sacrifices; but the sea was for the priests to wash in. 7. And he made ten candlesticks of gold, in their appointed form, and set them in the temple, five on the right hand and five on the left. 8. He made also ten tables, and placed them there in the same manner: and made an hundred golden bowls.

9. Moreover he made the priests court, and the people's great court, and overlaid their doors with brass. 10. He set the sea on the right side, to the south east corner.

11. Hiram also made the pots, the shovels, and the sprinkling basons, thus he finished the work he made king Solomon for God's house; 12. To wit, the two pillars and the hemispheres of the chapters on their tops, and the two networks to cover the two globes on the two hemispheres of the pillars. 13. And four hundred pomegranates on the net works, two rows on each to compass the two globes of the capitals on the pillars. 14. He made also bases, and washing vessels on them: 15. One sea, with twelve oxen under it: 16. And the pots, shovels, sprinkling basons, forks, and all the other instruments, Hiram Abihu made king Solomon for the Eternal's house of polished brass. 17. The king caused cast them in the plain of Jordan, in the clay ground between Succoth and Zeredathah. 18. Thus Solomon made all these vessels of such abundance, that the weight of the brass was not inquired into.

19. Solomon made all the other vessels for God's house, the golden altar, and the tables whereon the sacred bread was set. 20. And the candlesticks of

pure gold, with their lamps, to burn after the manner prescribed before the oracle; 21. The flowers, lamps, and snuffers were of purest gold; 22. The knives, sprinkling basons, spoons, and censors of pure gold; yea, the hinges of the doors of the inner house, for the most holy place, and the doors of the outer house of the temple, were of gold.

## CHAP. V.

### DEDICATION OF THE TEMPLE.

THUS all the work that Solomon made for the Eternal's house being finished, he brought in the consecrated things of David his father, the silver, the gold, and all the vessels he put among the treasures of God's house.

2. Then he assembled the elders of Israel, with all the heads of the tribes, the chief fathers of the Israelites, to Jerusalem, to bring the ark of the Eternal's covenant from Zion, David's city. 3. So all the chief men of Israel came to the king at the feast of booths, in the seventh month.

4. So all Israel's elders came, accompanied with the priests and the Levites, who carried the ark. 5. They brought it, with the tabernacle of the congregation, and all the holy vessels in it. 6. King Solomon with all the congregation of Israel, before the ark, sacrificed multitudes of sheep and oxen unnumbered. 7. The priests brought the ark of the Eternal's covenant into its place, in the oracle of the house, the most holy place, even under the wings of the cherubs: 8. Which spread forth their wings over the ark's place, overshadowed and covered it above, and its staves. 9. Tho' the poles were longer than the ark, that their ends appeared before it in the oracle, they were not seen without it, where they are to this day. 10. There was nothing in the ark, but the two tables which Moses put therein at Horeb, when

the Eternal made a covenant with the Israelites, after coming out of Egypt.

11. And when the priests were come out of the holy place; for all those places were consecrated, and did then wait by course; 12. And while the Levites, the musicians, the whole bands of Asaph, Heman and Jeduthun, with their sons and brethren, arrayed in white linen, having cymbals, psalteries, and harps, stood at the east of the altar, with an hundred priests sounding trumpets; 13. Then the trumpeters united in one symphony with the singers, in praising and thanking the Eternal, as they attuned, they formed, they lifted up their voice with the trumpets, cymbals, and other instruments of music, and praised the Eternal, saying, For he is good, for his mercy endureth for ever; then the Eternal's house was filled with a cloud. 14. So that the priests could not stand to minister by reason of it, for the Eternal's glory filled God's house.

## CHAP. VI.

### SOLOMON'S PRAYER.

THEN Solomon said, the Eternal said that he would dwell in thick darkness. 2. Truly I have built thee a house to dwell in, for thy perpetual abode. 3. Now the king turned about and blessed the whole congregation of Israel, who stood. 4. He said, Blessed be the Eternal God of Israel, who hath fulfilled what he spake to my father David, saying, 5. Since the day I brought my people out of Egypt I chose no city among all Israel's tribes, to build an house in, for my name to be therein, neither chose I any man to be a ruler over my people Israel: 6. But I have chosen Jerusalem for my name to be therein, and David to be over my people Israel. 7. Now David my father intended to build an house for the name of the Eternal God of Israel. 8. But he said to him thou didst well to

design it. 9. Yet thou shalt not build it; but thy son, shall do it. 10. The Eternal, therefore, hath performed his word, for I am risen in David my father's room, to sit on the throne of Israel, as the Eternal promised, and have built the house for the Lord God of Israel's name. 11. And in it I have put the ark, wherein is the Eternal's covenant with the Israelites.

12. Solomon then placed himself before the Eternal's altar, before all the congregation he spread forth his hands. 13. For Solomon made a brazen scaffold five cubits long, five broad, and three high, and set it in the midst of the court: and placing himself on it, he kneeled down before all the congregation, and spread forth his hands toward heaven. 14. Saying, O Eternal God of Israel, there is no God like thee in heaven nor in earth: who keepest thy gracious covenant, with thy servants that walk before thee in all well pleasing: 15. Thou hast kept with thy servant David my father what thou promisedst him, and hast fulfilled it, as at this day. 16. Now therefore, O Eternal God of Israel, keep with thy servant David my father what thou also promisedst him, saying, Thou shalt not want an heir to sit before me on the throne of Israel: if thy children observe my law, as thou didst before me. 17. O Eternal God of Israel, let thy word spoken to thy servant David be verified. 18. But will God indeed dwell with men on earth! lo heaven the highest heavens cannot contain thee; how much less the house which I built? 19. Yet regard thy servant's prayer and supplication, O Eternal my God, hearken to his request, and prayer before thee; 20. To look on this house day and night, the place wherein thou saidst thou wouldst put thy name so as to hearken to thy servant's prayer therein. 21. Hearken therefore, to thy servants' and thy people Israel's supplications, toward this

place: hear from heaven thy dwelling-place; and, when thou hearest, forgive:

22. If one sin against his neighbour and he require an oath of him, and the oath be made before thine altar in this house: 23. Then hear from heaven, and do justice to thy servants by condemning the guilty, and making his guilt fall on his own head; and by justifying the righteous, giving him according to his righteousness.

24. And if thy people Israel be smitten before the enemy, for sinning against thee; and shall return confessing thy name, and pray with supplication before thee toward this house; 25. Then hear from heaven, forgive their sin, and bring them again to the land thou gavest them and their fathers.

26. When the heavens are shut from giving rain, for sinning against thee; yet if they pray toward this place, confess thy name, and turn from their sin, when thou afflictest them; 27. Then hear from heaven, and forgive thy people Israel's sin, teaching them the good way wherein they should walk; and send rain on the land thou givest thy people for an inheritance.

28. If there be famine in the land, or pestilence, or blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in their cities; whatever calamity or sickness there be; 29. Then whatever prayer or supplication shall be made by any or all thy people Israel, who conscious of his own ailment, or grievance shall spread forth his hands towards this house; 30. Then hear from heaven thy dwelling-place, forgive, and render to every man according to all his ways, whose heart thou knowest, for thou only knowest the hearts of all men; 31. That they may fear thee, and walk in thy ways as long as they live in the land thou gavest our fathers.

32. If even a stranger come to thy people Isra-



el, from a far country for thy great name's sake, thy mighty hand, and stretched out arm; if he shall come and pray in this house: 33. Then hear from heaven thy dwelling-place, and do all he asketh of thee; that all people on earth may know thy name, and fear thee, as doth thy people Israel; and know this house is called by thy name.

34. If thy people go to war against their enemies by whatever way thou shalt send them, and they pray to thee toward this city thou hast chosen, and this house called by thy name; 35. Then hear from heaven their prayer and supplication, and maintain their cause.

36. If they sin against thee, as what man sinneth not, and thou being angry with them, deliver them to their enemies, to carry captive to a land far off or near; 37. Yet if they consider in the land of their captivity, repent, and pray to thee, saying, We have sinned, doing amiss and wickedly: 38. If they return to thee with all their heart and soul, and pray toward this land thou gavest to their fathers, and toward thy chosen city, and the house called by thy name; 39. Then hear from heaven, thy dwelling-place, their prayer and supplications, maintain their cause, and forgive thy people who sinned against thee.

40. Thus, my God, I beseech thee, regard, and be attentive to the prayer made in this place. 41. Now come, O Eternal God, into thy resting-place, with the ark of thy strength: let thy priests, O Eternal God, be clothed with salvation, and thy saints rejoice in thy goodness. 42. O Eternal God, turn not away thy favour from thine anointed; remember the pious deeds of David thy servant.

## CHAP. VII.

### SOLOMON'S PRAYER ACCEPTED.

Now, when Solomon finished his prayer, fire de-

scended from heaven, and consumed the burnt-offering and sacrifices; and the Eternal's glory filled the house. 2. So that the priests could not enter it.

3. Now all the Israelites seeing the fire come down, and the Eternal's glory on the house, they bowed to the ground on the pavement, worshipped, and praised the Eternal, saying, He is good; for his mercy endureth for ever.

4. Then the king with all the people offered sacrifices before the Eternal. 5. He offered twenty-two thousand beeves, and an hundred and twenty thousand sheep: so they dedicated God's house. 6. The priests and Levites attended also with instruments of the sacred music, which king David made, and in hymns which he taught to praise the Eternal, because his mercy endures for ever, while the priests sounded trumpets opposite to them, all Israel standing around. 7. Moreover, Solomon consecrated the whole space of the court before the Eternal's house; for there he offered the burnt-offerings, (the meat-offerings,) and the fat of the peace-offerings, because the brazen altar could not contain them.

8. Then Solomon also made a feast seven days, with all Israel, a very great congregation, from the entrance of Hamath to the river of Egypt. 9. And on the eighth day they had a solemn assembly: for they kept the dedication of the altar seven days, and the feast of booths seven. 10. And on the twenty-third day of the seventh month he sent the people away to their tents glad and joyful in heart, for the goodness that the Eternal had shewed to David, and to Solomon, and to Israel his people. 11. Thus Solomon finished the Eternal's house, and the king's house; and whatever he desired to make in the Eternal's house, and in his own house, he prosperously effected.

12. The Eternal appeared to Solomon by night,

saying, I heard thy prayer, and have chosen this place for an house of sacrifice. 13. If I shut heaven from raining, or if I command the locusts to devour the land, or send pestilence among my people. 14. Called by my name, if they humble themselves, pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land. 15. For I will regard and attend to the prayer made in this place. 16. For now I have chosen and sanctified this house, that my name, mine eyes, and my heart, may be there perpetually. 17. And, if thou wilt walk before me, like David thy father, doing all I commanded thee, observing my statutes and judgments; 18. Then I will establish the throne of thy kingdom, as I covenanted with him, saying, Thou shalt not want an heir to rule in Israel. 19. But if ye turn away, and forsake my statutes, and commands, I set before you, and go to worship other gods; 20. Then I will root them out of my land I gave them; and this house, that I sanctified for my name, I will cast out of my sight, and make it a proverb and a by-word among all nations. 21. This high house shall be an astonishment to every one passing by it; so that he shall say, Why hath the Eternal done thus to this land, and this house? 22. And one shall say, Because they forsook the Eternal God of their fathers, who brought them out of Egypt, and following other gods, worshipped them; therefore hath he brought all this evil upon them.

## CHAP. VIII.

### SOLOMON'S BUILDINGS.

AT the end of twenty years, wherein Solomon was building the Eternal's house, and his own. 2. He repaired the cities which Hiram restored, and caused the Israelites to dwell therein. 3. He also

went to Hamath-zobah, and prevailed against it, (1 Kings ix. 12). 4. And he built Tadmor in the wilderness, with all his store cities in Hamath. 5. He also repaired the upper and the nether Beth-horons, fenced cities, with walls, gates, and bars; 6. And Baalath, and all his store cities, and all the cities for the chariots and cavalry, and all that he desired to build in Jerusalem, and in Lebanon, and through all his dominion.

7. All that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, 8. The Canaanites' children in the land, who were not destroyed, Solomon made tributary to this day. 9. But of the Israelites Solomon made no servants for his work; for they were warriors, his captains, chieftains and governors of his charioteers and horsemen. 10. The chief of those officers, that bare rule over the people, were two hundred and fifty.

11. Solomon brought Pharaoh's daughter from David's city to the house he built for her: for he said, My wife shall not dwell in David king of Israel's house, because the places are holy where the Eternal's ark hath been.

12. Then Solomon offered burnt-offerings to the Eternal on his altar before the porch; 13. Even a certain rate every day, according to Moses's command, also on the sabbaths, new moons, and three yearly solemn feasts, even in the feasts of unleavened bread, (the passover, that of pentecost, or seven) weeks (after it), and that of tabernacles.

14. He appointed, by David his father's order, the priests' courses to their service, and the Levites to their charges, to praise and minister under the priests, as every day's duty required; the office of the porters also by their courses at every gate; as David the man of God commanded. 15. They departed not from the king's command given to the priests and Levites, concerning any matter, nor the treasures, 16. For all Solomon's work, from the

day of founding the Eternal's house, till it was finished, had been predisposed.

17. Then Solomon went to Ezion-geber, and Eloth, at the sea-coast in Edom. 18. And Hiram sent him ships by servants, skilful seamen, who went with Solomon's servants to Ophir, and brought thence four hundred and fifty talents of gold to Solomon.

## CHAP. IX.

### THE QUEEN OF SHEBA VISITS SOLOMON.

THE queen of Sheba hearing Solomon's fame, came to Jerusalem to try him with hard questions, and with a very great retinue, and camels bearing spices, and gold, and precious stones, in abundance, and she proposed to him all that was in her mind. 2. And Solomon told her all her questions; nothing being unknown to him. 3. Observing his wisdom, and the house he built, 4. And the provision of his table, and the station of his servants, and the attendance of his ministers with their robes; his cup-bearers also, and theirs; and his ascent into the Eternal's house; she could not express her admiration.

5. So she said to him, It was a true report I heard in mine own land of thine acts, and thy wisdom. 6. Yet I believed it not, till I came and saw; and, lo, the one half of the greatness of thy wisdom was not told me. 7. Happy are thy men, and happy these thy servants, who constantly attend thee, and hear thy wisdom. 8. Blessed be the Eternal thy God, who delighteth in thee, to set thee on his throne, to be king for himself; because thy God, thro' his love to Israel, would establish them perpetually, therefore he made thee king over them, to do equity and justice. 9. She gave the king an hundred and twenty talents of gold, and great abundance of spices and precious stones;

there was no such spices as she gave him.' 10. Hiram's and Solomon's servants, who brought gold from Ophir, brought also algum trees, and precious stones. 11. And the king made of the (incorruptible) almug trees terraces to the Eternal's house, and to the king's palace, and harps and psalteries for singers; there was none such seen before in the land of Judah. 12. And he gave her all she desired, besides what he spontaneously gave her. So she turned and went away to her own land with her servants.

13. The weight of gold that came to Solomon in one year, was six hundred and sixty-six talents, 14. Besides what miners and merchants brought: and all the kings of Arabia, and the governors of the land brought gold and silver to him.

15. He made two hundred targets, 16. And three hundred shields of fine gold; and six hundred shekels were one target, and three hundred were one shield: and he put them in the house of the forest trees of Lebanon.

17. Moreover, he made a great ivory throne, and overlaid it with pure gold. 18. It had six steps, with a footstool of gold, its top behind was round, fastened to it, and arm-stays on each side of the sitting-place, and two lions standing by the stays; 19. And twelve lions stood upon the six steps on each side; nothing such was made in any kingdom.

20. And all his drinking-vessels were of gold, and all these of the house of the forest of Lebanon, were of pure gold; none were of silver, it was of no value in Solomon's days, 21. For his ships went to Tarshish with Hiram's servants; and once every three years they returned, bringing gold, silver, ivory, apes, and peacocks. 22. He surpassed all the kings of the earth, in riches and wisdom. 23. So they desired Solomon's company, to hear his wisdom God had given him. 24. And they all

brought presents, vessels of silver, gold, raiment, armour, spices, horses, and mules, every year.

25. He had four thousand stalls of chariot-horses, and twelve thousand horsemen, whom he stationed in the chariot-cities, and with himself at Jerusalem. 26. And they brought to Solomon, horses from Egypt, and all lands.

27. And he had dominion over all the kings, from the river (Euphrates), even to the land of the Philistines, and the border of Egypt. 28. And he made silver in Jerusalem abundant as stones, and cedars as sycamore trees of the vale.

29. The rest of Solomon's acts, first and last, are written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam, Nebat's son. 30. Solomon reigned in Jerusalem over all Israel forty years. 31. And Solomon slept with his fathers, and was buried in the city of David his father: And (4) Rehoboam his son reigned in his stead.

## CHAP. X.

### TEN TRIBES REVOLT FROM REHOBAM.

Now all Israel came to make Rehoboam king at Shechem. 2. But when Jeroboam, Nebat's son, heard in Egypt, whither he fled from Solomon, he returned from it. 3. They sent for him; so he and all Israel came and spake to Rehoboam, saying, 4. Thy father made our yoke heavy; now, therefore, ease thy father's hard servitude, and heavy yoke, and we will serve thee. 5. He said to them, Return to me after three days. So they departed.

6. Now Rehoboam consulted the old men who attended his father, saying, What answer do ye advise me to give this people? 7. They said to him, If thou be kind to them, and speak good to

them, and please them, they will serve thee perpetually. 8. But he forsook the old men's counsel, and consulted the young men that were brought up with him; 9. Saying to them, What advice give ye, to answer this people, who say, Ease somewhat thy father's yoke? 10. They said, answer them thus: My little finger shall be thicker than my father's loins. 11. For, as my father made your yoke heavy, I will make it heavier: he chastised you with scourges, but I will chastise you with scorpions, (3 Kings xii. 14.)

12, 13. Now Jeroboam and all the people returned to Rehoboam on the third day as he bade. 14. But he answered them roughly, after the young men's counsel. 15. And hearkened not to them; for the cause was God's, for the Eternal to perform what he spake by Ahijah the Shilonite to Jeroboam, Nebat's son.

16. So when all Israel saw that the king would not hearken to them, they answered thus; What portion have we in David? we have no inheritance in Jesse's son; go all to your tents, O Israel; and now, O David's race, provide for thyself; so all Israel went to their tents. 17. But Rehoboam reigned over them, that dwelt in the cities of Judah. 18. Then he sent Hadoram who was over the tribute; but the Israelites stoned him to death, and Rehoboam with difficulty got into his chariot; to flee to Jerusalem. 19. So Israel revolted from David's house to this day.

## CHAP. XI.

### HISTORY OF REHOBAM'S REIGN.

Now when Rehoboam came to Jerusalem, he gathered of Judah and Benjamin a hundred and eighty thousand chosen warriors to fight against Israel, to bring back the kingdom to himself. 2. But the Eternal's word came to Shemaiah the man



of God, saying, 3. Say to Rehoboam, Solomon's son, king of Judah, and to all the Israelites in Judah and Benjamin, 4. Thus saith the Eternal, Ye shall not go to fight against your brethren; return each to his house; for this event is from me. So they obeyed the Eternal's words.

5. Rehoboam dwelt in Jerusalem, and repaired Judah's fortified cities. 6. Beth-lehem, Etam, Tekoa, 7. Bethzur, Shoco, Adullam, 8. Gath, Marashah, Ziph, 9. Adoraim, Lachish, Azekah, 10. Zorah, Aijalon, and Hebron, fenced cities in Judah and Benjamin. 11. He strengthened the fortifications, and put captains in them, with store of victual, oil, and wine. 12. And in every city he put shields and spears, making them exceeding strong, Judah and Benjamin were his domain.

13. But the priests and Levites in all Israel resorted to him from all their coasts. 14. For the Levites leaving their suburbs and possessions, came to Judah and Jerusalem; because Jeroboam and his sons expelled them from executing the priest's office to the Eternal; 15. And constituted him priests for the high places, and for the demons, (satyrs), and the calves he had made. 16. Also besides those Levites, all such of all the tribes of Israel, as set their hearts to seek the Eternal God of Israel, came to Jerusalem to sacrifice to the Eternal God of their fathers. 17. Thus they strengthened the kingdom of Judah, making Rehoboam, Solomon's son, strongest three years; while they walked in the way of David and Solomon.

18. Rehoboam married Mahalath, daughter of Jerimoth, David's son, and Abihail, daughter of Eliab, Jesse's son; 19. This bare him children; Jeush, Shamariah, and Zaham. 20. He married also Maachah, Absalom's daughter, who bare him Abijah, Attai, Ziza, and Shelomith. 21. But Rehoboam loved Maachah above all his wives

and concubines: having eighteen wives, and sixty concubines, he had twenty-eight sons, and sixty daughters. 22. And he made Ahijah, Maachah's son, chief ruler over his brethren, because he wished to make him king. 23. He therefore prudently dispersed all his other sons through all the countries of Judah and Benjamin, into every fenced city; and gave them victuals abundantly, and procured them wives.

## CHAP. XII.

### REHOBOAM, FORSAKING GOD, IS PUNISHED.

BUT Rehoboam having established, and strengthened his kingship, he with all Israel, forsook the Eternal's law. 2. Lo, in his fifth year, Shishak king of Egypt came against Jerusalem, because they had offended the Eternal, 3. With twelve hundred chariots, and sixty thousand horsemen; and people without number besides; the Lubites, the Sukkites, and the Ethiopians. 4. And taking the fenced cities pertaining to Judah, he was coming to Jerusalem,

5. When Shemaiah the prophet came to Rehoboam, and the princes of Judah that came to Jerusalem because of Shishak, and said to them, Thus saith the Eternal, As ye forsook me, so I also left you in Shishak's power. 6. Then the princes of Israel and the king humbled themselves, and said, the Eternal is righteous. 7. And when the Eternal saw this, he said to Shemaiah, They have humbled themselves, therefore I will not destroy them, but grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by Shishak. 8. But they shall serve him to know that my service is better than that of the kingdoms of the countries. 9. So Shishak came against Jerusalem, and took away all the treasures of the Eternal's house, and of the king's house;

and also the golden shields Solomon made. 10. Instead of which Rehoboam, made brass shields, and committed them to the chief guards, who kept the entrance of the king's house. 11. And when he entered into the Eternal's house, the guard came and bare, and brought them again into the guard house. 12. And when he humbled himself, the Eternal's wrath turned from him, so as not to destroy him altogether: and also in Judah matters took a better turn.

13. And so Rehoboam's dominion was re-established, he was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city chosen by the Eternal out of all Israel's tribes, to be called by his name, and his mother's name was Namaah an Ammonitess. 14. But he did evil in not seeking the Eternal with a stedfast heart. 15. Now Rehoboam's acts, first and last, are written in the records of Shemaiah the prophet, and of Iddo the seer, concerning genealogies. And there were wars between him and Jeroboam continually. 16. And Rehoboam slept with his fathers, and was buried in the city of David: And (5) Abijah his son reigned in his stead.

### CHAP. XIII.

#### ABIJAH'S HISTORY AND WARS.

IN Jeroboam's eighteenth year, Abijah began to reign over Judah. 2. And reigned three years in Jerusalem; his mother's name also was Machatah daughter of Abshalom son of Uriel of Gibeah: there was war between him and Jeroboam. 3. And he set the battle in array, with a powerful army of four hundred thousand chosen men; Jeroboam also drew up in battle array against him with eight hundred thousand chosen valiant men.

4. Then Abijah stood on the hill of Zemaraim, in mount Ephraim, and said, Hear me thou Jeroboam, and all Israel; 5. Ye ought to know that the

Eternal God of Israel gave the kingdom over Israel to David and his sons perpetually, by a solemn covenant. 6. Yet Jeroboam, Nehat's son, servant to Solomon, David's son, rebelled against his lord. 7. And collected idle lawless bad men, who conspired against Rehoboam, Solomon's son, when he was young and faint-hearted, and could not resist them. 8. And now ye think to withstand establishing the Eternal's kingdom in the hands of David's sons; and ye are very many, and have with you golden calves, which Jeroboam made you for gods. 9. Ye cast out the Eternal's priests, Aaron's sons, and the Levites, and made you priests like other nations; so whoever comes to consecrate himself with a young bullock and seven rams, may be a priest of them that are no gods. 10. But the Eternal is our God, whom we have not forsaken; and the priests, who minister to him, are Aaron's sons, and the Levites in their respective offices; 11. They burn to the Eternal, every morning and evening, burnt-sacrifices and sweet incense; the sacred bread also they set in order on the pure table of gold, and the golden candlestick, with its lamps, they light every evening, for we keep the Eternal our God's charges, but ye have forsaken him. 12. And, behold, God himself is with us for our captain, and his priests with trumpets to sound the alarm against you. O Israelites! fight not against the Eternal God of your fathers; ye cannot succeed. 13. But Jeroboam caused an ambushment come behind them; while his main army was before Judah. 14. And looking back, Judah seeing the battle was before and behind; they cried to the Eternal, and the priests sounded the trumpets. 15. Then Judah's men shouting, God smote Jeroboam and all Israel, so that they fled before Abijah and Judah. 16. And God delivered them into their power. 17. So Abijah with his people made a great slaughter; for there fell of Israel five hun-

dred thousand chosen men. 18. Thus Israel was reduced at that time, and Judah prevailed, because they relied on the Eternal God of their fathers. 19. Then Abijah pursued after Jeroboam, and took from him cities, Bethel, Jeshanah, and Ephraim, with their villages. 20. Neither did Jeroboam recover strength in Abijah's days, for the Eternal struck him, so that he died.

21. But Abijah grew more powerful, and married fourteen wives, and begat twenty-two sons, and sixteen daughters. 22. The rest of Abijah's acts, with his exploits and sayings, are written in the records of the prophet Iddo.

## CHAP. XIV.

### ASA, SUCCEEDING, DESTROYS IDOLATRY.

So Abijah slept with his fathers, being buried in the city of David; and (6) Asa his son reigned in his stead. In his time the land was quiet ten years. 2. And he did what was good and right before the Eternal his God; 3. For he removed the strange gods' altars, with the high places, and brake down the sun images, and cut down the idol groves out of all Judah's cities; 4. And commanded Judah to seek the Eternal God of their fathers, and to observe the law in all its commands. 5. And the kingdom was quiet under him.

6. He repaired the fenced cities in Judah; for the land had quietness without war in those days; because the Eternal gave them rest. 7. So he said to Judah, Let us build these cities, and enclose them with walls, towers, and gates with bars, while the land is yet ours; because we earnestly sought the Eternal our God, he hath given us quiet on every side; so they built successfully.

8. Asa had an army in Judah of three hundred thousand that bare shields and spears; and two

hundred and eighty thousand of Benjamin that bare shields and drew bows; all valiant men.

9. And Zerah the Cushite came against them with an host of ten hundred thousand, and three hundred chariots, to Mareshah. 10. Then Asa went against him, and they set the battle in array in the valley of Zephathah at Mareshah. 11. And Asa cried to the Eternal his God, saying, O Eternal, it is easy with thee to help the weak against the powerful, help us, O Eternal our God; for we rely on thee, and in thy name we go against this multitude; O Eternal, thou art our God; let not man prevail against thee. 12. So the Eternal smote the Ethiopians before Asa and Judah, that they fled. 13. So Asa, with his people, pursued them to Gerar; where they were overthrown irrecoverably, and destroyed before the Eternal, and his host; who carried away very much spoil. 14. Then they smote and spoiled all the cities around Gerar: for the fear of the Eternal came upon them; and there was exceeding much spoil in them. 15. They smote also the herd habitations, and carried away sheep and camels abundantly, to Jerusalem.

## CHAP. XV.

### ASA'S REFORMATIONS WITH THEIR REWARDS.

Now God's Spirit came upon Azariah, Oded's son. 2. And he went out to meet Asa, and said to him, Hear me Asa, with all Judah and Benjamin; The Eternal is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 3. Often hath Israel been without the true God, a teaching priest, and the law. 4. But when in their trouble they turned to the Eternal God of Israel, seeking him, they found him. 5. While in those times there was no peace to him that went out, or came in; but great vexations on all the

inhabitants of the land. 6. One nation and one city destroyed another; for God afflicted them with every adversity. 7. But be ye encouraged, and act not remissly; for your work will be rewarded.

8. When Asa heard these prophetic words of Oded the prophet, he was encouraged, and removed all the abominable idols from all the land of Judah and Benjamin, and from the cities he took in mount Ephraim, he then repaired the Eternal's altar before the temple porch. 9. And assembled all Judah and Benjamin, and the proselytes with them out of Ephraim and Manasseh, and Simeon; for many of Israel fell over to him, when they saw the Eternal his God was with him: 10. So they assembled at Jerusalem in the third month of the fifteenth year of Asa's reign. 11. And they offered to the Eternal at that time out of the spoil they brought, seven hundred beeves, and seven thousand sheep. 12. And they entered into a covenant to seek the Eternal God of their fathers with all their heart and soul; 13. That whoever would not seek the Eternal God of Israel should be put to death, whether small or great, man or woman. 14. Thus they sware to the Eternal with a loud voice, and with shouting, and with trumpets, and with cornets. 15. And all Judah rejoiced at the oath; for they sware with all their heart, and sought him with their whole desire; and he was found by them, and gave them rest round about.

16. And Asa removed Maachah his grandmother from being queen, because she made a grove idol, which Asa cut down, and beat small, and burnt at the brook Kidron. 17. But the high places were not taken away out of Israel; yet Asa's heart was sincere all his days.

18. And he brought into God's house the things that his father and that himself had dedicated, sil-

ver, and gold, and vessels. 19. And there was no more war till the thirty-fifth year of Asa's reign.

## CHAP. XVI.

### ASA'S DISTRESS AND DEATH.

IN the thirty-sixth year of Asa's reign, Baasha king of Israel came against Judah, and fortified Ramah, to let none of his people go over to Asa king of Judah. 2. Then Asa brought silver and gold out of the treasures of the Eternal's house and of the king's house, and sent to Ben-hadad king of Syria, at Damascus, saying, 3. Let there be a league between me and thee, as there was between my father and thy father: lo, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. 4. Ben-hadad hearkened to king Asa, and sent the captains of his armies against Israel's cities who smote Ijon, Dan, and Abel-maim, and all Naphtali's store-cities. 5. Which Baasha hearing, he left off fortifying Ramah. 6. Then king Asa took all Judah to carry away the stones and timber of Ramah, where-with Baasha was fortifying it; and fortified there-with Geba and Mizpah.

7. Then Hanani the seer came to king Asa, and said to him, Because thou didst rely on the king of Syria, and not on the Eternal thy God, therefore shall the Syrian host escape from thee. 8. Were not the Cushites and the Lubites an huge host, with very many chariots and horsemen; yet, because thou didst rely on the Eternal, he delivered them into thine hand. 9. For the Eternal's eyes survey the whole earth, to give his strength to them whose heart is sincere toward him. Here-in thou hast done foolishly; therefore henceforth thou shalt have wars. 10. But as this rendered the people uneasy, Asa was angry, and put the



seer in prison, and at the same time crushed some of the people.

11. Now, Asa's acts, first and last, are written in the records of the kings of Judah and Israel.

12. Now Asa, in the thirty-ninth of his reign, was diseased in his feet, and his gouty disease moved upwards; yet he sought not to the Eternal, but to physicians.

13. Now Asa slept with his fathers in the forty-first year of his reign; 14. And they buried him in his own sepulchres he cut out for himself in the city of David, he was laid in a bier filled with odoriferous ointments of diverse kinds, prepared by the apothecaries' art; and a great fire was burned for him.

## CHAP. XVII.

### JEHOSHAPHAT REIGNS WELL.

(7) JEHOSHAPHAT his son reigned in his stead, and so strengthened himself against Israel. 2. He placed forces in all Judah's fenced cities, and set prefects in Judah's lands, and Ephraim's cities, which Asa his father had taken. 3. For the Eternal was with him, because he walked in the first ways of his father David, and sought not to Baalim; 4. But to the God of his father, walking in his commands, and not like Israel. 5. So the Eternal stablished the kingdom in his hands, and all Judah gave him presents; and he had riches and honour abundantly. 6. His heart was encouraged thus, in the ways of the Eternal; he took away also the high places and groves out of Judah.

7. And in the third year of his reign he sent his princes, Ben-hail, Obadiah, Zechariah, Nethaneel, and Michaiah, to teach in the cities of Judah. 8. Accompanied with the Levites, even Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, Tob-Adonijah; to-

gether with the priests, Elishama and Jehoram. 9. So they taught the people in Judah, having the book of the Eternal's law with them, and went about thro' all the cities.

10. And such was the fear of the Eternal on all the kingdoms of the land around Judah, that they made no war against Jehoshaphat. 11. Some also of the Philistines brought Jehoshaphat presents and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. 12. Thus he increased in greatness, and repaired the fortresses and store cities in Judah. 13. For he had much business in Judah's cities; but the valiant warriors were in Jerusalem. 14. These are their numbers, according to their father's house; Of Judah, the captains of thousands, Adnah the chief, and with him valiant men, three hundred thousand. 15. Next to him was Jehohanan, and with him two hundred and eighty thousand. 16. And next to him was Amaziah, Zichri's son, who had devoted himself to the Eternal's service, and with him two hundred thousand valiant men. 17. And of Benjamin, Eliada, a valiant man, and with him, two hundred thousand men, armed with bow and shield. 18. And next him was Jehozabad, and with him an hundred and eighty thousand, prepared for the war. 19. These trained men attended on the king, besides those whom he stationed in the fenced cities thro' all Judah.

## CHAP. XVIII.

### JEHOSHAPHAT JOINS WITH AHAB.

Now Jehoshaphat abounding in riches and honour, joined affinity with Ahab. 2. And after certain years he went to Ahab at Samaria, who killed sheep and oxen for him abundantly, and for the people with him, and persuaded him to accom-

pany him to Ramoth-Gilead. 3. So that he said, I am as thou art, and my people as thy people, to go with thee to the war.

4. But Jehoshaphat said to the king of Israel, Enquire I pray thee, at the oracle of the Eternal to-day. 5. Therefore he gathered four hundred prophets, and said to them, shall we go to Ramoth-Gilead to battle, or forbear? They said, Go, for God will deliver it into the king's hand. 6. But Jehoshaphat said, Is there not here a prophet of the Eternal. 7. Then the king of Israel said, There is yet one by whom we may enquire of the Eternal; but I hate him; for he never prophesied good to me, but always evil: it is Micaiah, Imlah's son; but Jehoshaphat said, Let not the king say so. 8. Then he called one of his officers, saying, Fetch quickly Micaiah. 9. Now the kings of Israel and of Judah, sat each on his throne, clothed in their robes, in a void place, at Samaria's gate, and all the prophets prophesied before them, 10. And Zedekiah, Chenaanah's son, had prepared him horns of iron, and said, Thus saith the Eternal, With these shalt thou push Syria till they be destroyed. 11. And all the prophets prophesied so, saying, Go to Ramoth-Gilead and prosper, for the Eternal will deliver it into the king's hand.

12. Now the messenger that went for Micaiah, said to him, Lo the prophets declare good to the king with one assent; let thy word, therefore, I pray thee, be like theirs, and predict good. 13. But Micaiah said, As the Eternal liveth, whatever my God saith I will speak. 14. And being come to the king, he said to him, Micaiah, shall we go to Ramoth-Gilead to battle, or forbear? So he said, Go ye and prosper, for they may be delivered into your hand. 15. Then the king said, How often must I adjure thee to tell me nothing but the truth in the Eternal's name. 16. Then he said, I saw all Israel scattered on the mountains, as sheep having

no shepherd; and the Eternal said, 'These have no master, let them return therefore, in peace to their house. 17. Then he said to Jehoshaphat, Did I not tell thee he would not prophesy good to me, but evil? 18. Then he said again, 'Therefore hear the Eternal's word; I saw the Eternal sitting on his throne, and all the host of heaven standing on his right hand and his left. 19. And he said, 'Who shall entice Ahab king of Israel to go and fall at Ramoth-Gilead? And one spake one thing, and another differently. 20. Then a spirit came, and stood before the Eternal, saying, I will entice him. And the Eternal said to him, 'Wherewith? 21. And he said, I will go, and be a lying spirit in the mouth of his prophets. And the Eternal said, 'Thou shalt entice him, and also prevail; thou wilt go out, and do so. 22. Now, therefore, behold the Eternal hath permitted a lying spirit in the mouth of these thy prophets, for he hath denounced evil against thee. 23. Then Zedekiah, Chenaanah's son, came near, and smote Micaiah on the cheek, saying, 'How came the Spirit of the Eternal to speak differently to me and to thee? 24. 'Then Micaiah said, 'Lo, thou shalt see (thy mistake) in that day when thou shalt go into an inner chamber to hide thyself. 25. Then the king of Israel said, 'Take Micaiah back to Amon the governor of the city, and Joash the king's son, 26. And say, 'Thus saith the king, 'Put this fellow in the prison, and feed him with bread and water of affliction, till I return in peace. 27. Then Micaiah said, 'If thou indeed return in peace, the Eternal hath not spoken by me. And he said, 'hearken all ye people.

28. So the kings of Israel and Judah went to Ramoth-Gilead. 29. And Ahab said to Jehoshaphat, 'I will disguise myself when I go to the battle, but put thou on thy robes. And doing so, they went to the battle. 30. Now the Syrian king commanded the captains of the chariots with him thus,

Fight neither with small nor great, save only with the king of Israel. 31. Now these captains seeing Jehoshaphat, they said, It is the king of Israel; and turned their arms against him, and encompassed him; but he cried out, and the Eternal God favoured him, and averted them from him. 32. For the captains of the chariots perceiving that it was not the king of Israel, they turned back from pursuing him. 33. But a certain man drew a bow in his simplicity, and smote the king of Israel between the joinings of his coat of mail; therefore he said to his charioteer, Turn, and carry me out of the host, for I am wounded. 34. But the battle increasing thereby, the king of Israel was stayed up in his chariot against the Syrians till the evening, and about the time the sun's light departed, he died.

## CHAP. XIX.

### JEHOSHAPHAT'S CHARGE TO THE JUDGES.

WHEN Jehoshaphat king of Judah returned to his house in peace at Jerusalem, 2. Jehu, son of Hanani the seer, went to meet him, and said to him, Shouldest thou help the ungodly, and love them that hate the Eternal? thereby thou hast provoked him to wrath. 3. Yet good things are found in thee, as thou takest the groves out of the land, and preparest thine heart to seek God. 4. When Jehoshaphat returned to Jerusalem, he went out again through the people, from Beer-sheba to mount Ephraim, and converted them to the Eternal God of their fathers.

5. And he set judges in the land, thro' all Judah's fenced cities, 6. And said to them, Take heed what ye do; for ye judge not for man, but for the Eternal who judgeth the judges. 7. Therefore let the fear of the Eternal be upon you, act warily;

for there is no injustice with the Eternal our God, nor respect of persons, nor taking of bribes.

8. At Jerusalem also he set Levites, and priests, and chief fathers of Israel, to do justice, and decide causes in the Eternal's name. 9. And he charged them, saying, Thus shall ye do in the fear of the Eternal, and with a sincere upright heart. 10. Whatever controverted cause of your brethren comes before you from their cities, between blood and blood, (life and life), or concerning laws and commands, statutes and equity, ye shall warn them not to trespass against the Eternal, and so bring his wrath upon you, and your brethren: do this, and ye shall not trespass. 11. And lo, Amariah the chief priest is over you in all matters of the Eternal; and Zebadiah, Ishmael's son, the ruler of Judah's house, for all the king's matters; and the Levites are officers before you. Act with fortitude, and the Eternal will be with the good.

## CHAP. XX.

### WAR WITH MOAB.—A FAST PROCLAIMED.

AFTER this the Moabites and Ammonites, with some Edomites, came against Jehoshaphat to battle.

2. Then some came and told him, saying, There cometh a great multitude against thee from beyond the (Dead) sea, from Edom, on this side Syria; and lo, they are at Hazezon-tamar, which is En-gedi.

3. Then Jehoshaphat fearing, set himself to seek the Eternal, and proclaimed a fast thro' all Judah.

4. So all Judah assembled from all their cities, to supplicate the Eternal.

5. Then Jehoshaphat stood in the congregation of Judah and Jerusalem, at the Eternal's house, before the new court, 6. And said, O Eternal, the God of our fathers, art not thou the God of heaven, who rulest over all the kingdoms of the earth, and in thine hand is such power and

might as none can withstand. 7. Art thou not our God, who didst expel the inhabitants of this land before thy people Israel, and gavest it to Abraham thy friend's seed perpetually. 8. So they dwelt therein, and built a sanctuary therein for thy name, saying, 9. If when evil cometh upon us, as the sword, doom, or pestilence, or famine, we stand before this house, and in thy presence, for by thy name is this house called, and cry to thee in our affliction, then thou wilt hear and help. 10. And now behold the Ammonites and Moabites, and Edomites of Mount Seir, whom thou sufferedst not Israel to invade when they came out of Egypt, so they turned from them, and destroyed them not: 11. Behold, see how they requite us, to come to cast us out of the possession which thou gavest us. 12. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we how to act; but our eyes are to thee. 13. While all Judah stood before the Eternal, with their babes, wives, and their children, 14. The Eternal's Spirit came upon Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite, of Asaph's sons, 15. And he said, Hearken ye, all Judah, and ye Jerusalem's inhabitants, and thou, king Jehoshaphat; Thus saith the Eternal to you, Be not dismayed nor afraid of this great multitude; for the battle is not yours, but God's. 16. To-morrow go out against them; lo, they come by the ascent of Ziz; and ye shall find them at the end of the valley, opposite to the wilderness of Jeruel. 17. Ye need not fight in this battle; stand still, and see how the Eternal will save you, O Judah and Jerusalem: fear not, nor be dismayed, to-morrow go out against them; for the Eternal will be with you. 18. Then Jehoshaphat bowed with his face to the ground; and all Judah, with Jerusalem's inhabitants, fell down before the Eternal, worshipping

him. 19. While the Levites of the Kohathites, and of the Korhites, stood up to praise the Eternal God of Israel, with a loud and high sounding voice.

20. Then they rose early in the morning, and went into the wilderness of Tekoa; and as they went, Jehoshaphat stood, saying, Hear me, O Judah, and Jerusalem's inhabitants; trust in the Eternal your God, and ye shall be secure; believe his prophets, and ye shall prosper. 21. When consulting with the people, he appointed singers to praise the Eternal with holy decency, as they went out before the army, and to say, Praise the Eternal, for his mercy endureth for ever.

22. Now when they began to sing and praise the Eternal, he threw such dissention among the Ammonites, Moabites, and Mount Seir, who came against Judah; that they smote one another. 23. For the Ammonites and Moabites attacked Mount Seir's inhabitants, and totally destroyed them; and having so done, they helped to destroy each other. 24. When Judah came to the watch-tower of the wilderness, they saw the multitude of dead bodies on the earth, and none escaped. 25. Then Jehoshaphat with his people, went to seize the spoil, and found abundance of riches and raiment, and precious jewels, which they stripped off for themselves, more than they could carry away: they were three days in gathering the spoil, it was so much.

26. And on the fourth they assembled in the valley, where they blessed the Eternal: hence it was called The valley of Blessing to this day. 27. Then all Judah and Jerusalem returned with Jehoshaphat at their head to Jerusalem with joy; for the Eternal made them rejoice over their enemies. 28. So they came with psalteries, harps, and trumpets, to the Eternal's house. 29. Then the fear of God was on all the neighbouring kingdoms, when they heard that the Eternal fought against Israel's



enemies. 30. So Jehoshaphat's realm was quiet; for his God gave him rest round about, 31. Being thirty-five years old when he began to reign, he reigned twenty-five over Judah in Jerusalem; and his mother's name was Azubah, Shilhi's daughter. 32. He walked in the way of Asa his father, without departing from it, doing right before the Eternal: 33. But the high places were not taken away: for the people had not yet sincerely turned their hearts to their fathers' God. 34. Now the rest of Jehoshaphat's acts, first and last, are written in the records of Jehu, Hanani's son, inserted in the records of Judah's kings.

35. But after this he joined with Ahaziah king of Israel, who did very wickedly; 36. For to make ships to go to Tarshish, which they made in Ezion-geber. 37. But Eliezer, son of Dodavah, of Mareshah, prophesied against Jehoshaphat, saying, Because thou joinest thyself with Ahaziah, the Eternal hath broken thy works, and the ships were so wrecked that they could not go to Tarshish.

## CHAP. XXI.

### JEHORAM'S WICKED REIGN.

JEHOSHAPHAT slept with his fathers, and was buried with them in the city of David; and (8) Jehoram his son reigned in his stead.

2. He had brethren, Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. 3. Their father gave them great gifts of silver and gold, and precious things, with fenced cities in Judah; but the kingdom he gave to Jehoram, being the first-born. 4. But when Jehoram was firmly established in his father's kingdom, he slew all his brethren, and some also of Israel's chiefs.

5. Jehoram was thirty-two years old when he began to reign: and he reigned eight years in Jerusalem. 6. He lived like the kings of Israel,

Ahab's house; for he had Ahab's daughter to wife, and so did evil before the Eternal. 7. Yet he would not destroy David's house, because of his covenant with him, promising to give a light to him, and his sons continually.

8. In his days the Edomites revolted from Judah, and made themselves a king. 9. Then Jehoram went with his captains, and all his chariots, by night, and smote them who had surrounded him, and the captains of the chariots. 10. But the Edomites revolted from Judah to this day; at the same time also, Libnah revolted; because he had forsaken the Eternal God of his fathers. 11. He also made high places on Judah's mountains, and compelled Jerusalem's inhabitants and Judah's to commit idolatrous whoredom.

12. But a writing of Elijah the prophet came to him, saying, Thus saith the Eternal God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, and of Asa king of Judah, 13. But in the way of Israel's kings, and hast debauched Judah's and Jerusalem's inhabitants to idolatry, like Ahab's house, and also hast slain thy brethren thy father's sons, who were better than thyself: 14. Lo, with a great calamity will the Eternal afflict thy people, thy children, and wives, and all thou possessest; 15. And thyself with so grievous a disease in thy bowels, that they shall fall out thereby.

16. The Eternal also stirred up against Jehoram the spirit of the Philistines, and of the Arabians who were near the Cushites. 17. So they came and brake thro' Judah, and carried away all the substance found in the king's house, with his sons also, and his wives; so that no son was left him, save Ahaziah, the youngest.

18. And after all this the Eternal smote him with an incurable disease in his bowels.

19. So at the end of two years, his bowels fell

out by disease; and he died of evil diseases; his people made no burning for him as for his fathers. 20. Thirty-two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without lamentation: howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

## CHAP. XXII.

### AHAZIAH REIGNETH WICKEDLY.

THEN Jerusalem's inhabitants made (9) Ahaziah his youngest son king in his stead; for the Arabian troop that came and encamped had slain all the former at Jerusalem. So he reigned. 2. Twenty-two (4 Kings xviii. 26.) years old was he when he began to reign; and he reigned one year in Jerusalem; his mother's name also was Athaliah, daughter of Omri. 3. He also behaved like Ahab's house; for his mother counselled him to do wickedly. 4. So he did evil before the Eternal, like Ahab's house: they being his counsellors, after his father's death, to his destruction.

5. He went with Jehoram Ahab's son to war against Hazael king of Syria at Ramoth-Gilead; the Syrians smote him, 6. And he returned to be healed of his wounds in Jezreel, where Azariah king of Judah, went to see him, being sick. 7. Now Ahaziah's destruction by coming to Joram, was of God; for he went out with him against Jehu Nimshi's son, whom the Eternal anointed to cut off Ahab's house. 8. Now when Jehu executed judgment on Ahab's house, and found the princes of Judah, and the sons of Ahaziah's brethren, attending him, he slew them. 9. He then sought Ahaziah; and they caught him, (hid at Megiddo in the kingdom of Samaria,) and brought him to Jehu; and having slain him they buried him; for being Jehoshaphat's grandson, who sought the E-

ternal with all his heart. So Ahaziah's house had not power to retain the kingship.

10. For when Athaliah, Ahaziah's mother saw her son was dead, she destroyed all the royal race of Judah. 11. But Jehoshabeash, the king's sister stole him, from among his other sons, putting him and his nurse in a bed-chamber, at the temple dormitory. So Jehoiada the high-priest's wife, Ahaziah's sister hid him from Athaliah, 12. With them at the house of God six years: While Athaliah reigned over the land.

### CHAP. XXIII.

#### ATHALIAH EJECTED, AND JOASH MADE KING.

BUT in the seventh year Jehoiada taking courage, entered into a league with the captains of hundreds, Azariah son of Jehoram, and Ishmael son of Jehohanan, and Azariah son of Obed, and Maaseiah son of Adaiah, and Elishaphat son of Zichri; 2. Who went thro' all Judah, and gathered the Levites with the chief fathers of Israel out of all the cities, and when they came to Jerusalem, 3. The whole congregation made a covenant with the king at the house of God. For Jehoiada said to them, Behold the king's son, let him reign according to the Eternal's promise to David's race, 4. 5. This ye must do; A third part of you, priests and Levites, who come in on the sabbath, shall guard the door thresholds; and the other at the foundation gate guarding the king's apartments shall be waiting, and all the people shall be in the courts of the Eternal's house. 6. But let none, save the priests and the ministering Levites come into the Eternal's house, being holy; but let all the other people keep the watch for the Eternal's charge. 7. And the Levites shall encompass the king with their weapons in hand; and be with the king when he cometh in, and when he goeth out,

and whoever else cometh into the house shall be put to death. 8. So the Levites, with all Judah, did all things as Jehoiada the priest commanded, each taking his men that came in on the sabbath, with them that went out on it; for Jehoiada dismissed not the courses. 9. Moreover, he delivered to the captains of hundreds spears, and bucklers, and shields, that were king David's, and were in God's house. 10. So he placed all the people, each with his weapon in his hand, by the king around, from the right side of the temple to the left, from the altar inward. 11. Then they brought out the king's son, and put the crown on him, giving him the testimony, and made him king, whom Jehoiada and his sons anointed, and said, Let the king live.

12. When Athaliah heard the noise of the people crowding to applaud the king, she came to them at the Eternal's house. 13. And looking, beheld the king placed on his tribunal, at the entrance of the temple, attended by the singers and the trumpeters; and all the people of the land rejoiced, and sounded with trumpets, and the singers also, and skilled minstrels played with musical instruments. Then she rent her clothes, and said, Conspiracy, treason. 14. Then Jehoiada the priest came out and ordered the captains of hundreds that were set over the host, to take her out of the ranges; and let him that followeth her be slain with the sword. For he said, Slay her not at the Eternal's house. 15. So they made way for her, and being come to the entering of the horse-gate way of the king's house, they slew her there.

16. Then Jehoiada made a covenant between himself and all the people, and the king, that they should be the Eternal's people. 17. Then they all went to Baal's house, and brake it down with his altars and images, and slew Mattan his priest before the altars. 18. Then Jehoiada re-appointed

the offices of the Eternal's house to the priests and Levites, whom David distributed in the Eternal's house, to offer the Eternal's burnt-offerings as it is written in the law by Moses, with rejoicing and singing, as directed by David. 19. He also set the door-keepers at the gates of the Eternal's house, that none any way unclean should enter in. 20. He took also the captains of hundreds, the chieftains, governors of the people, with all the people of the land, who brought the king from the Eternal's house, and thro' the upper gate to the king's house, and set him on the throne of the kingdom. 21. And all the people of the land rejoiced; and though they had slain Athaliah, the city was quiet.

## CHAP. XXIV.

### JOASH REIGNS WELL AT FIRST.

(10) JOASH when seven years old began to reign; and reigned forty years in Jerusalem; his mother's name also was Zibcah of Beersheba. 2. And he did right before the Eternal, while Jehoiada the priest lived. 3. Who took for him two wives, and he had sons and daughters.

4. This Joash having a mind to repair the Eternal's house, 5. Gathered the priests and Levites, and said to them, Go to the cities of Judah, and gather money from all Israel from year to year, to repair your God's house, and see that ye hasten the matter: howbeit, the Levites hastened it not. 6. Then the king called for Jehoiada the chief priest, and said to him, Why hast thou not required the Levites to bring in from Judah and Jerusalem the contribution, commanded by Moses the Eternal's servant, and from the congregation of Israel, for the testimonial tabernacle. 7. For Athaliah having depraved her sons they had broken up God's house; and converted all the dedicated things of

the Eternal's house to Baal's worship. 8. At the king's command, they made a chest, and set it without, at the gate of the Eternal's house. 9. And a proclamation was made through Judah and Jerusalem, to bring into the Eternal's house the contribution which Moses, God's servant, laid upon Israel in the wilderness. 10. Then all the chiefs and people rejoiced, and brought, and cast into the chest, till they had finished. 11. The chest was at times brought into the king's office by the Levites, when they saw therein much money; the king's scribe and the high priest's deputy officer came and emptied it, and then carried it again to its place. Thus they did from time to time; and gathered money abundantly. 12. Which the king and Jehoiada gave to such as had the care of the work of the Eternal's house, and hired masons and carpenters to repair it, and also iron smiths and braziers to strengthen it. 13. The workmen wrought so, that the work was soon ended by them, and they restored God's house to its former state of strength. 14. And having finished it, they brought the rest of the money to the king and Jehoiada, whereof were made vessels for the Eternal's house, for the holocausts and incense pots, and other vessels of gold and silver; for they offered burnt-offerings in the Eternal's house continually while Jehoiada lived.

15. But waxing old, and being an hundred and thirty years old, he died. 16. And they buried him in the city of David among the kings, because he had done good in Israel, respecting God and his house.

17. Now after his death, the chiefs of Judah came, and supplicated the king; who hearkened to them. 18. So they forsook the house of the Eternal God of their fathers, and served grove idols; and for that their trespass, wrath came on Judah and Jerusalem. 19. Yet he sent prophets to them,

to convert them to the Eternal; and they testified against them: but they would not give ear. 20. Now the Spirit of God came on Zechariah, son of Jehoiada the priest, who stood up above the people, and said to them, Thus saith God, Why transgress ye the commands of the Eternal? ye cannot prosper; because ye have forsaken the Eternal, he hath also forsaken you. 21. But they conspired against him, and stoned him, at the king's command, in the court of the Eternal's house. 22. Thus king Joash remembered not the kindness Jehoiada his father did to him, but slew his son; who dying, said, The Eternal will look upon it, and require it.

23. Accordingly at the year's end, the host of Syria came against Judah and Jerusalem, and destroyed all the princes of the people, and sent all their spoil to the king of Damascus. 24. For the Syrians' army came with a small body of men, but the Eternal delivered a very great host into their hand, because they had forsaken the Eternal God of their fathers; so they executed judgment against Joash. 25. And at their departure, leaving him sorely wounded, his own servants conspired against him for the blood of Jehoiada the priest's son, and slew him on his bed; so he died: and was buried in the city of David, but not in the sepulchres of the kings. 26. The conspirators were Zabad son of Shimeah an Ammonitess, and Jehozabad son of Shimrith a Moabitess.

27. His buildings, and the great imposts laid on by him, for repairing God's house, lo, they are written in the records of the book of Kings: and (11) Amaziah his son reigned in his stead.

## CHAP. XXV.

AMAZIAH REIGNS WELL AT FIRST.

AMAZIAH was twenty-five years old when he be-



gan to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoadan of Jerusalem. 2. And he did right before the Eternal, but not with all his heart.

3. When the kingship was confirmed to him, he slew his servants that killed his father: 4. But he slew not their children, as it is written by Moses in the law, where the Eternal commanded, The fathers shall not die for the children, nor the children for the fathers, but each shall die for his own sin.

5. Amaziah gathered Judah, and made captains over thousands and hundreds, according to the houses of their fathers, throughout all Judah and Benjamin; he numbered them from twenty years old and above, and found three hundred thousand choice warriors who could handle spear and shield. 6. He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver. 7. But a man of God came to him; saying, O king, let not the army of Israel go with thee; for the Eternal is not with Israel, with any of the Ephraimites. 8. But if they go thou wilt indeed be more strong for the battle; yet God will make thee fall before the enemy; for God hath power to support or overthrow. 9. Then Amaziah said to the man of God, But what shall we do for the hundred talents I have given to the army of Israel? And the man of God answered, The Eternal is able to give thee much more than this. 10. Then Amaziah separated the army that came to him out of Ephraim, to go home again; therefore they were enraged at Judah, and they returned in great wrath.

11. But Amaziah took courage, and led his people to the valley of Salt, and smote ten thousand men of Seir. 12. And ten thousand taken alive the men of Judah carried to the top of a rock, and casting them thence, they all burst asunder.

13. But the soldiers whom Amaziah sent back,

from going with him to battle, fell on Judah's cities from Samaria even to Beth-horon, and smote three thousand people, and took away much spoil.

14. When Amaziah returned from slaying the Edomites, having brought the gods of the men of Seir, he set them up for his gods, bowed before them, and burnt incense to them. 15. Therefore the Eternal's anger being kindled, he sent to him a prophet; who said, Why hast thou sought to the gods of the people who could not deliver their own people from thine hand? 16. Now as he spoke, the king said to him, Hast thou been made the king's counsellor, forbear; why shouldest thou be smitten? Then the prophet forbore, but said, I know that God hath determined to destroy thee, because thou hast done this, and not hearkened to my counsel.

17. Then Amaziah king of Judah was advised to send to Joash son of Jehoahaz, son of Jehu, king of Israel, saying, Come let us look one another in the face. 18. But he sent to him, saying, The thistle in Lebanon sent to the cedar there, saying, Give thy daughter to my son to wife; but a wild beast in Lebanon passed by, and trode down the thistle. 19. Because forsooth, thou hast smitten the Edomites, thine heart is lifted up to boast; abide now at home; why shouldest thou engage thyself in evil, and fall with Judah? 20. But Amaziah would not hearken; for it was of God to deliver them to their enemies, for their attachment to Edom's gods. 21. So Joash king of Israel went up, and they looked one another in the face, at Beth-shemesh of Judah. 22. But Judah was beaten before Israel; and they fled to their tents. 23. Joash carried captive Amaziah king of Judah to Jerusalem, and brake down its walls, from Ephraim's gate to the corner gate, four hundred cubits. 24. And took all the gold and silver, and all the vessels found in God's house under the care of

Obed-edom, and the treasures of the king's house, (and his sons,) for hostages, and returned to Samaria.

25. And Amaziah king of Judah lived after the death of Joash Israel's king, fifteen years. 26. Now the rest of Amaziah's acts, first and last, lo, they are written in the records of the kings of Judah and Israel.

27. Now after Amaziah forsook the Eternal they formed a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent and slew him there. 28. And they brought him upon horses, and buried him with his father in the city of (David.)

## CHAP. XXVI.

### UZZIAH THE LEPER'S REIGN.

THEN all the people of Judah took (12) Uzziah, and made him king in his father's stead. 2. He repaired Eloth, and restored it to Judah, after the late king had slept with his fathers. 3. Sixteen years old was Uzziah when he began to reign, and he reigned fifty-two years in Jerusalem; his mother's name also was Jecoliah of Jerusalem. 4. And he did right before the Eternal, entirely as his father Amaziah did. 5. For he sought God in the days of Zechariah, who had instructed him in the fear of God; and whilst he sought the Eternal, he made him prosper. 6. He went to war against the Philistines, and brake down the wall of Gath, and that of Jabneh, and that of Ashdod, and built cities in the country of Ashdod, and among the Philistines. 7. For God aided him against the Philistines, and the Arabians that dwelt in Gur-baal, and the Me-hunims. 8. The Ammonites also brought him presents; and his fame went even to the entering of Egypt; to such power he arose.

9. Moreover, he built towers in Jerusalem, over

the corner gate, and the valley gate, and the turning of the wall, and fortified them. 10. He also built watch-towers in the desert, and digged many wells, for he had much cattle, and in the vales and lower grounds; husbandmen and vine-dressers in the mountains and in Carmel, for he loved agriculture. 11. He had also an host of warriors, that went to war by bands, according to the muster made by Jeiel the scribe, and Maaseiah the prefect by Hananiah's direction, one of the king's captains. 12. The whole number of the chief fathers of the valiant men were two thousand and six hundred. 13. And under their conduct was an army of three hundred thousand and seven thousand and five hundred powerful warriors, to support the king against the enemy. 14. And Uzziah prepared for all this host, shields, spears, helmets, coats of mail, bows, and slings to cast stones. 15. He made also in Jerusalem engines, invented by artful men, to be on the towers and the bulwarks, to shoot arrows and great stones, so his fame spread far; by such singular aids was his power increased.

16. But when he became powerful his heart was lifted up to his ruin, for he transgressed against the Eternal his God, and went into the temple of the Eternal to burn incense on the incense altar. 17. But Azariah the priest went in after him, with eighty of the Eternal's priests, valiant men, 18. Who withstood king Uzziah, saying, It pertains not to thee Uzziah, to burn incense to the Eternal, but to the priests, Aaron's sons, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed; neither shall this be for thine honour from the Eternal God. 19. Then Uzziah was wroth with the priests; and having a censer in his hand to burn incense, the leprosy rose up in his forehead before the priests in the Eternal's house, beside the incense altar. 20. Now Azariah the chief priest, and all the priests looked upon him,

and lo, he was leprous in his forehead, so they thrust him out thence; yea, himself hasted also to go out, because the Eternal had smitten him. 21. So he was a leper till his death, and dwelt leprous in a separate house, excluded from the Eternal's house; and Jotham his son was over the king's house, judging the people of the land.

22. Now the rest of Uzziah's acts, first and last, Isaiah the prophet, son of Amoz, wrote. 23. So Uzziah slept with his fathers, and they buried him with them, in the burying ground belonging to the kings, though they said, He is leprous; and (13) Jotham his son reigned in his stead.

## CHAP. XXVII.

### JOTHAM REIGNS WELL.

JOTHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem; his mother's name also was Jerushah, Zedok's daughter. 2. And he did right before the Eternal entirely, as his father Uzziah did; only he frequented not the Eternal's temple. And the people were yet depraved, 3. He repaired the upper gate of the Eternal's house, and greatly raised the wall of Ophel. 4. He built cities in the mountains of Judah, and castles and towers on the lowlands.

5. He fought also with the king of the Ammonites, and prevailed. And they gave him that year an hundred talents of silver, and ten thousand homers of wheat, and ten thousand of barley; and also the second and third year. 6. So he became mighty, because he prepared his ways before the Eternal his God. 7. Now the rest of Jotham's acts, all his wars, and his ways, are written in the records of the kings of Israel and Judah. 8. He was twenty-five years old when he began to reign, and reigned sixteen years in Jerusalem.

9. And Jotham slept with his fathers, and was buried in the city of David; and Ahaz (14) his son reigned in his stead.

## CHAP. XXVIII.

AHAZ BEING WICKED, IS AFFLICTED.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; but he did not right before the Eternal, like David his father; 2. He walked as the kings of Israel, and even made molten images for the Baals. 3. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, like the abominable heathens, whom the Eternal cast out before the Israelites. 4. He sacrificed also, and burnt incense on the high places, and on the heights, and under every bushy tree. 5. Therefore the Eternal his God delivered him to the king of Syria, who smote him, and carried away very many captives to Damascus; he was also delivered to the king of Israel, who smote him with a great slaughter. 6. For Pekah Remaliah's son, slew in Judah an hundred and twenty thousand valiant men in one day; because they had forsaken the Eternal God of their fathers. 7. And Zichri, a valiant man of Ephraim, slew Maaseiah the king's son, and Azikam the governor of the household, and Elkanah the king's vicegerent. 8. And the Israelites carried away captive of their brethren two hundred thousand, women, sons, and daughters, and also much spoil to Samaria. 9. But a prophet of the Eternal named Oded, went out before the host that came to Samaria, and said to them, Lo, because the Eternal God of your fathers was wroth with Judah, he delivered them into your hand, and ye have slain them in a rage that reacheth up to heaven. 10. And now ye purpose to reduce the people of Judah and Jerusalem to be

bond-men and maids to you; but are there not with you also sins against the Eternal your God? 11. Now, therefore hearken and restore the captives which ye have taken of your brethren; else the fierce wrath of the Eternal will fall upon you. 12. Then some of the heads of the Ephraimites, Azariah Johanan's son, Berechiah Meshillemoth's son, Jehizkiah Shallum's son, and Amasa Hadlai's son, stood up against them that came from the war, 13. Saying, Ye shall not bring the captives hither, to increase our guilt against the Eternal already. Intend ye to add more to our sins and trespass? for our trespass is great, and there is fierce anger against Israel. 14. So the armed men left the captives and the spoil, before the princes and all the congregation. 15. And the men already named took the captives, and with the spoil clothed all the naked among them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses to Jericho, the city of palm trees, to their brethren; then they returned to Samaria.

16. At that time Ahaz sent to the kings of Assyria to help him, 17. For the Edomites came again and smote Judah, and carried away captives. 18. The Philistines also invaded the cities of the low country, and of the south of Judah, and took Beth-shemesh, Ajalon, Gederoth, and Shocho, with their villages, and Timnah with its villages, Gimzo also and its villages, and dwelt there. 19. For the Eternal brought Judah low, because of Ahaz, king of Israel, who made Judah desolate and defenceless by his grievous transgression against the Eternal. 20. Now Tiglath-pilnezer king of Assyria came to him and distressed, rather than strengthen him. 21. For Ahaz took a portion out of the Eternal's house, and of the king's house, and of the princes, and gave it to the king of Assyria; but he helped him not.

22. And in the time of his distress, Ahaz trespassed yet more against the Eternal: 23. For he sacrificed to the gods of Damascus that smote him, saying, Because the gods of Syria's kings help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him and of all Israel. 24. Ahaz gathered also the vessels of God's house, and cut them in pieces, and shut up the doors of the Eternal's house, and made him altars in every corner of Jerusalem. 25. And in every several city of Judah he made high places to burn incense to other gods, provoking to anger the Eternal God of his fathers.

26. Now the rest of his acts, and of all his ways, first and last, are written in the records of the kings of Judah and Israel. 27. And Ahaz slept with his fathers, and was buried in the city Jerusalem, but not in the sepulchres of the kings of Judah: and (15) Hezekiah his son reigned in his stead.

## CHAP. XXIX.

### HEZEKIAH'S GOOD REIGN.

HEZEKIAH began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abijah, Zechariah's daughter. 2. And he did right before the Eternal, entirely as David his father did.

3. In the first month of the first year of his reign, he opened the doors of the Eternal's house, and repaired them. 4. He brought in also the priests and the Levites together, into the east street, the area of the temple. 5. He said, Hear me, ye Levites, consecrate now yourselves, and the house of the Eternal God of your fathers, and carry the pollutions out of the holy place. 6. For our fathers did evil and trespassed against the Eternal our God, forsaking him, and turned away their faces from his habitation. 7. They also shut the doors



of the porch, and put out the lamps, and burnt not incense, nor offered burnt-offerings, in the holy place to the God of Israel. 8. Therefore the Eternal's wrath was upon Judah and Jerusalem, and he delivered them to tribulation, to astonishment, and to hissing, as ye see with your eyes. 9. For, lo, our fathers have fallen by the sword; and our sons, and daughters, and wives are in captivity for this. 10. Now it is mine intention to make a covenant with the Eternal God of Israel, that his wrath may turn away from us. 11. My sons, be not now negligent; for the Eternal hath chosen you to attend him, to serve him, minister to him, and burn incense.

12. Then the Levites, Mahath, Amasai's son, and Joel, Azariah's son of the Kohathites; and of Merari's sons, Kish, Abdi's son, and Azariah, Jehalelel's son; and of the Gershonites, Joah, Zimma's son, and Eden, Joah's son; 13. And of Elizaphan's sons, Shimri, and Jeiel; and of Asaph's sons, Zechariah and Mattaniah; 14. And of Heman's sons, Jehiel and Shimei; and of Jeduthun's sons, Shemaiah and Uzziel. 15. They assembled their brethren, and consecrating themselves, came according to the king's command, regarding the Eternal's service, to cleanse the Eternal's house. 16. The priests went into the inner part of the Eternal's house to cleanse it, and brought out all the uncleanness they found in the temple into the court of it. Thence the Levites took and carried it to the brook Kidron. 17. They began on the first day of the first month to consecrate, and on the eighth day of the month they came to the porch, so they consecrated it in eight days; and in the sixteenth day they finished it. 18. Then they went in to king Hezekiah, and said, We have cleansed all the Eternal's house, with the altar of burnt-offering, and all its vessels, and the table of sacred bread, with all its vessels. 19. Moreover,

all the vessels which king Ahaz profaned in his reign, have we restored and purified, and lo, they are before the Eternal's altar.

20. Then Hezekiah rose early, and gathered the chief of the city, and went up to the Eternal's house. 21. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, the sanctuary, and Judah; and he commanded the priests, Aaron's sons, to offer them on the Eternal's altar. 22. So they killed the bullocks, and the priests took the blood, and sprinkled it on the altar; with the rams and lambs they did likewise. 23. And they brought the he-goats for the sin-offering before the king and the congregation, who laid their hands on them: 24. Then the priests killed them, and made atonement with their blood on the altar, for the king had commanded that both the holocaust and sin-offering should be made for all Israel. 25. The Levites were placed in the Eternal's house with cymbals, psalteries, and harps, after the command of David, of Gad the king's seer, and Nathan the prophet; for such was the Eternal's command by his prophets. 26. So the Levites stood with the instruments of David, and the priests with the trumpets. 27. Then Hezekiah commanded to offer the burnt-offering on the altar; and when it began, the song to the Eternal began also with the trumpets, and the instruments ordained by David king of Israel. 28. Thus all the congregation worshipped, and the singers sang, and the trumpeters sounded, till the burnt offering was finished. 29. And having finished offering, the king and all present bowed themselves and worshipped. 30. Moreover king Hezekiah and the princes commanded the Levites to sing praise to the Eternal, in the words of David and of Asaph the seer; which they did with gladness, and bowed their heads and worshipped. 31. Then Hezekiah said, Now ye

priests have consecrated yourselves to the Eternal, come near and bring sacrifices of thanksgiving into his house, and the congregation did so; and all who with willing hearts had brought burnt-offerings. 32. Now the number of burnt-offerings the congregation brought was seventy bullocks, an hundred rams, and two hundred lambs, to the Eternal. 33. And the consecrated things were six hundred oxen, and three thousand sheep. 34. But the priests were too few to slay all the burnt-offerings; therefore their brethren the Levites helped them till the work was ended, and till the other priests had consecrated themselves; for the Levites consecrated themselves with more upright heart than the priests. 35. The burnt-offerings also were in abundance, with the fat of peace-offerings, and the drink-offerings for burnt-offerings. So the service of the Eternal's house was set in order. 36. Now Hezekiah and all the people rejoiced that God had so disposed the people; for the thing was done suddenly.

## CHAP. XXX.

### HEZEKIAH PROCLAIMETH A PASSOVER.

Now Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, to come to the Eternal's house at Jerusalem, and keep the passover to the Eternal God of Israel. 2. For the king with his chiefs, and all the congregation in Jerusalem had in council resolved to keep the passover in the second month. 3. For they could not keep it at the usual time, because the priests had not purified themselves sufficiently, neither had the people assembled to Jerusalem. 4. Now this pleased the king and all the congregation. 5. It was determined to make proclamation through all Israel, from Beer-sheba even to Dan, to come to keep the passover to the Eternal God of Israel at

Jerusalem; for it had not been done of a long time as it was written. 6. So the posts went with the letters from the king and his princes thro' all Israel and Judah, by the king's command, saying, Ye Israelites, turn again to the Eternal God of Abraham, Isaac, and Israel, and he will return to the remnant of you who are escaped from the kings of Assyria. 7. And be not like your fathers and your brethren, who trespassed against the Eternal God of their fathers, who therefore delivered them up to destruction, to desolation as ye see. 8. Now, be not stiff-necked like your fathers, but submit yourselves to the Eternal, and enter into his sanctuary, which for your sakes he consecrated for ever, and serve the Eternal your God, that the fierceness of his wrath may turn away from you. 9. For if ye turn again to the Eternal he will make your brethren and your children find compassion before those that lead them captive, so they shall come again to this land; for the Eternal your God is gracious and merciful, and will not turn away his favour from you, if ye return to him. 10. So the posts hasted from city to city, through the country of Ephraim and Manasseh; even to Zebulon; but they derided them and mocked them. 11. Yet some of Asher, and Manassch and Zebulon, humbled themselves, and came to Jerusalem. 12. In Judah also the hand of God had given them one heart to do the king's and the princes' command in the Eternal's service.

13. So there assembled at Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. 14. They first took away the idol altars that were in Jerusalem, with all the incense altars, and cast them into the brook Kidron. 15. Then they killed the passover on the fourteenth day of the second month: and the negligent priests and Levites were now ashamed, and purifying themselves, brought the burnt-offerings into the Eternal's

house. 16. They attended in their places as usual, according to the law of Moses the man of God; the priests sprinkled the blood they received from the Levites: 17. For many in the congregation were not purified, therefore the Levites had the charge of killing the passovers for every one that was not clean, so as to be purified to the Eternal. 18. For many of Ephraim and Manasseh, Issachar and Zebulon, had not cleansed themselves, yet they ate the passover otherwise than it was written; but Hezekiah prayed for them, saying, May the good Eternal pardon every one 19. That prepareth his heart to seek God, the Eternal God of his fathers, tho' he be not cleansed according to the purification of the sanctuary, 20. And the Eternal hearkened to him, and was propitious to the people. 21. Now the Israelites that were present at Jerusalem kept the feast of unleavened bread seven days with great joy; and the Levites and priests praised the Eternal day by day, singing with instruments of sacred music to the Eternal. 22. For Hezekiah persuaded all the Levites who knew sacred matters best, to complete the festival for seven days, offering peace-offerings, and making thanksgivings to the Eternal God of their fathers. 23. The whole assembly also took counsel to keep other seven days, and did so with gladness. 24. For Hezekiah king of Judah gave to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave them a thousand bullocks, and ten thousand sheep; and a great number of priests purified themselves. 25. So all the congregation of Judah, with the priests and Levites, and all the congregation that came out of Israel, and the strangers that came from Israel, and dwelt in Judah, rejoiced. 26. So there was great joy in Jerusalem; for since the days of Solomon was not the like in Jerusalem.

27. Then the priests and Levites arose and blessed the people; and their voice was heard, and

their prayer came up to the habitation of his holiness, even to heaven.

## CHAP. XXXI.

### THE PEOPLE DESTROY IDOLATRY.

Now all this being finished, all the Israelites present went to the cities of Judah, and brake the images, cut down the idol-groves, cast down the high places and the altars, through all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. Then all the Israelites returned each to his possession in their own cities.

2. Now Hezekiah re-appointed the courses of the priests and the Levites, according to their classes, each one according to his respective sacerdotal or Levitical function, whether for offering holocausts and peace-offerings, or giving thanks and praise at the gates of the Eternal's camp, about the temple. 3. He appointed also the king's portion of his substance for the burnt-offerings, for the morning and evening, and for the sabbaths, and for the new moons, and for the stated feasts, as it is written in the Eternal's law. 4. Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and Levites, that they might be wholly occupied in the Eternal's law.

5. Now as soon as the command was published, the Israelites brought in abundance, the first fruits of corn, wine, oil, and honey, and of every product of the field; and the tithe of all things abundantly. 6. As for those of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the holy things thus consecrated to the Eternal their God, they laid by in heaps. 7. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. 8. And Hezekiah, with the princes, coming and seeing them, blessed the Eternal, and his people Israel. 9. When he questioned

the priests and the Levites concerning the heaps, 10. Azariah the chief priest, of Zadok's house, answered him thus, Since oblations began to be offered to the Eternal's house, we had not only enough to eat, but left plenty; and this great store is the remainder.

11. Then Hezekiah commanded to prepare chambers in the Eternal's house, which they did. 12. And brought in the offerings, tithes, and dedicated things, faithfully; and put the chief care under Cononiah the Levite, and Shimei his brother as second. 13. And Jchiel, Azaziah, Nahath, Azahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, were overseers under Cononiah and Shimei his brother, at the command of king Hezekiah, and Azaziah the rulers of God's house. 14. The Levite Kore, son of Imnah, door-keeper at the east gate, had the charge of distributing the free-will-offerings, and other oblations made to God, whatever had been hallowed to the Eternal. 15. And under him were Eden, Miniamin, Jeshua, Shemaiah, Amaria, and Shecaniah, of whom the office was to distribute in the cities of the priests, portions to their brethren, according to their classes, whether great or small, 16. Without reckoning what was given to such of their male children from three years old and upward, as came into the Eternal's house, for the portion of their daily service and attendance, according to their courses; 17. The priests and Levites were reckoned according to their father's house, and the Levites from twenty years old and upward, according to their offices, by their courses; 18. And to the genealogy of all their little ones, their families, their wives, their sons, and their daughters, being also reckoned with them, all who should in fidelity hallow and consecrate themselves. 19. To all the males of Aaron's sons, the priests in the fields of the suburbs of their several cities, the men above

mentioned by name, also gave portions, and to all such Levites as were reckoned among them.

20. Thus did Hezekiah thro' all Judah, acting with goodness, uprightness, and sincerity before the Eternal his God. 21. In every work he undertook in the service of God's house, enforcing the law and performing the commands, for the sake of the Lord, with all his heart, and hence he prospered.

## CHAP. XXXII.

### SENNACHERIB INVADETH JUDAH.

AFTER the faithful accomplishment of these things, Sennacherib king of Assyria came into Judah, encamped by the fenced cities, and hoped to win them to himself. 2. But when Hezekiah saw he was come, purposing to fight against Jerusalem, 3. He consulted with his princes and his mighty men, about stopping the water courses without the city. 4. They approving his proposal, much people assembled, who stopped all the fountains and brooks, that ran through the midst of that tract, saying, Why should the kings of Assyria coming, find plenty of water? 5. He then took courage, and repaired all the walls that were broken, and erected towers above, and another outer wall, and strengthened the fortress of David's city, and made darts and shields abundantly. 6. He also set captains of war over the people, and assembled them about him in the wide space at the city gate, he spake persuasively to them, saying, 7. Be firm and courageous, be not afraid nor dismayed, for the Assyrian king, nor all his multitude; for there are more with us than with him. 8. With him is an arm of flesh; but with us is the Eternal our God, to help us, and fight our battles. So the people relied on Hezekiah's words.

9. After this Sennacherib while he was besieging



ing Lachish, with all his forces, sent his servants to Hezekiah king of Judah, and to all Judah at Jerusalem, saying, 10. Thus saith Sennacherib king of Assyria, On whom do ye rely, that ye would sustain a siege? 11. Doth not Hezekiah persuade you to suffer yourselves to die by hunger and thirst, saying, The Eternal our God shall deliver us from the Assyrian king? 12. Hath not Hezekiah destroyed his high places, and altars, and commanded Judah and Jerusalem to worship before one altar, and burn incense on it? 13. Know ye not what I and my fathers did to so many other nations? 14. Who among all the gods of those nations, that my fathers utterly destroyed, could deliver his people from me, that your God should be able to deliver you from me? 15. Let not then Hezekiah deceive you, nor persuade you in this, nor believe ye him; for no god of any nation or kingdom was able to deliver his people from me and my fathers; how shall your God deliver you? 16. Such words his servants spake against the Eternal God, and Hezekiah his servant. 17. He wrote also letters reviling the Eternal God of Israel, saying, As the gods of other lands delivered not their people from me, so shall not Hezekiah's God deliver his people. 18. Then they cried aloud in the Jews' speech to the people on the wall of Jerusalem, to terrify and dismay them, that the city might be taken. 19. They spake against the God of Jerusalem as against those of other nations of the earth, made by man's hands. 20. And for this Hezekiah, and Isaiah the prophet, prayed and cried to Heaven.

21. And the Eternal sent an angel, who slew all the valiant men, with the leaders and captains in the Assyrian camp, so he returned with shame to his own land. And in his god's house, his sons slew him with the sword. 22. Thus the Eternal saved Hezekiah and Jerusalem's inhabitants from Sennacherib and all others, and guarded them on every

side. 23. And many brought gifts to Jerusalem to the Eternal, and presents to king Hezekiah, so great was he henceforth in the sight of all nations.

24. In those days Hezekiah was sick, likely to die, and prayed to the Eternal; who answered him and gave him a sign. 25. But he was not grateful according to the benefit done to him; for his heart was lifted up: so there was wrath upon him, and upon Judah and Jerusalem. 26. But as he was humbled, and Jerusalem's inhabitants with him, for the pride of his heart; so the Eternal's wrath came not upon them in his days.

27. He had exceeding much riches and honour; and made him treasuries for silver, gold, precious stones, spices, shields, and all curious weapons. 28. Storehouses also for corn, wine, and oil; and stalls for all sorts of beasts, and folds for flocks. 29. Moreover, he provided him cities, and possessions of flocks and herds abundantly; as God gave him great riches. 30. He also stopped the upper water stream of Gihon, and brought it straight to the west side of David's city, and prospered in all his works.

31. Only with respect to the ambassadors of the king of Babylon, who were sent to him to enquire of the miracle done in the land, (2 Kings xx. 12.) God forsook him to try him, that himself might know whatever was in his heart.

32. Now the rest of his acts and his goodness, are written in the vision of Isaiah the prophet, the son of Amoz, and in the records of the kings of Judah and Israel. 33. Now Hezekiah slept with his fathers, and was buried in the chief of David's sons' sepulchres, and all Judah and Jerusalem's inhabitants honoured his funerals; and Manasseh his son reigned in his stead (16).

### CHAP. XXXIII.

MANASSEH'S AND AMMON'S WICKED REIGNS.

MANASSEH was twelve years old when he began

to reign, and he reigned fifty-five years in Jerusalem; 2. But did evil before the Eternal, like all the abominable practices of the nations whom the Eternal cast out before the Israelites.

3. For he rebuilt the high places which Hezekiah his father had demolished, and reared up altars for Baalim, and made idol groves, and worshipped all the host of heaven. 4. He even built idol altars at the Eternal's house, concerning which he said, In Jerusalem shall my name be perpetually invoked. 5. For he even built altars to all the host of heaven, in the two courts of the Eternal's house. 6. His own sons he offered as holocausts in the valley of Hinnom's son; he also practised divinations and augury, encouraged necromancy and fortune-tellers, so he did every sort of evil before the Eternal, to provoke him to anger. 7. And he set a carved image which he made, in God's house, of which God said to David and Solomon, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name continually: 8. Neither will I any more remove Israel from the land I appointed for your fathers: if they observe all I commanded them, according to all the law, statutes, and ordinances given by Moses. 9. But Manasseh seduced Judah and Jerusalem's inhabitants to do worse than the heathen, whom the Eternal destroyed before the Israelites.

10. Tho' the Eternal warned Manasseh, and his people, they would not hearken.

11. Therefore he brought upon them the Assyrians, who took Manasseh alive, and binding him with fetters, carried him to Babylon. 12. But when in affliction he sought the Eternal his God, and humbled himself greatly before the God of his fathers, 13. And prayed to him; who hearkened to his supplication, and brought him back to Jerusalem to his kingdom. Then Manasseh acknowledged that the Eternal was the only God. 14.

Now after this he built the outer wall of David's city, on the west side of Gihon in the valley, unto the entry of the fish-gate, and thence carried it round to Ophel, raising it very high, and put captains of war in all the fenced cities of Judah. 15. He also removed the strange gods, and the grove-idols out of the Eternal's house, and in Jerusalem, and cast them out of the city. 16. And he repaired the Eternal's altar, and sacrificed thereon, peace-offerings and thank-offerings, and commanded Judah to serve the Eternal God of Israel. 17. Yet the people sacrificed still in the high places, but to the Eternal their God only.

18. Now the rest of Manasseh's acts, and the words of the seers that admonished him in the Eternal God of Israel's name, lo, they are written in the records of the kings of Judah. 19. His prayer also, and its acceptance, and all his sins and trespasses, and the places wherein he built high places, and set up graven idol groves, before he was humbled, are written in the records of the seers.

20. So Manasseh slept with his fathers; and they buried him in the garden of his own house: and (17) Ammon his son reigned in his stead.

21. He was twenty-two years old when he began to reign; and reigned two years in Jerusalem. 22. But he did evil before the Eternal like his father; for he sacrificed to all the carved images which his father made, and served them; 23. And humbled not himself before the Eternal, as his father did; but trespassed more and more. 24. And his servants conspired against him, and slew him in his own house.

25. But the people of the land slew all that conspired against him; and made (18) Josiah his son king in his stead.

## CHAP. XXXIV.

### JOSIAH THE BEST KING'S REIGN.

JOSIAH was eight years old when he began to

reign, and he reigned thirty-one years in Jerusalem. 2. He did right before the Eternal, as David his father, and declined not to the right hand, nor to the left.

3. For in the eight year of his reign, though yet young, he began to seek the God of David his father; in the twelfth he began to purge Judah and Jerusalem from the high places, and the groves, the carved and the molten images. 4. So they brake down Baal's altars before him, and the sun images that were high above them; he cut down the groves, the carved and the molten images he brake in pieces, and beat to dust, and strowed it on their graves who sacrificed to them. 5. And he burnt the idol priests' bones on their altars, and cleansed Judah and Jerusalem. 6. And in all the desolate cities around Manasseh, Ephraim, Simeon, and Naphtali, he demolished the altars and groves. 7. And having beat to powder the carved idols, and cut to pieces all the sun images, thro' all the land of Israel, he returned to Jerusalem.

8. In the eighteenth year of his reign, having purged the land and the Eternal's house, he sent Shaphan Azaliah's son, and Maaseiah governor of the city, with Joah son of Joahaz the recorder, to repair the house of the Eternal his God. 9. And coming to Hilkiiah the high priest, they delivered the money that was brought into God's house, gathered by the Levites that kept the doors, from Manasseh and Ephraim, and all the remnant of Israel, and from all Judah and Benjamin, and Jerusalem's inhabitants, 10. And gave it to the overseers of the work of the Eternal's house, who gave it to the workmen to repair it; 11. They gave it to the artificers and builders, to buy hewn stone, and timber for couplings, and beams to the apartments which the kings of Judah destroyed. 12. These men did their work faithfully; their overseers to press on the work were Jahath and Oba-

diah, Levites of Merari's race, Zechariah and Meshullam, of Kohath's race, with all such Levites as were skilful musicians. 13. And over the bearers of burdens, and overseers of all that wrought in each particular service, were the Levitical scribes, inferior officers and gate-keepers, officers and porters.

14. When bringing out the money that was brought into the Eternal's house, Hilki'ah the priest found the book of the Eternal's law, given by Moses, 15. Which he gave to Shaphan the scribe, 16. Who carried it to the king, saying, thy servants have done all that was committed to them, 17. For they have given the money found in the Eternal's house, to the overseers and the workmen. 18. He said also to the king, Hilki'ah the priest gave me a book. Then he read it before him. 19. Now the king hearing the words of the law, rent his clothes. 20. And commanded Hilki'ah, and Ahikam son of Shaphan, and Abdon son of Micah, and Shaphan the scribe, and Asaiah the king's minister, saying, 21. Go, enquire of the Eternal for me, and the remnant of Israel and Judah, concerning the words of this book; for great wrath from the Eternal is to be poured out on us, because our fathers have not observed the Eternal's words to do all written in this book. 22. So Hilki'ah, with those the king appointed, went to Huldah the prophetess, wife of Shallum son of Tikvath, son of Hasrah, keeper of the wardrobe; who dwelt in Jerusalem in the fabric of the second order, *i. e.* the college (of the prophets next to the temple, Luke ii. 36, 37.) and they spake to her of the subject matter.

23. Then she answered them, Tell ye the man that sent you to me, 24. Thus saith the Eternal (God of Israel), Lo, I will bring evil on this place, with its inhabitants, even all the curses written in the book they read before the king of Judah; 25. Because they have forsaken me, and burned incense

to other gods, to provoke mine anger by every act in their power; therefore my wrath shall be poured out on this place, and shall not be quenched. 26. But tell also the king of Judah, who sent you to enquire of the Eternal, Thus saith the Eternal God of Israel, because at the words thou heardst against this place with its inhabitants 27. Thine heart was softened, and thou humbledst thyself before God, and didst rend thy clothes, and weep before me; I heard thee also, saith the Eternal. 28. Lo, I will gather thee to thy fathers, and thou shalt be brought to thy grave in peace (of the kingdom), thine eyes shall not see all the evil I will bring on this place, with its inhabitants. So they related it to the king.

29. Then he sent to assemble all the elders of Judah and Jerusalem. 30. Then he went up into the Eternal's house, with all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites, and all the people, great and small; and he read in their hearing all the words of the book of the covenant found in the Eternal's house. 31. Then standing in his place, he made a covenant before the Eternal, to serve him, by keeping his commands, testimonies, and statutes, with all his heart and soul, by performing the words of the covenant written in this book. 32. And he caused all present in Jerusalem and Benjamin to assent to it. So the inhabitants of Jerusalem did according to the covenant of the God of their fathers. 33. Thus Josiah removed all abominations out of all lands belonging to the Israelites, and made all present in Israel serve the Eternal their God. And all his days they departed not from the Eternal the God of their fathers.

## CHAP. XXXV.

### JOSIAH'S PASSOVER, AND DEATH.

THEN Josiah kept a passover to the Eternal in

Jerusalem, which they killed on the fourteenth day of the first month. 2. He assigned to the priests their offices, and exhorted them to do the service of the Eternal's house, 3. And said to the Levites, who were hallowed to the Eternal, and were to instruct all Israel, Put the holy ark in the house Solomon built, no more to be carried on shoulders; serve now the Eternal your God, and his people Israel. 4. And be ready according to your fathers' families, and your courses, as prescribed by David and Solomon; 5. And attend at the sanctuary according to the divisions of the families of the fathers of your brethren, the people, and the paternal classes of the Levites. 6. And kill the passover, but first consecrate yourselves, and instruct your brethren to do according to the word of the Eternal by Moses. 7. Then Josiah gave to the people, lambs and kids of his flock, for all the passover-offerings, for all present, to the number of thirty thousand, and three thousand bullocks of his own property. 8. His princes also gave willingly gifts to the people, the priests, and the Levites; Hilkiah, Zechariah, and Jehiel, rulers of God's house, gave passover-offerings to the priests, two thousand and six hundred small cattle, and three hundred oxen. 9. Conaniah also, She-maiah, and Nethaneel, his brethren, Hashabiah, Jeiel, and Jozabad, chief of the Levites, gave to the Levites for passover-offerings five thousand small cattle, and five hundred oxen. 10. Thus the service was prepared, and the priests attended in their places, and the Levites in their courses, according to the king's command. 11. They killed the passover, and the priests sprinkled the blood, and the Levites stript the victims. 12. Then they parted the burnt-offering, the fat, &c. to be given according to the divisions of the families of the people, to offer to the Eternal, as it is written in the book of Moses: and they did so with the



oxen. 13. And they roasted the passover according to the ordinance; but the other holy offerings they boiled in pots, in caldrons, and in pans, and divided them speedily among all the people. 14. And afterward they prepared for themselves and the priests; for the priests, Aaron's sons, were busied in offering burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests Aaron's sons. 15. And the musicians Asaph's sons, were in their places according to the command of David, Asaph, Heman, and Jeduthun the king's seer; and the gatekeepers at every gate; they might not depart from their office; for their brethren the Levites prepared for them. 16. So all the Eternal's service was prepared to keep the passover the same day, and to offer burnt-offerings on the Eternal's altar, according to king Josiah's command. 17. Now the Israelites present kept the passover at that time, with the feast of unleavened bread seven days. 18. There was no such passover kept in Israel from the days of Samuel the prophet, by any other king, as this by Josiah, the priests, the Levites, all Judah and Israel that were present, and the inhabitants of Jerusalem. 19. In the eighteenth year of Josiah's reign was this passover kept.

20. After Josiah had thus restored the whole service of the temple, Necho king of Egypt came to fight against Carchemish by Euphrates; and Josiah went out against him. 21. But he sent ambassadors to oppose him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house which is at war with me; for my god commanded me to make haste; oppose not God, who is with me, lest he destroy thee. 22. But Josiah would not turn from him, but disguised himself to fight with him, and hearkened not to the words of Necho from the mouth of his god, but came to fight in the valley

of Megiddo. (Judah's kings being lieges of Babylon since Manasseh's restoration, were obliged to defend its territories.) 23. So the archers shot at king Josiah; and he said to his servants, Have me away, for I am sore wounded. 24. So they took him out of his chariot, and put him into another chariot, and brought him to Jerusalem, where he died, and was buried among his fathers' sepulchres; and all Judah and Jerusalem mourned for him.

25. Jeremiah also lamented for Josiah, and all the singing men and singing women, by an ordinance in Israel, mention Josiah in their lamentations to this day: lo, they are written in the Lamentations for Josiah.

26. Now the rest of Josiah's acts, and his goodness, according to what is prescribed in the Eternal's law, 27. And his deeds, first and last, are written in the records of the kings of Israel and Judah.

## CHAP. XXXVI.

REIGNS OF JEHOAHAZ, JEHOIAKIM, JEHOIACHIN, AND ZEDEKIAH.

THEN the people took (19) Jehoahaz, Josiah's son, and made him king in his father's stead. 2. He was twenty-three years old, when he began to reign, and he reigned three months in Jerusalem. 3. For the king of Egypt carried him to Egypt, and condemned the land in an hundred talents of silver, and a talent of gold. 4. And made Eliakim his brother king, and changed his name to Jehoiakim.

5. (20) Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem; and displeased the Eternal his God. 6. Against him came Nebuchadnezzar king of Babylon, and carried him bound in fetters to

Babylon. 7. Nebuchadnezzar also carried part of the vessels of the Eternal's house to Babylon, and put them in his palace there.

8. Now the rest of Jehoiakim's acts, and his abominations which he committed, are written in the records of the kings of Israel and Judah; and (21) Jehoiachin his son reigned in his stead.

9. He was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did evil before the Eternal.

10. And at the return of the year, Nebuchadnezzar sent and brought him to Babylon, with the choicest vessels of the Eternal's house; and made Zedekiah, his father's brother, king.

11. (22) Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; 12. And he did evil before the Eternal his God, and humbled not himself before Jeremiah the prophet, speaking from the Eternal. 13. He also revolted from Nebuchadnezzar, who made him swear by God, but he stiffened his neck, and hardened his heart from turning to the Eternal God of Israel.

14. Moreover, all the chief of the priests and of the people transgressed exceedingly according to all the abominable practices of other nations; and polluted the Eternal's house he hallowed in Jerusalem. 15. And tho' the Eternal God of their fathers from his compassion to his people and his dwelling-place, warned them by his messengers repeatedly and carefully; 16. They mocked God's messengers, and despised his warnings, and insulted his prophets, until the Eternal's wrath arose against his people, till there was no remedy. 17. Therefore he brought upon them the king of the Chaldees, who slew their choicest men, even in the apartments of their sanctuary, and had no compassion upon young man or maid, old man or the decrepit, he gave them all into his hand. 18. And

all the vessels of God's house, great and small, and the treasures of the king's house, and those of his chiefs, he brought to Babylon. 19. And they burnt God's house, and brake down Jerusalem's wall, and burnt all its palaces, and destroyed all its choicest furniture. 20. And them that escaped from the sword he carried captive to Babylon, where they were servants to him and his sons till the reign of the kingdom of Persia; 21. To fulfil the word of the Eternal spoken by Jeremiah, until the land should enjoy its sabbaths; during all the days of its desolation, a sabbath of seventy complete years.

22. But in the first year of Cyrus king of Persia, that what the Eternal spoke by Jeremiah might be accomplished, he stirred up the spirit of Cyrus to make a proclamation thro' all his kingdom, and put it also in writing, saying, 23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Eternal God of heaven given me; and charged me, (by his prophet) to build him an house in Jerusalem in Judah; who is there of all his people among you? the Eternal his God be with him, and let him go thither.

END OF THE OLD TESTAMENT.

# A P P E N D I X

## TO THE HISTORY OF THE OLD TESTAMENT.

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**W**HEN the Assyrian, Babylonian, and Chaldean first monarchy was conquered by the Median, Persian, or second monarchy, A. C. cir. 525. the Jews got liberty to return from their captivity, to build their city and temple, and dwell in their own land, enjoying the exercise of their religion in their festivals, sacrifices, and all the rites of the temple worship, under the Persian kings, with interruptions for some time, as related by Ezra and Nehemiah.

About 330 A. C. the Greek monarch Alexander the Great, conquered the Persians, and survived about six years; four kingdoms arose out of his one monarchy, as Daniel (viii. 8.) had foretold; the Jews were henceforth under the Greek kings of Egypt on the South, or those of Syria on the north of them, who made conquests on Judea and one another, till the Maccabees' high priests, who presided with kingly power, delivered them from the cruel tyranny of Antiochus Epiphanes, who bid defiance to the Jews' God; but when tormented by a visible judgment, he begged the Jews to pray to their God for him, and he would become a Jew, but all in vain. The Jews asserted their independency about 130 years, till they were conquered by the Romans, A. C. cir. 60, who afterwards violently made Herod the Edomite their king. The Edomites dwelt in the rocky Arabia till the Babylonish captivity, when, being driven out by the Nabatheans, they settled in the south of Judah; John Hyrcanus the Maccabee having conquered them, A. C. cir. 120. made them become Jews, and incorporate with that nation as his son and successor Aristobolus did the Itureans, south-east of Syria, east of Bashan, Ishmael's race by his son Jetur, Luke iii. 1. Hyrcanus, A. C. cir. 130, also had destroyed the Samaritan temple on mount Gerizzim, built by schismatic Jews, after their return from the captivity, it had stood 200 years; like the Gnostics in gospel times, they renounced their profession during Epiphanes' persecution, and dedicated their temple to Jupiter. Some Jews in Egypt got a temple built there at

Heliopolis, by king Philometor's favour, A. C. CIR. 162. as Isaiah xix. 18. had foretold.

Simon the Just, the high-priest, with the men of the great synagogue and senate or Sanedrim, had settled the canon of the Old Testament, A. C. CIR. 300, which was soon after translated into Greek by the seventy interpreters, for the king of Egypt's library. Ezra after the captivity, had published an edition of all the books then finished, some part of Chronicles, Nehemiah, Esther, Haggai, Zechariah, and Malachi, not being then written. Under Hyrcanus's son Aristobolus, who took the title of king and wore a crown, or sooner, the Jews divided into sects, there being no prophet to decide differences from Malachi till John the Baptist and Christ, during near 400 years.—The Sadducees like the Samaritans are said to have received only Moses' books; as their founder Sadoc was taught by his master Antigonos to serve God from pure love, and not from hope or fear of future rewards or punishments, they concluded there were none but in this life, and no future state nor resurrection, nor angel, nor spirit but God; they were Epicureans, being the wealthier class, and perished with Jerusalem; there is no example of the conversion of any of them, nor any extraordinary means used for that purpose, as they rejected the first principles of the light of nature, the soul's immortality, &c.

The Pharisees yet worse, two-fold more the children of perdition, with a great fanatical, enthusiastic, hypocritical, solemn, austere, and morose appearance of religion, and orthodox faith, with the greatest villanies and the grossest vices, bigotry, pride, covetousness, maliciousness, &c. were admired by the weak deluded populace, and despising all others, like some Christian sects and parties, and their chief teachers and members, and some of almost every party or denomination.

The Essenes who are not mentioned in the New Testament, lived a laborious plain country life, retired from cities and public business or merchandize and its temptations, as being an idle life making a gain of the public; they were sober, temperate, just, hospitable, charitable and devout, and had all things common like the first Christians, the Pythagoreans and Banians; it seems they offered no bloody sacrifices, but like the Christian mystics of the second century, they turned all the scriptures into riddles or fables, see on Paradise Gen. ii. but they despised riches, pleasures, &c. The Herodians were conformed in their religion to the government,

place and times, which some yet reckon polite, though in a popish or Mahomedan country.

Some, yea many, if not most part, seem to have no other God or object to fear or please but the superior power in the region, supreme or subordinate, Matth. vi. 24. and this is less wondered at, if not expected, of such as hold emoluments civil or ecclesiastic thereby, for it has been said that they do not go to perdition for nothing like others, in concurring or approving of all done, whether slavery, tyranny, oppression, all the murders in offensive war, persecution, &c. The knowledge of the world, or the conduct of mankind explains that otherwise inexplicable divine judgment denounced on Jerusalem, 4 Kings xxiv. 4. that it was to be destroyed for the blood king Manasseh had shed, which the Lord would not pardon, tho' he pardoned Manasseh himself, as he, like Paul in his persecuting, sinned ignorantly, but the nation did not so in concurring and approving; but it becomes fashionable to conform to superiors in any thing, and loyal to rulers; and Herodians hold it a crime not to do so, like Dan. iii. 8. and vi. 13. not regarding the maxim to fear and obey God, rather than man, who can only kill the body, and such as have sworn think their oath exculpates them, Matth. xiv. 9. Acts xxiii. 12. though unlawful and impracticable oaths were always reckoned null and void, or even perjury; but there were still some men of principle even in the worst times and parties: when all others conspired to destroy all the Jews, in the times of the crusades, the worst times of popery, the famous Bernard whose writings are admired by all, and have no popery in them, wrote against persecuting the Jews. But the great orator Massilon, in his funeral sermon for Louis 14th, approved of his destroying the protestants, and so became guilty of the murder of them all, tho' a million or more; but Abp. Leighton resigned his bishopric ten years before he died, rather than concur in persecution.

It is a moral maxim that guilt does not divide but multiply, if a thousand concur in the murder of one, each is as guilty as if he alone had done it; though a court of many judges or jurymen may think nobody did it, the court did it; men may live fools, but fools they cannot die. *Dr. Young.* The famous Leigh in his theological system, remarks England's changing its religion four times in twelve years with the supreme power, as back to popery, &c. not according to reason and scripture, the standard of reason, but example, Exod. xxiii. 2. and fear of superior power.

Heresy or Schism, and profaneness or immorality, are effects and evidences of irrationality, as vices, sins, or moral evils, are contrary to reason and regularity, as idolatry and superstition, profaning God's name by cursing and swearing, and his sabbath, robbing him of his honour, or parents of theirs, murder also, and whoredom is irregular, and entirely brutish, as being out of the marriage state. Theft, lying, robbery, and all offensive war, which are the same, and being enraged when opposed by self-defence as if it were a crime; persecution, slavery, oppression, extortion, all knavery and injustice, not doing as they would be done to, by which rule all will be judged at last, not being as liberal and generous to others, as providence has been to them, incurs his doom, who did not treat his fellow-servant as his lord did him, making a gain of the necessities of life for the poor, is like eating their flesh, and drinking their blood, Luke ix. 25. according as time and money are employed, so are dispositions and characters formed. The Proto-chiliasts and Moravians are the most rational, as they spend no time unprofitably, which is the source of all ill.

The abomination of desolation, Dan. xi. 31. refers to Epiphanes (170 before Christ) profaning the temple by the image of Jupiter, and abolishing the temple worship three years and a half. He was a figure of the Romans, with their idol standard the eagle, at its last destruction, and also of Antichrist's profanation of Christianity, three years and a half of prophetic days, a day for a year, 1260 years being the time of Antichrist's reign.

Some of the books of the Sibyline oracles, referred to by primitive Christian authors, are owned to be genuine; though pagan idolaters they had these prophecies of the Messiah, the conflagration, the resurrection, future happiness and misery, from tradition, derived from revelation. (*Sias, Eolice*, for *Dios bule*, divine counsel.) Enoch's prophecies were written after writing began, and brought from Ethiopia by a late traveller. The unity of God the creator, and other revelations given to Noah, Abraham, &c. spread over the east, and the Septuagint made the scriptures known to the Greeks and Romans who learned Greek.

The ancient Jewish Rabbins, before the propagation of the gospel, who were esteemed, like the ancients called fathers in the Christian church, contracted, or represented the incommunicable name Jehovah by three Jods, representing the Trinity; the moderns do it by two, disowning Messiah's



deity, expecting him to be only a worldly monarch for an age, to conquer the world and subject it to them, and restore them to their ancient dignity and splendour, as in Solomon's reign, but their ancestors said Messiah was to reign for ever, yea, that the world was made for the king Messiah.

Natural religion contains as great mysteries as revealed religion, even as that God is one, and includes in himself a Trinity, or threefold manner of existence. We cannot conceive of immensity without extension, nor of duration without succession, though these cannot be supposed with regard to the Deity; nor of an eternity past, but as at some distance from us; and what is at any distance is not eternity. Nothing in the manner of the existence of the Deity more surpasses the reach of our reason and understanding, than his self-existence, and necessary existence, or being without a beginning, though something must have been without a beginning, as nothing could give a beginning to itself, for that is inconsistent and impossible. Want of a full consideration, or a superficial attention and partial views, cause many speak evil of things they know not, which the wise will understand, though the foolish will not consider the analogy of the constitution and course of nature to scripture doctrines, or the connection of natural science with revealed religion, which the greatest philosophers did, as Newton, Locke, &c. who studied and commented on scripture.

They are wretched philosophers, like materialists who call three in one and one in three the Christian arithmetic; it is the arithmetic of all nature, as great authors observe; and Sir Humphrey Mackworth observes that the perfection of unity, consists in trinity, there is no perfect unity, without a trinity. There is quiescent, dark, latent fire or heat, light or direct active heat, moving in straight lines, and air, the matter of these so modified in all things, and also matter, form and consistency in all cohesive substances.

The sun is the brightest emblem of his Author; he is the source, chief agent to excite, or most active mover of the fire or heat, the light or condensed active heat, and the ethereal air, spirit, or solar atmosphere diffused through the system, the matter and basis of the other two, and thus includes a Trinity. The Trinity of the Gentiles were fire, light, and air.

No doctrines are more evident in scripture, to the unprejudiced reader, than that God is one, including in himself a threefold manner of existence; and the doctrine of the atone-

ment and imputed righteousness, Rom. iii. 25. v. 9, 10, 11, 19. Gal. iii. 13.: the rejecting of these was accounted, by the primitive and apostolic church, to be the rejecting of the essential doctrines of revelation, the fundamental articles of saving faith, and the very design of revelation, as then no gospel-doctrine can remain uncorrupted, that article so affects the faith, worship, obedience, and hope of the gospel. See the doctrine of the Apostles' cotemporaries, who were taught by them, as Ignatius, Clemens, Romanus, Polycarp, &c. in Zimmermanni Opusculis, tom. ii. par. i. p. 67. The pretended corruptions in Christianity, in the primitive apostolic church, which held the doctrine of the Trinity, &c. are tales, like that of the Protestants all holding the corporeal presence in the Eucharist. Ebion, and a few followers, apostatized from the Christian faith. The Ebionites were so few in the three first centuries, that Ireneus, one of the fathers of the primitive church, considers the faith of all the churches as the same, lib. i. cap. iii. Rejecting any scripture doctrine, ordinance, or institution, or office, is rejecting the authority of the whole, and tending to Deism; and adding any thing of human invention, is anti-christian superstition, and approaching to Paganism. See the danger of both, Rev. xxii. 18, 19. As one extreme begets another, so Deism sometimes runs highest in the greatest enthusiasm and bigotry in scepticism. As hypocrites are worse enemies to religion than the openly profane, so some pretended votaries of revelation or inspiration are its worst enemies.

Theories of human invention, as Antitrinitarianism, Ebionism, or Socinianism, lately called Unitarianism, Arianism, Sabelianism, Universalism, &c. are within human comprehension, and thereby more eligible to such as prefer not truth in matters of importance to all things; yet each of them are more inconsistent with themselves and scripture, and therefore have more difficulties than the truth has in appearance; as the worshipping of any thing but the Creator, the only self-existent, uncreated being, is idolatry, Jer. x.: but all men and all the angels are commanded to worship the Messiah, John v. 23. Heb. i. 6. though the Socinians hold him to be a mere man, and the Arians hold him to be the first and most excellent creature. The terms used by the systematic Trinitarians are also inconsistent and absurd, as their personal properties, and first, second, third, in that order; see the Athanasian creed; and holding the Son equal to the Father, in the quality of Son, that economical title or relation. The very import of Son implies posteriority, if no other inferiority. What the internal, eter-

nal, real manner of existence or relation of the persons (the words person and Trinity being used for want of better), in the divine essence, is to each other, we know not; it is not discovered, and perhaps could not be conceived by creatures: but the manner of subsistence, or rather the relations mentioned in scripture, are entirely economical, as is evident from the whole scope of the scripture, and they refer only to the scheme of redemption; and it is by a partial view, in taking relative for real, and, on the contrary, separating things that should not be separated, and taking a part for the whole, that the mistakes arose on both sides.

The titles, Father, Son, and Spirit, are assumed, to represent the distinct agencies, or the different parts they act in the gospel scheme; each having a part of this work ascribed to them: the Father is said to appoint, the Son to purchase, and the Spirit to apply this redemption; and no other titles, or terms, could have so properly expressed their fitness to perform each their part of that work, in a mutual relation, and in conjunction. The title father, implies the nearest relation and warmest affection, with compassion to children in distress and misery, and also authority over a son. The title son, implies obedience to the authority of a father, from love, and not from constraint, and also fraternal affection to children of the same father, so as to defend or deliver them from evil; and spirit, is the quickening principle that gives life, or revives any thing. (Man's state of misery is represented by death, as happiness is called life). Spirit is also the proper denomination of the divine nature or essence; but he is called the Holy Spirit, particularly with regard to his quickening and sanctifying work. As man's misery is called death, he gives life or happiness to the soul, holiness being the health or happiness of the rational nature. We never find eternal Father, or eternal Son, but we find eternal Spirit in scripture, as it is the absolute title of God, or of the divine nature and essence. But as the purpose of redemption, in the plan of the divine government, was before the creation, these relations took place before it, and imply a subordination or inequality; so that in this relative economical state, there are superior and inferior, though really it be not so. And this double relation is evident from scripture; for when the scripture speaks absolutely of any of these persons in the divine essence, it ascribes the names, titles, perfections, works, and worship of supreme Deity to them in the absolute and highest sense, Isaiah ix. 6. Psal. lxxxiii. 18. compared with Rom. ix. v. Tit. ii. 13. John i. 1, 3. 1 John v. 20.

Jude 25. Micah v. 2. John xxi. 17. Heb. i. 6. iii. 3, 4. xiii. 8. Rev. i. 8. ii. 8. v. 13. xxii. 13. Col. i. 16. Philip. ii. 6. Acts v. 4. 1 Cor. iii. 16. Acts xxviii. 25, 26. compared with Isaiah vi. 9. 2 Sam. xxiii. 2, 3. compared with Numb. xii. 6. and 2 Peter i. 21. Heb. ix. 14. Psalm cxxxix. 7. Jehovah is the incommunicable name of God, never given to any creature, Psalm lxxxiii. 18. Neh. ix. 6. and from the Old Testament, it is rendered Jesus and Christ, and the Holy Ghost in the New, Isaiah xlv. 23, 24. compared with Philip. ii. 10. Numb. xxi. 6. compared with 1 Cor. x. 9. Psalm cvi. 14. Isaiah vi. compared with John xii. 41. Wherever God speaks, or appears after the fall, it is the *Mimra*, *Logos*, or *Messiah*, said the ancient Rabbins, Gen. iii. 8. John i. 18. vi. 46. 1 Tim. vi. 16. Heb. xii. 25, 26. The names *El*, *Eloah*, *Elohim*, *Adoni*, are bestowed on those that bear offices as God's vicegerents.—When scripture speaks in the relative, economical sense, it speaks of inequality, or superiority and inferiority, subjection and obedience, of the Son to the Father. Each of the persons is represented as acting a different part, which requires subordination, and thereby they are relatively and economically unequal, though equal essentially and really; and it is attending to this distinction alone that solves the difficulty, and reconciles scripture expressions. Christ bears three characters in scripture, 1st, Of absolute supreme God; 2dly, Relative, economical, and subordinate, as Son or Mediator; 3dly, Of humanity, as Son of Man, that is, not of a particular man, but of the nature of man, without regard to the union of his divine and human natures, Heb. ii. 16. and in this respect he knew not the day of judgment, Matth. xxiv. 36. could do nothing of himself, John v. 19. and said, My Father is greater than I, John xiv. 28. and There is none essentially good but God, Luke xviii. 19. but considered as God, he knew all things, John xxi. 17—30. and by taking a part of this scripture account for the whole, as the relative economical titles for the real ones, and these for the relative ones, arose all the errors concerning this doctrine; all extrinsic acts are common to all the persons, and ascribed to any of them, John v. 17—30.

The forms of baptism, and the doxology, plainly intimate a Trinity in the divine essence, Matth. xxviii. 19. 2 Cor. xiii. 14. If the Son is only a creature, and the Spirit only a divine influence, power, virtue, or quality, though sometimes by a figure. taking the act for the agent, this be so meant, it would be absurd to baptize in the name of a creature or of a quality. Christ's human soul seems to have existed from the beginning of time,

and conducted the Old Testament church in a bodily appearance or visible form, and many texts seem to mean so, John i. 13. iii. 13. vi. 38. &c. viii. 14. xiii. 3. xvi. 28. Eph. iv. 9, 10. 1 Cor. xv. 47. The grand design of revelation, and of the gospel scheme, seems to be the discovery or manifestation of the Trinity, as that of creation is the display of the natural divine perfections. Christ's obedience and sufferings received infinite merit from the union of his divine nature, which rendered their value infinite in degree, so they needed not to be so in duration.

In vain do the Unitarians claim Sir Isaac Newton; for Bishop Horsley, the best judge, who published an edition of his works, told me he was similar to Dr. Clarke, a semi-Arian, confessing he has the same Deity with the Father, *homousios*; and owning the atonement, which the ancient Arians also did. But instead of a threefold manner of existence in the one true God, some became Tritheists, holding, that there are three Gods, God the Father, God the Son, and God the Holy Spirit.—See Stephen's Visitation Sermon, preached at Plymouth before the Bishop and his clergy, in which he shews, that all the other schemes of this doctrine are more inconsistent than the Trinitarian seems to be.—Dr. Swift's Scripture Doctrine of the Trinity consistent—and Murray on the Trinity.

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The famous P. J. Edwards, in his admirable History of Redemption from the Creation, or rather the fall, to the end of the world; shews that Christ came into the world when most requisite, after all the foregoing preparations for the reception of so great a personage; and all human wisdom, then in its highest improvement, and all human devices, and means of recovery from evil, and attaining the chief good, had proved ineffectual. The long lives of those before the flood, near a thousand years, did not complete them in wisdom and goodness, but in wickedness, by being abused, for which they were destroyed by the flood—all but one family—which continued uncorrupted. Yet the dreadful destruction of the world, which they beheld, during a year—themselves being, as it were, in the jaws of death all that time—and their long lives down to Abraham, ten generations as before the flood, did not prevent a degeneracy. Nor did the terrible destruction, by a thunder storm and an earthquake, reducing to a sulphureous sea, like no other, seventy miles by nineteen, of the finest spot on the earth, like Eden the garden of God,

with thirteen cities, reclaim the Canaanites, nor prevent the utmost degeneracy to their destruction. Then Abraham and his posterity were separated from the nations falling into idolatry, to preserve the knowledge and worship of the true God, as his church, the guardians of his oracles, containing the promises of the Saviour of the world to be manifested in due time; but they degenerated so much from the worship of the true God, to Pagan idolatry and wickedness, that their nation and city were destroyed, and the temple worship demolished; and such of the two kingdoms as were preserved from the great destruction, were dispersed among the nations. In their prosperity they apostatized from God to idolatry, but their captivity thoroughly purged them from it, which shewed their firm belief of their oracles; and there is nothing they so much abhor ever since, as no calamity befalls them, but they say there's a part of the punishment of the golden calf, their first idolatry, in it. And being scattered over all the earth, they spread the knowledge of the true God, and the promises of the Saviour of the world. They have been hitherto witnesses for the unity of God, the Creator, Governor, and Judge of the world among all nations; carrying their scriptures with them, recording the creation, the ruin of mankind by sin, and redemption by the promised Saviour—the time of whose appearance being fixed by the prophecy of Daniel, there was a general expectation of him at the time he came.—The Israelites had been warned before they entered Canaan, that they would be destroyed, or banished from it, as its inhabitants were before them, if they became wicked like those, which has been the case twice or thrice.

Tho' the Jewish dispensation of the church, with only one temple and altar, to which all resorted at the festivals, was in the nature of it, confined to one nation; yet the Universal Parent did not utterly neglect the nations, for almost in every age, some great personages, as eminent philosophers, were raised up to instruct them, and stem the torrent of ignorance and wickedness: as Anacharsis, even in the wild region of Scythia; Confucius in China, planted by Noah, whose first king Fohi, answers his character. He left his posterity, when they fell to idolatry at Babel; and went by India to China, which was free of idolatry 2000 years, if not so still, as their supreme Tiun is perhaps Jehovah: and like other nations, they had some traces by tradition, derived first from Adam, next from Noah, of the coming of a Saviour; which the wisest, as Socrates and Plato, expected the goodness

of heaven would send, with authority to teach the right way of worship, and restrain or reform the wicked, which could not be otherwise done. Egypt and Chaldea were great sources of learning, and in Greece it flourished most six hundred years, A. C. Jonah the oldest of the prophets, whose books we have, was sent to Nineveh, the great city of the first great empire, then the mistress of the world, and had the success which those sent to Jerusalem had not. Each of the four empires being larger than the former, united more nations under one government, and so prepared the way more. The Greek empire rendering its language and learning general by one general language, prepared the way; and most by its reviving the principles of natural religion, as the immortality of the soul, &c. and the Hebrew scriptures being translated into it, near three hundred years before Christ, made known the origin, ruin and recovery of man, to the Greeks, and afterwards to the Romans, and the time of Messiah's coming; hence the general expectation when he came. The Greek philosophers flourished mostly after the Babylonish captivity, but by all their learning and labours, they could not, during 600 years, reform the world. The visible glory of the Jewish church was departed before Messiah, the brightness of the real glory of it, came. The typical kings and Shechinah, or real glory dwelling with them, and the spirit of prophecy ceased, before the great king and prophet came; all the types and figures of his atonement, and the successions of prophets for more than a thousand years, pointed at him in various ways. The Pagans were sensible that repentance is not a sufficient atonement for sin, therefore they had all sacrifices and purifications, figures of it, derived from the original institution thereof; yea, and human sacrifices, in imitation of Abraham's attempt. The Gauls or Celts said, unless the life of man be offered for the life of man, the immortal gods cannot be appeased. The church of God was in the lowest state, and Satan's kingdom, begun at Babel in idolatry and tyranny, in the highest, under the greatest emperor, Augustus, when Messiah the Prince of Peace came at the beginning of the twelve years of peace, and the temple of Janus was shut, as usual in peace. The Roman empire was called the world, and it was convenient for the apostles to have so large a field, within the bounds of the same government. The apostle represents the cross as Christ's triumphant chariot of war, whereby he dragged the infernal powers captive, Col. ii. 15. All the pagan oracles, in their temples, were silent at,

or soon after, his death: they said the great god Pan was dead, who gave all the oracles.

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*Rules of Interpretation.*

1. The letter and syntax of the text, and the analogy of the language.

2. The analogy of the text, or scope of the place, in the connection of the preceding and following.

3. The analogy of doctrine, in scripture called the analogy of faith; for every author must have his meaning opened with a key from himself. The Stoics and Pythagoreans spoke of the immortality of the soul, as well as the other sects of philosophers, but then they must be understood in their own sense: the first meant that the soul is a particle of the soul of the world, which they think consists of a great body and a great soul, and that it returns at death to the place whence it came; the others meant, that when any person or creature dies, the soul of it enters into another, and so on; and that spirits were first plunged into bodies, for falling in love with sensual objects. The Egyptians thought the best, after 3000 years transigrations for penance and purgation, return to their first habitation, as their mummies preserved; and that the bad were consigned, at death, to endless wo.

4. Particular texts must not be taken separately, or absolutely by themselves, but in relation to, and in connection with others that limit, extend, or define their sense. Thus 1 John i. 7. Luke xii. 10. Matth. xii. 31. are limited and defined by 1 John iii. 15. v. 16. Numb. xv. 30. Heb. x. 26. xii. 17. Psalm lxxxi. 12. Matth. xxvi. 24. and even by the analogy of the preceding, as walking in darkness, there denotes practising wickedness, which God and his people cannot do, 1 John iii. 9. They who imitate or follow the divine pattern or example, are cleansed by the blood of Christ from all sins of ignorance, Luke xxiii. 34. Deut. xix. 4. (like Paul's, 1 Tim. i. 13.) inadvertency, failure, surprise, and infirmity, (like Peter's denial) and mistake, as the original words, *hata*, *hamartia*, denote; not presumptuous and bold wilful sins, as foresaid; the sin against the Holy Spirit, which the old world and the Jews committed, Gen. vi. 3. Isaiah lxiii. 10. Acts vii. 51. Jer. vii. 16. and the blasphemy against the Holy Spirit, saying his works were done by the evil spirit, like the Pharisees, and similar sects since, were such, see on Exod. xx. Ephes. iv. 30. Isaiah lxiii. 10. his person is grieved dwelling in believers,



1 Thes. v. 19. his influences, actings and motions are quenched, Acts vi. 10. vii. 51. he is resisted in his ordinances, operations and means of grace. The scripture saints were converted by extraordinary means, no more to be expected; a prophet was sent to David, after a year of the ordinary means had no effect; and the Pagans knew not God and his laws. Matth. v. 34. and James v. 12. denote rash and causeless swearing, as the great Owen, on Heb. vi. 16. clearly and fully shews.

5. All scripture and all language is either literal or figurative; the literal must be taken just as it is expressed.

6. The literal sense must never be departed from, without necessity.

7. The general rule to know figurative scripture is, that if taken literally, it would imply an absurdity, as Judges ix. 8, &c. Psalm lxxx. 8, &c. Ezek. xix. Matth. viii. 22.

8. Figurative scripture cannot be used to establish any article of faith or confirm any doctrine, because it is not to be understood as it is expressed: the meaning is first to be found and settled before it can be applied, therefore it serves only for instruction.

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*Extract of a Letter from a very learned Orientalist, to the  
Author of the New Translation of the Bible.*

SIR,

*Glasgow, January 25th, 1815*

I have this morning been perusing the three last numbers of your New Translation. I can easily see that both Translation and Commentary do equal credit to your acquaintance with Eastern Literature, and your knowledge of Biblical criticism. Common readers will, I am certain, consider it as a principal beauty. In reading over the Hebrew Bible, some years ago, I had occasion to consult the best translations; yet I do not recollect one that renders the Old Testament scriptures intelligible to an English reader as your's. Obscure passages, your free translation has made quite plain, without departing too far from the Hebrew idiom. I should be sorry to think so unfavourably of the present generation, as to doubt they will overlook the merit of your performance with their own interest, or fail to reward your endeavours to promote the knowledge, and extend the influence of pure religion. I should wish to see a copy of it in every family, that they may understand the Bible, and so be instructed by it. As to the Commentary, it comprizes in a narrow compass, a great many useful, learned, and ingenious remarks; it contains many facts, which to most readers will be entirely new, and must have been the result of

extensive reading, and acquaintance with the manners and customs of the East. Upon the whole, when one considers the obstacles you had to surmount, I should consider almost any sum of money, a small remuneration for the labour and pains which this work must have cost you: the labour is immense. Wishing your work all success, I remain,

Sir,

Your's truly,

J. W.

Dr. Cummin, and Dr. Gib, Professors of Oriental Languages, are of the same mind.

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*Lines from a Lady, addressed to the New Translator of the Bible, to which many others accord.*

Hail! thou restorer of the sense divine,  
In darkness deep it slumber'd long;  
But thou hast pour'd a lustre o'er each line,  
In language clear, in idiom strong.  
What is the empty foolish pride of man,  
Ambition's utmost wish, or prince's grace;  
Compare them never with thy noble plan,  
Great Benefactor of the human race!  
A present age may shut their worthless eyes,  
Blind to true merit in its age;  
'The few, who learning truly love, who knowledge prize,  
In their heart's deepest core will consecrate thy page.  
*March 24th, 1815.*